



# Transdisciplinary Education: Self Knowledge and Quality of Being

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*In this paper we reflect about subject education and propose a transdisciplinary alternative as an essential and desirable prerequisite for a conscious and responsible living. With most of the emotional and intellectual honesty available to us we are able to explore different aspects of knowledge from the interest that corresponds to the opportunity of being alive.*

**Keywords:** Self knowledge, quality, consciousness, education, subject, transdisciplinarity, corporality.

Binary thought is one of the possible ways towards truth: The false appearance of truth is a useful passion. The imposture of binary thought: Not keeping its place. I don't pretend to demonize binary thought, because it already is diabolic and extremely useful. I simply desire, to locate it in its right place<sup>1</sup>.

(Nicolescu, 1994: 248)

## 1 Background

Academic thought in the modern occidental tradition is founded in precepts, uses, and methodology apparently homogeneous and well founded for scholars

<sup>1</sup>All translations to other languages are ours.

as well as followers of the academic route. This situation was consolidated based upon the sumptuous achievements that the pairing of science-technology has offered humanity in the past three centuries. In this point it's essential to remember that modern scientific thought is not built in one piece, beginning with the existence of a clear distinction between natural and social sciences, also between humanistic and artistic thought. In the other hand,

within each of these fields there is multitude of methods. When we acknowledge these referred singularities we pose that most of these schools and fields belonging to the modern occidental academic tradition share the rationalism positivist fundaments.

The objective of modern science could be identified with the search for truth and the infallible explicative models and predictions which approach reality. This is accomplished according to their advocates, by means of "objective" systems that exclude opinions and "subjective" appreciations, because its explicitly established that the subject must abstain to involve his emotion or personal values, as to prevent contamination by his prejudgments. This is the "meticulous and impartial" analysis of observations and measurements. The unrestricted adherence to these methodological foundations of rationalism-positivism became the unequivocal guarantee of objectivity.

Within the epistemological scenario of modern academic thought, as we have describe it, we represent the person that investigates and thinks the world as: a) someone who develops a neat relationship with the world (applying experimental or observational rigor) through a scientific design. This aspect is complemented by: b) an erudite domain of theories, previous evidence, and explicative models referred to the studied process.

Science does not require veneration or repudiation, but it requires an understanding of itself that will unflinchingly allow seeing the urgency of some changes. Science is a path in the search for a more honest and valid relation and comprehension with reality. This is a shared purpose by most scientists. But this intention has to be questioned, as Einstein did when he asks himself "To what does produced knowledge serve?"<sup>2</sup>

Given the dominant epistemic practices, with their obvious shortcomings, call for answers of different scope to the given situation, either in terms of personal wellbeing or related to the social group of which we are part. There are dilemmas in research systems, such as theories that hide established values instead of directly observing reality within a rigorous and reflective experience. This happens especially in the study of life and its physical, social and psychic manifestations: some examples would be: violence within society, preponderance and prerogatives to capital instead of labor; inadequacies in curricula for medicine and biology; injustice right and left, etcetera.

Why is it that in the midst of so much "progress" an "efficacy" this happens? What happens to the person's life? It is clear that possession of wealth and power does not translate into happiness or true satisfaction<sup>3</sup>, an issue that must be a central objective for education.

<sup>2</sup>Why is it that talented scientists usually get interested in knowledge theory? Isn't enough work to be done in their field? I often listen to this comment from my professional colleagues; or rather I feel that in the case of many of them this is what they feel. I can not share this opinion. When I think that most of the more capable students that I have known while teaching—for example those that distinguish themselves for their independent judgment, and not only for their ability—have always had a living interest for the knowledge theory" (Quoted by Holton, 1988).

<sup>3</sup>It would be worth considering the need to change the 'Gross Domestic Product' by 'Gross National Welfare' as proposed by the Kingdom of Bhutan. (<http://wwwbhutanstudies.org.bt>) (Amartya Sen)

## 2 Interior Knowledge

As we have being constructing until now, we will keep exploring the desirable condition of keeping our investigation sufficiently open. Our intention is to provide elements to strengthen the person's relationships in the context of the society in which we live.

The investigation that is concerned with self-knowledge and human being evolution has being disqualified in some epochs as "esoteric" or "mystic", without considering that it refers to introspection, to the cultivation of knowledge about what is subtle and intangible. To what is alive in our experience and is central for all that is revealed exteriorly in our thinking and doing. With the practice of attention and contemplative attitude it becomes possible to achieve an observational quality in which "I" does not interfere as an illusory element usurping the totality of being. In this practice the disjunction and opposition of subjectivity and objectivity are carefully attended, producing a creative transformation of the crystallized ego<sup>4</sup>.

The path of interior study<sup>5</sup> is not related to any spiritual or religious ideology, it is an epistemic awareness essential for the life of knowing that is not so attractive for most persons because it implies work and rigor and we live in a short-term vision utilitarian society. It is much easier to develop exaltations and hoist flags, because once we are identified with it we feel protected and as consequence fundamentalisms of any denomination are born. That is why the practice of staying in front with interiority (observing oneself), as we propose, is transnational and transreligious.

Reason, which is predominant in modernity, produced the rationalization culture that confused "sa-

<sup>4</sup>Morris Berman in his book *The Reenchantment of the World* poses: for the infant subject and object are almost completely undifferentiated and continuous: "Romain Rolland, in a letter written to Freud in 1927, denominates this phenomenon "oceanic feeling" at this stage, pleasure of reality is equal to knowledge of reality, fact and value are one and the same thing and he concludes that " [n] the third year of the infant, a gradual series of developments finally produces a discontinuity that builds and crystallizes the ego". (Berman, 2001: 156).

<sup>5</sup>More than the study we mean the care of a relationship with the being from attention. Which must be developed with as little involvement of intellect as possible. It is necessary to practice every day and frequently this disappearance of the ego by staying in front of all impressions that are received in a given moment.

cred” with “belief in a particular religion” hence it rejected the sacred. However, sacred is what unites or links (*religere*), it is as Eliade says, what gives us the consciousness of living in the world (quoted in Nicolescu, 2009: 60). This is why, when transdisciplinarity unites subject, object, and hidden third<sup>6</sup> it considers the “sacred” as a part of a new way of being where Reason is not excluded.

### 3 Examples of Inoperative Solutions

Humility discourses are a source of pride in the vain and the humility in the humble. So those on skepticism cause that believers affirmation. Very few are the humans that speak with humbleness about humility, chastely of chastity, few speak doubtfully of skepticism. We are falsehood, duplicity, and contradiction only; we hide as much as we lie to ourselves.

(Pascal, 2008: 377)

The sense of urgency makes us feel and think, or think and feel, “That we have to do something”, and this ends being only good intentions. The dual thinking reappears seeking to solve by confronting, without having created the necessary space for the equanimous manifestation of a third influence that does not eliminate, but rather unites, the apparent contraries. That is why Nicolescu says: “The crazy accept contradictions without understanding them, while the wise accepts them having also the

<sup>6</sup>The transdisciplinarity methodology pose by Basarab Nicolescu, comprises in its doing three fundamental pillars: i. “Ontological”, pose that there are different discontinuous levels of reality ii. Logic poses the included third logic as an alternative to the lineal Aristotelian logic (see below the main text) and iii. Epistemological which speaks of the complex dimension of articulated space and hypercomplexity in the levels of reality. The cognitive cosmic stage in which this methodology lives implies the existence of a “transdisciplinary object” with its levels of perception, and also between levels of reality on one hand, and between levels of perception on the other. There is an “space”, “zone of absolute transparency” or “no resistance” as a space of interrelation and care in our experience of living between universes of the transdisciplinary subject and object. This non resistance zone extends and widens through the transdisciplinarity attitude to form and nourish the “Hidden Third”. The existence of this Hidden Third as a fluid space is the expression of “the sacred” in the living and knowing process (Nicolescu, 2001, 2014).

embodied vision of its unity. So it is understandable that the contradictory vision is often perceived as a destabilizing thought” (Nicolescu, 1994: 45).

In this sense the dual thinking, exposed in the form of opposition, produces approaches like these: “I’m going to stop thinking and needing”. This attitude is almost natural in our times where self-knowledge is neglected. But a calm approach towards the entails of my processes of living and knowing clears the fact that the relationship with oneself is overlooked. We are almost blind to our value system and believe that actually determine our thinking, in a process where we overestimate our true capacities making us slaves of our mental habits. A follower of the path of internal inquiry, that is nurtured by a “being aware”, actively explores and makes use of tools related to an activated awareness of knowing because he has recognized the strength of desires and concerns. In that case, he admits by proper experience that the search for freedom “is not for oneself” but “of oneself”.

So again, when we say; “I want to undertake not to do”, if I make a stop in my research, with a rigor coming from honesty, I can recognize the limitations that operate within me as a result of the interference of desires associated to patterns with which I am identified and show every moment. So, when we say, or rather it says itself in one: “I am going to change the world”, what we are really saying is: “I don’t accept things as they are”, “I don’t like them”, which again is the result of dual thinking between our ideal and what we perceived as inadequate.

Corresponding to this state of affairs where our thinking and our actions come from an ego assumed as the “totality of myself” our external investigations such as science and technology – even art – raises “the conquest of nature and the world”; not to belong to them, not to be integral part of something much bigger, but rather be one that dominates, the one who indicates what is to be done. For the one who only studies what is outside, without attention, with intellectual judgment, there is nothing bigger than his personhood; the belonging and unity experience would convert you in a servant. We are talking about someone who serves something bigger than ourselves, who does not feel as a conqueror of nothing or in any case who is not a slave of something that has little value in relation with life’s value itself. The honest acknowledgment of this state of affairs transforms from its root our attitude that claims to investigate

and change the world, so that it gives sustenance to the attitude of service and presence, which are fundamental qualities of my relation of knowledge towards the world and myself.

Another example in this matter is when, with skeptical attitude, we declare that “we are destroying life’s viability on earth” and jump to the conclusion that this is to be solved with ecological and or sustainable actions. This is another manifestation of dual thought with the lack of interior vision. In our experience the unviability of these answers originate from the established values that I don’t recognize in me but within the difficulties that we experience as individuals and humanity have its support, since they are not being recognized they exert their undesirable consequences in my own thought. True values will emerge as living tools for a respectful and viable way of thinking and doing when there is an appreciation of life from the experience of what I am at this moment in my totality. This process is not possible when the rational intellect works isolated from the rest of the Being: “Which is the light that really helps us to see? Physical light helps us to see exterior objects for survival. Interior light lightens our vision and allow us to live” (Nicolescu, 1994: 64).

#### 4 Actual Values Set and Possibility of their Transformation

Values—those forces that sometimes are hidden desires or almost invisible for the intellect—operate from their ignored existence and determine in an automatic manner what to procure and with what to get involved. This “apparent” lack, a type of invisibility, where the values are not established by the scientific method not even for the thought in general, are not the result of a personal decision. They create and consolidate on the social environment, as living influences, the formal and informal education.

The values may be related with the moral and ethical aspect of conscience. In the Western World they were reinforced by catholic and other religions as paradise reward and inferno punishment. The moral aspect of conscience is central in this area of the world, while in Orient—including Asia, Africa, Oceania, pre-colonial America, and even Europe before modern positivism—is more conjoined with consciousness as a living experience in the body. This relation exists in different intensities and levels.

Levels of consciousness, related to how high is the level of consciousness of my existence, has a decisive influence on what ethical values are established on the individual psyche<sup>7</sup>.

Let’s see the crudeness with which Søren Kierkegaard exhibited the possibility of human beings: “The best that humans are able to realize is their nullity” (Kierkegaard, 2004: 110-111) This coincides with the approach of Hegel when he exposed: “The consciousness of life, its existence and its action is only pain on this being-there and it’s action, since only here is that consciousness finds its contradiction of the essence of consciousness and his own nullity” (Hegel, 1966: 82) It is unlikely to deal creatively and with a transforming perspective a problem that is not addressed without prejudices or identifications<sup>8</sup>. The values set with which I interacted in the world lead me to instantly determine a crisis as a “problem”, qualifying this state of things as negative and therefore to be “solved or eradicated.” All this happens without the awareness that I act this way moved by cultural identification with inconsistent intellectual patterns. For this is one of the ways to get into other aspects of knowledge, beyond identifying the problem and pose “my solutions”, this is to “suspend” mechanical thought reactions and going into a state of questioning (interior and exterior) to perceive that maybe the problem is really a paradox that requires another type of comprehension. This will be almost impossible if I present myself with; “I think, I solve”, every time that the first person singular is called, implicitly or explicitly, I am affirming that I know who is that I am, in such a case the emergence of the important question that would open space for a solution that would manifest in another level of reality for the participation of the Hidden Third is inhibited.

#### 5 To know

Why involve the subject in the life of any person, researcher, worker, farmer, scientist, artist, or whatever? The acceptance of not knowing “who I am” Is necessarily the beginning and end of attention

<sup>7</sup>On this culture plays an important role, for example, on the Spanish language the word for a moral aspect is “conciencia” while for consciousness it’s “consciencia”, There’s only one letter of difference that very few people are aware of. Both aspects, the moral and self awareness, are closely related.

<sup>8</sup>No identifications relates to detachment from ego and ideas that deal with situations from prejudices and dogmas.

training that could evolve to different levels, that are not, in its manifestation, what we could wonder. No one is capable of fully imagining what is not known. What is imagined can never be live experience; imagination is not capable of producing the flavor that has not being tasted. These two paths of knowledge outlined here, external and internal, are not antagonist, but complementary. For whoever is interested in experiencing the gift of life as a human being the shortcomings in the rational Cartesian thought are evident.

To “know oneself” does not have any relation with “explaining oneself”. To know myself in terms of my emotions begins with the question: who is this I? Which appears Implicit when voicing the word mine. The question is, who says mine? Who is this owner of the analysis? Is it the intellect usurping an authority that could not be entitled? Silence is the space that does not appear with more noise, with additional thoughts that will not procure a space where the concepts are unnecessary. That is why Nicolescu poses “Not to confuse rigor with exact definition. An excess of definitions kills real rigor. That is why poetic knowledge is more rigorous than scientific knowledge” (Nicolescu, 1994: 137).

Engaging the subject in the study in vivo is a matter that may not occur at any other moment that is not this moment. It demands for an attention quality that does not happen automatically. Training is hard, rigorous and honest; it often takes years of dedication. The change towards the required level in order to get the ability to see is not achieved with improved external instruments, nor is it with dogmatic or exalted acceptance, but only with the objective and persistent realization where “my” better integration with the “all” depends on my capacity to be free of “myself”, these set of small “I’s” which do not know each other.

Science without religiosity is blind, it does not get the subject involved, but nevertheless, religiosity without science is also blind: everything is within the subject.

## 6 Who am I?

It is inevitable to realize the importance of knowing WHO I AM. To know oneself is a recurring invitation in different cultures. In the study of this phenomenon that is changing constantly is where you can see the powerful force that definitions have and the damage

they cause to an “in vivo” investigation. The same cannot happen when instead of letting me flow I keep a stagnant form of the “truth.” Flow is directly related to my capacity of accepting, because the moment I resist, I suspend flowing.

Is the desire to transcend a state of mechanical associative thinking or an act of free will? Or is it a gift from a superior order? Whoever has gotten involved in this “seeing himself” know some of his own traits. Here we are taking about a Freedom that we have to write with capital letter. To stop being reactive—or reactionary, others say—, is to live aware of my life; it is to recognize me in everyone and in all. Here is where the path begins, path that is made by walking it.

The “me-I” of mechanical reference is what I am; or rather what I am being, and requires to be actualized. This is the vicious circle that cannot be understood by the intellect when it works isolated from the rest of the Being. Science and art that depend on the state of the being art transdisciplinary, and Basarab Nicolescu’s<sup>9</sup> methodology is adequate if applied “in-vivo” as he indicates. The objective and impartial observation of what I am being before the mechanical reaction—automatic— pretends to correspond with the image that each one has of him, of something that we don’t know properly.

Transformation corresponds to development of human being produced gradually, it is not produced by “I” from the will to “do”. What is my responsibility? What to do or not to do? Different traditions use the metaphor: “prepare the ground” (pave the way), because it is considered that planting will only prosper in a qualified field. To know the field is what may be accomplished staying in front of what is that I am being, if what is seen does not causes pain and maybe even terror means that the seeing is not open enough. The work to “see the interior” produces results that may not be explain by dual logic, but it could by Liquid Logic,<sup>10</sup> and the logic of the included third<sup>11</sup> (Lupasco- Nicolescu, logic).

<sup>9</sup>See note 6

<sup>10</sup>In perception there is no game of truth like with mathematics in perception, all truth is circular or provisional in this type of truth we don’t have the marvelous certainty that we find in dual logic which would be a “a masked belief of truth”. Perception is essential in liquid logic. Water flows. Water is not definitive or has hard consistency. It adapts to the recipient in which it’s pour. (De Bono, 1996).

<sup>11</sup>The included third unites the opposites A-no A, it is located in the field of logic; The hidden third unites Subject-Object and a-logic.

Dedication and rigor are to be exercised effortlessly. This is because when we denominate, evaluate or judge we disrupt the observation, these dispositions close the door to the encompassing perception and prevent us from living the moment in its fullness.

With a trained attention the conjugation of the first person singular could become a universal plural. This work consistency should be such as to allow the formation of a capacity for consciousness and to be capable to stay in front of the experience of being alive. This is impossible with a subjectivity supported by an immature reactive emotionality, or by judgments that take a permanent adjective form as a substitute for a vision founded on genuine interest and direct appreciation. For example when we say to someone; “look: how pretty”, instead of only saying; *look*; or better yet inviting to share the scene.

Life as an irreducible experience, could get to be appreciated objectively by an awakened being that recognizes the shades of grey that actually form a reality that is not only formed by blacks and whites. *Third included* logic corresponds to the reality of life better than a logic based on the “excluded third”. When the relation with the existing goes beyond the prejudices or judgments the borders that divides what is there vanishes.

## 7 Hidden Third

The sacred in everyday life can emerge when the respect for what is there does not happen forcedly. The hidden third appears through the work of internal research, with affectionate rigor. This work is done at different moments and not only at moments that are considered “well-timed.” In the constant process of unmasking himself. The more apparently inadequate these moments are, the more relevant they will be for honestly recognizing me.

In the field of science it is important to remember what Einstein said in relation to a religious feeling:

“[...] An astonishment from natural law that produces ecstasy, which reveals an intelligence of such superiority that, compared with it, all the systemic thinking and acting of human beings is totally insignificant reflection. The most beautiful experience we have at our disposal is mystery. It is the fundamental emotion which stands

at the cradle of true art and true science. To know that there is something impenetrable to us that really exists, and manifests itself in the biggest of the wisdoms and the most radiant beauty that our slumbering faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is in the center of true religiosity. In this sense and only in this sense, I belong to the group of men devoutly religious.”

(Einstein, 2000: 10-11)

In this inner search the question, as has being expressed by William Seagal is:

“Who am I? When I see my face, or the others person, one asks himself what is behind that face. Who is that I? We change. One moment I like you; in another moment I don't like you. I am in favor of something. I am against something. Here is this estranged human being. This is what I look for. To find what is below that surface. What is that is not subject to change every moment”<sup>12</sup>

(quoted by Gonzalez, 1999)

The Hidden Third is essential to unite the spiritual, psychic, biological, and physical levels of the subject with the object levels that are present in nature and society. Knowledge is transformed into understanding, that is, the reunion of knowing and being that gives meaning to human verticality in the world, an attitude that goes beyond indifference and is a permanent vigil.

## 8 Attention

The main tool we have as humans is the “Attention” and here we have once again the testimony of William Seagal: “Caring for the capacity of attention is probably the most important thing a human being can do, because with developed attention we can be closer to knowing who on” (William Seagal, personal communication). So in any human activity whenever we apply a good quality Attention it is

<sup>12</sup>We recommend the reader review the excellent text by William Seagal, and which we understand is one of the authors with greater honesty and sensitivity that have approached the work of self-awareness (Seagal, 1987).

possible to experience Love, for as the Rig Veda says: “In the beginning there arose the love” (anonymous c. 17001100 BCE) and in the Gospel of John it is stated: God is love and he that dwelled in love dwelled in God and God in him “(1 John 4.16; Latin American Bible, 1997) We can, in short, work daily towards an openness to reality without the barriers of self-importance, or the fears and desires that exist while the ego holds sway in our lives.

To Research with my whole being what I am being is like opening myself to reality while exercising a kind of attention that is gradually less affected by the interference of desires and fears that occur when looking for recognition. But the research cannot come to life if I try to fill the gap of the lack of awareness with flags that prevent me from keeping my interest. Interest is the form that takes a question with capacity to generate change. The question appears in the form of interest and it becomes an avenue towards the complete experience of life when It’s not just formulated with words. When I am interested in a flavor, I won’t ask my own bite with words: what is your flavor? What I do is that I pay attention and the answer will be likewise, with a flavor that could not be received fully if the interest doesn’t have room.

The answers that take the shape of a living experience are the best nourishment for a human being. It is not possible to be alive for a single moment without impressions; thus, the quality of this essential nourishment is involved in the souls health and the possibility of openness until finding the confluence of the eternal moment in our becoming.

## 9 Absence of Knowledge and Relation Human Being – Nature

Human history may be defined as a process of progressive diminishing of conscience to favor increasing the power of Humans over Nature. This evolutionary entropy is the foundation of our destruction.

(Nicolescu 1994:200)

Knowledge is generally understood as data accumulation and the capacity to discern this data is named intelligence. This approach is very different to what Edgar Morin poses from a complexity vision: “there is no knowledge without knowing knowledge” (Morin 2006: 34) Where Knowledge is implied

and actualized in the relation between humanity, society and life in the world.

Within a reductionist vision the opinions, declarations and the psychological needs of the possessor of “knowledge”, produce destructive results; this is because the forces governing individual behaviors as well as society lack affection. The predominant way to relate to life is with a conscience quality that may only produce what is in sight.

If we observe what happens around us it is easy to realize what mens behavior is (it is important to remark that it is mainly male gender)<sup>13</sup> in relation with nature: it is a perverted, binary game; to destroy then rebuild, as if planet Earth and humanity could endure ad eternum such aggression. The list of such aggressions is vast, and it signals that the scientific- technological achievements have not being in accordance to procure a provided life corresponding to ancestral ideas of coexistence and respect, supported by the acknowledgment of the sacred.

May this binary vision be recognized as knowledge? Not from a complexity and transdisciplinary perspective that is part of the forces that, although precarious, contribute to prevent the kingdom of entropy in the universe.

But still, the counterparty to mechanical destruction is increasingly feeble; there is not enough conscientious work on this planet<sup>14</sup>, which is subject to absurd values of power as an expression of greed. This is why it is necessary to not confront what we are being as to discover paths of honest contribution in a transdisciplinary sense for the benefit of our planet; in a more ample perspective considered “Mother Earth” by those who have established a less damaging relation with the environment of which we are part of.

<sup>13</sup>In modernity the introduction of the anthropocentric paradigm actually became an androcentric paradigm.

<sup>14</sup>Although from the so called “new age” perspective there has been a proliferation of actions in favor of a new relation with nature and among humans, this perspective is still anchored in a dual vision of reality. When using the word secular we would like refer to a form of being the world that is moving away from sacred, that looks for what is mundane in the sense of what belongs to what is not “relegated” as part of the living network. This living within the embodied question of what is that I am being we call a spiritualized life.

## 10 Science that Depends on the State of Being

The scenario described above reveals an image directly related to a partial comprehension and a behavior that is totally unrelated to Being, in other words: totally secular.<sup>15</sup>

With the tools available to the intellect we cannot accomplish a real change of values—since in itself it is isolated from our totality in which we also have emotions, body and their relation. Pure intellect poses solutions that do not take into account the Hidden Third they are confrontational approaches; a real relation with conscience will only happen as an experience when you are aware of your own life. This means including more of what I am being.

Capacity of self-knowledge is different to the capacity that enables us to perform a task; this capacity does not show from one day to another, neither is it materialized with live experiences when incorporating the concept to a language. It is increasingly frequent to incorporate in intelligent conversations these ontological matters. But if we are not to be contempt by just reading the menu, we could realize that the path to self-knowledge is a science, an art for which formulas or recipes are not enough.

To establish a relation with oneself—and through this with the universe—is a comprehensive phenomenon like when we can testify that the light of all stars and the scenario that they are part of can enter into the eyes, our little eyes. We also understand this when we realize that each one of the living cells has a connection with the whole universe. This offers a comprehension of cellular differentiation and all phenomena related to life as a representation of a superior order; such coherence is not associated with stricture, meaning that it is coherence in all directions, upwards, downwards, but also horizontally; this is to say towards incarnation and the network of our particularity and historicity.

The sacred allows an encounter between the ascending movement and the descending one of information and consciousness through the levels of Reality and levels of perception. As Nicolescu states “The flow of information that traverses in a coherent

form the different object levels of reality corresponds to a flow of conscience that traverse coherently the different levels of reality of the subject” (Nicolescu 2009,58). Such encounter is the irreplaceable condition for our freedom and our responsibility. In this sense the sacred discloses as the ultimate source of our values.

Freedom with coherence is an attribute that allow us the connection with Universal Consciousness in a humble way, then it is possible to affirm: “I know It, but Its still a mystery”. To relate with this totality is essential to be present, a presence that includes more parts of my Being (with capital letter). This is the way that we attain the possibility of preserving human beings.

Manifestation of presence is a personal value that no machine can measure; there is no counter capable to evaluate these accomplishments. This is a great difference among many others, with accomplishments that may be accounted for.

Yet the biblical passage in Mathew 7:16: “By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles?” Could spread and then our science, “truth controller”, that implicitly backs decisions that have produced the situation humanity is living, would recognize in its foundations the necessity of inventing concepts manifested with neologisms.<sup>16</sup> So then, to initiate the approach to self-knowledge, an essential part of a return to a quality of being which we lack, but that we blindly attribute ourselves, would be the condition we need to open ourselves to know the world.

How to pose affectionately and coherently to science world this state of things? For us an answer is; attending to the need of a transdisciplinary education through a process of self preparation essential for each human being and that may allow enrichment of whoever teaches or investigates when may trespass the reductionist epistemic barriers.

To be in touch with the actual present is the secret to have creativity, of meaningful life, no coercive consistency and tending towards freedom. Coherence creates order in a natural way, it is not necessary an individual grow development preprogram with explicit recommendations, this are unnecessary. Education without inner work would produce more of

<sup>15</sup>When using the word secular we would like refer to a form of being the world that is moving away from sacred, that looks for what is mundane in the sense of what belongs to what is not “relegated” as part of the living net work. This living within the embodied question of what is that I am being we call a spiritualized life.

<sup>16</sup>When neologism takes the place of real understanding they become an obstacle for this. (new concepts and neologism would lead to an analysis of the logic of language and could strive us away from the actual described phenomena)



the same, no matter what flags are hoisted (justice, freedom, dialogue, new paradigm, etcetera).

## 11 Towards Transdisciplinary Education

We as humanity find us in a definitive period to obtain our survival. An irreducible gap between our technological-scientific enormous capacities, respect to the thinking quality and human being actions, are producing serious consequences for our living and environment. As we have pose this situation has its foundation in our thinking habits that assign a privileged and dominant role to the intellect, assuming that our ego has a control on what is that we think. Via formation of individual by family, community, media and formal education of the individual we reproduce these customs consciously (this is rationally) but mainly in an unconscious form.

Actual education has as main objective inculcate the desire to possess reality control and accumulation of goods, which is considered success. There are disguises that hide the fund truth it is only at rare occasions that we find a professor or investigator that finds and question dogmas, no matter how well established they are so to get moving our human species again. XXI century education, as Jaques Delors indicated in his UNESCO report, would have to be supported in four pillars if we want to transform our present condition. Learn to know, learn to do, learn to live together and learn to be (Nicolescu, 2001: 93).

Modern society has generated educational systems allotting them responsibility to form children and young assuming that knowledge is to be created in disciplinary specialist centers, based on explanatory models, theories and information that are to be transmitted more “effectively” to the students. In parallel, we accept that the most outstanding students should continue on a rigorous process of overspecialization to become academic career, responsible for the “relevant knowledge” that guides the destinies of an ignorant and receptive humanity. In educational system it is a pattern that these overspecialized university people be in charge of generating frontier knowledge that will illuminate the path of teachers, who would be in charge of transmitting it to the students in training.

Even though the overspecialization model is accepted as a kind of dogma of “proper” formation to

become good citizen, from a more open and transdisciplinary perspective we can realize that there is an experience universe and knowledge sources, but mainly of wisdom that happen to be essential to complement, deepen and enrich our daily process of Being and Knowing. Some of these sources of transdisciplinary self<sup>17</sup>-formation are for example; everyday and familiar experiences, mainly those transmitted by grandparents to their descendants; female intuitive and heart knowledge; tales, myths and legends; experience and wisdom coming from our own body and its relation with knowledge that also live and recreate in nature.

There are also countless sources of information, distorting patterns and models of proper human development as video games, consumer marketing, drugs and many more addictions, an avalanche of “entertainment” sources such as; cellular phones, TV, shopping centers, etcetera. There are many aspects of this humans formation and deformation system that promote a departure from care with attention proper of introspection, contemplative attitude and self-knowledge. Essentially this occurs when going into a virtual experience in front of a screen that exiles us from our Being-body<sup>18</sup>.

The usual manner of always going to outside performance to conquer and dominate the world is founded on the Cartesian idea of ontological separation between mind and matter, what is derived in a call to attend our mind, like if rational process would be sufficient—exclusively center on objective observation—to exactly and positively know the world until the error is eliminated. Francis Bacon one of the fathers of this rationalistic-positivist tradition openly posed that we have to be able to corner the nature so to extract at all costs its laws and regularities necessary to create our explicative models

<sup>17</sup>It is essential to introduce the Morins self notion, as an expression of this endogenous personal work that activates when opening mi thinking to my own being in knowledge. Morin also recommends to include of this “auto”, “eco” meaning a constant process of being and knowing that is immersed, busy; taking care of their “oikos”, ie of our world that is our home, house ok knowing and being, hat is why is more appropriate to say; auto-eco-formation(not training) (Morin 2002, 129-136).

<sup>18</sup>In our work at the “Centro de Ecoalfabetización y Diálogo de Saberes” Veracruzana University, we have chosen to name this “living the experience” being-body”, to highlight the fact that fragmentation in two words of “being” and “body” is an artifice of rational mind (Vargas and Rehaag, 2012).

(Berman, 2001).

Such action, as we understand it, is in the root of our civilizing crisis that explains in part why is that we're driving the world to destruction as well as humanity, same that has happen to millions of species that homo erectus, no sapiens, has exterminated on past three hundred years.

From a reductionist point of view about education we assume that learning is a quality of rational mind, a brain process that requires a kind of training a type of cerebral gymnastics, this is to say that just being exposed for years to theories and explicative models, we will be able to dominate this art of practicing autonomously rational-positivist specialized thought.

In this writing we have presented, from the transdisciplinary perspective of self-knowledge, what is that constitutes the central task for human living and thinking. When we observe with interest humanity situation in our time, we see that as society we have being unable to propose educational processes, that would allow consolidating us as integral human beings, where our staying and knowing in the world is founded in our quality as human beings. This profound lack in the subject that receives first and then gives the type of "education" is the result of a radically fragmented knowledge that believes to know more but about increasingly less.

How to help the "other", what is the teacher's role? The pushing relation, or in other words it forces or pretends to manipulate, does not work in a sustainable way<sup>19</sup>. In the other hand in an equilibrated relation, one opens to the other so freely takes, without abusing, what is required. This does not happen if the other asks for more than reasonable and in a bad manner, the one that forces the relation would spoil the relation flow. This is a subtle and loving art that may not be bought by anybody, it requires to be practice with care and constancy by the human being who undertakes the task of being companion to the formation of sustainable future co-creating subjects able aware of life.

A creative healthy relation is seen as stake with two ends, a "good" one and a "bad" one: the one that pretends to help would have to keep the "bad" end, so that the interlocutor would have easy access to the "good" end. One cannot demand to the other

something that he cannot still do. It is impossible to teach the other to wish something for what would have to struggle.

The essential for the mutual construction of a grown path is the equanimous and persistent desire as the capacity to open spaces for the new, as when one perceives the freshness of a diaphanous awareness, as it is in an infant. The profusely informed intellect should learn to discriminate and get rid of excesses, without neglecting the feeling of gratitude to some intellectuals for leaving their trace. There are not definitive conclusions in this impressions reception movement, but is clear that having that "*to place intellect for being service*" is very different of "*to be an slave of the intellect*".

The partial way to address educational and learning processes has generated all kinds of deformations when trying to develop many of the fundamental qualities and dimensions of human beings and of life. For this is what we have interest to address ignored issues when dealing with subject education.

The self-knowledge practice has the purpose to open our mind to the largest mysteries that occur at every moment allowing for an affectionate relation with environment that produces the impression of infinite space and time. This experience enriches our participation in the world converting our different activities in something pleasant—to say the less. By this practice there is not need to shelter in any specific teaching, our behavior may be consider as spiritual for simple and straightforward adherence to the most intimate interior experience.

A person with ample relational capacity is the one that experiences its own self, through a constant and careful transdisciplinary education, as a subject that transcends the apparent contradictory concepts of objectivity and subjectivity.

To the reintegration of the human being in the process of knowing and staying in the world, Basarab Nicolescu denominates as "transdisciplinary attitude". From this attitude we affirm that the subject education requires of all that allows attending rigorously its *Self-knowledge* and *Care for the Quality of Being*, to this we denominate "*transdisciplinary education*".

## 12 Conclusion

In this article we have recuperated the essential care towards the knowledge subject in a repeated and

<sup>19</sup>Kenny Werner, in his book *Effortless Mastery*, deals with this matter that is applicable to any human activity, as for example; cut logs with a sardine (Werner, 1990).

dedicated manner, as befits when it is acknowledge the central place in our knowledge for the human being. For Transdisciplinarity education, “to be or not to be” is a central matter and in this way to be depends on the relationship with oneself and from there with all that exists.

The possibility of education with transdisciplinarity methodology could give birth to a human being who will find his place between the infinitely small and the infinitely large, who is aware of the multiple interactions that may be established; a person that would empathically will relate with himself and the others, and will be able to go beyond the world view that rejects contradiction and uncertainty, but above all that serve lovingly his inner world. It is from this inner world care that we humans may rebuild a life and a knowledge that is respectful of other human beings and of our world.

The education with a transdisciplinary methodology seeks the co-creation of learning spaces that allow us to cultivate the proper relation subject to object so that the sacred and mysterious Hidden Third. For the actualization of this Hidden Third the cultivation of subtle and deep kind of attention is required. This aspect is neglected in the current systems of education.

We have emphasized that in order to obtain the attention quality required so as to include the emotions connected in the relation subject/object would required and effortless dedication. Through words and images that we have shared in this text we pay special attention to the largely absent in educational work, even within the current transdisciplinarity training and we have named being-body. Given our ancestral duality form of seeing mind-body/subject-object, it is unavoidable to get back to a pure concepts and ideas world. That is why we have repeatedly indicated the need to re-embodiment the educational process from the living experience of the totality of our being-body.

I live between what is that I live now,  
Breath that connects me is a gift,  
When the look from my being opportunity gets involve,  
Then my world and the world open,  
Spread their wings, Wings that are relational threads weaving endlessly  
Blessed'm back to my presence in each exhalati...

This education with a transdisciplinarity methodology may mean a gift that as humanity we give to

ourselves, as professionals and academics capable to build a tape of knowledge that will result in an ethical commitment towards life. Thus we will be able also to implement in vivo that will recuperate science as a deeply human activity and in touch with what Edgar Morin calls Real World.

The creativity of a transdisciplinarity educator will be able to appear in the active behavior of what corresponds to a true realization of the student towards his inner being and the necessary world knowledge, in order to diminish the gap between saying and doing, between being and knowing, between doing and taking care.

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