The Main Strength of Transdisciplinarity, a Tool for Peace: Love of Life, Self-Knowledge and Curiosity about Others

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Abstract

The mere accumulation of knowledge fails to prevent global conflicts, simply because emotions and ambitions often prevail over reason. To address this shortcoming, transdisciplinarity, an approach that integrates various sciences, can deconstruct the fatalism associated with violence. This method fosters profound inner transformation and a genuine interest in others, essential conditions for truly constructive dialogue. International collaboration among experts from diverse backgrounds must be undertaken without delay to reform geopolitical mediation. By placing respect for life and education at the heart of its priorities, this vision aspires to build a civilization founded on lasting peace rather than force.

Keywords: *knowledge, conflict, emotion, transdisciplinarity, inner transformation, curiosity, respect of life, education.*

DOI: https://doi.org/10.62768/ADJURIS/2026/2/13

Question 1. Why does the combined potential of knowledge in social and human sciences, which shapes the worldview of specialists and state elites, fail to significantly prevent global conflicts?

Because, generally speaking, knowledge alone is not enough to transform deeply rooted attitudes and behaviour. Historical experience shows that proclamations such as 'Never again 'after the world wars were repeatedly contradicted by subsequent events. Similarly, public health warnings such as 'Smoking kills 'fail to change consumer behaviour.

Emotions, ambitions (political, economic, symbolic) and deeply held beliefs often exert a more powerful influence than rational understanding or ethical reflection.

Thus, knowledge of the psychological functioning of the protagonists in a conflict can be of major importance in understanding the genesis of a conflict or preventing future conflicts. For example, the psychological profile of an individual (or a group or a state) can help us to understand why they perceive contradiction or contestation as an act of aggression against them. Conversely, the precariousness or fragility of another persons may partly explain their passivity, because their need for security is stronger than their need for freedom.

Forgetting these considerations and denying concrete human realities

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can lead to misunderstandings and damaging tensions. These are major sources of conflict.

The advent of a world based on the primacy of the law, the common good, debate and constructive discussion cannot be achieved without an inner transformation, without a deep awareness of what is at stake for the survival of humanity, without rigorous personal discipline, without confidence in the human spirit and in nature, and without a pedagogy based on transdisciplinarity.

Question 2. **Can modern transdisciplinarity, as a scientific and cultural approach, dismantle the stereotype of the "inevitability of global conflict" in the development of modern civilization?**

From a philosophical point of view, yes. Transdisciplinarity transcends many religious and spiritual doctrines that accept the inevitability of evil on Earth and promise harmony only in a transcendent realm. TD offers solid theoretical and practical arguments demonstrating that global conflict is not inevitable.

By fostering self-awareness, global education and collective investment in the construction of a rational, scientific and culturally-based brotherhood, transdisciplinarity paves the way for a civilisation founded on peace rather than fatalism.

In a document published by UNESCO in 1980 ('Violence and its causes'), Dieter Senghaas, Professor at the University of Bremen (FRG), wrote a chapter entitled 'The specific contribution of peace research to the analysis of the causes of social violence: transdisciplinarity'.[1]

It proposes several lines of research, including: the study of individual aggressiveness (human nature); the role of interest groups and national cultures and systems; the structural impact of elites and social classes; the influence of the media and public opinion; the management of violence by governments and bureaucracies; the impact of national strategies; the impact of decision-making processes; and the observation of the escalation of violence triggered by conflictual interactions.

Other areas of research could be added to this list, such as history, political geography (the problem of borders), etc.

At the time, the researcher's text highlighted a major shortcoming: the lack of synergy between these fields of research. To remedy this, he felt it was essential to adopt a transdisciplinary approach, encouraging an integrated study of the interrelationships between the various phenomena linked to violence.

Such an approach could be undertaken, for example, to analyse the case of a specific current conflict, in order to better understand the genesis of conflicts and the processes of violence, and to prevent them more effectively.

Question 3. **What specific actions (scientific and cultural events, research programmes, international projects, etc.) should be undertaken**

[1] https://tinyurl.com/mryeecra.

within the transdisciplinary framework to prevent global conflicts?

Conflict prevention is illusory as long as all parties have not developed a passion for life and living beings and formally renounced the use of physical violence to assert their point of view—except in cases of clearly defined self-defense. This commitment is necessary because history has shown that individuals and states readily find justifications for resorting to violence.

The main strength of transdisciplinarity lies in the thirst to know the other. Only this curiosity can lead to respect for difference and to a commitment to intelligent and inclusive dialogue, encouraging the expression and listening of diverse perspectives in order to foster a more accurate mutual understanding of complexity. Violence disrupts and nullifies dialogue; it is its perfect antithesis. Genuine interest in the other makes it possible to overcome the borders and divides that seemingly separate people.

The real question, then, is this: are the actors committed to building individual as well as collective happiness, to the pursuit of truth and the common good? Are they definitively renouncing the use of force to assert their views? If so, we must radically rethink the notoriously deficient global mediation procedures and facilitate case referrals. This also implies clear-sighted self-awareness and a commitment to education and the widespread dissemination of knowledge that emphasizes the preciousness of life and humanity's common interest in surviving and thriving in a world increasingly prone to self-destruction[1]. The collective yearning for fraternal relations, advances in psychology and neuroscience, and the vast technological tools now available make this perspective both plausible and necessary.

Question 4. **Who should implement these actions, how, within what timeframe, and towards what specific outcomes?**

Who: an interdisciplinary volunteer team made up of experts in sociology, law, journalism, psychology, the arts, spirituality, politics, education, neuroscience and other related fields. There must be **gender parity** (at least 30% women), with **representation from young people** (aged 20-40) to reflect intergenerational commitment.

How: Through online collaboration (email and videoconferencing), coordinated by a dedicated facilitator (regardless of gender).

When: The initiative should be launched and the first results produce as soon as possible (there is an emergency).

Concrete results:

[1] Martin-Lagardette, Jean-Luc, „7 skills + 1 for the Survival of Humanity", in Popa Tache, Cristina Elena, Hubert Landier, Leonardo da S.G. Martins da Costa & Mariana Thieriot Loisel (eds.), *For an International Transdisciplinary Chair: From Knowledge to the Future*, Volume II, ADJURIS – International Academic Publisher, Bucharest, Paris, Calgary, 2024, p. 129-135, https://doi.org/10.62768/ADJURIS/20 24/4/09.

- A **formal declaration** affirming the **primacy of debate** and the renunciation of the use of physical violence as a conflict resolution tool.

- A **comprehensive peace-building protocol**, including **proposals for a new global geopolitical regulation/mediation involving people**, (including representatives of the population chosen according to modern methods as surveys, lotteries, citizens' conventions, etc.), will be presented to the international community for future political, diplomatic, cultural and educational actions.

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