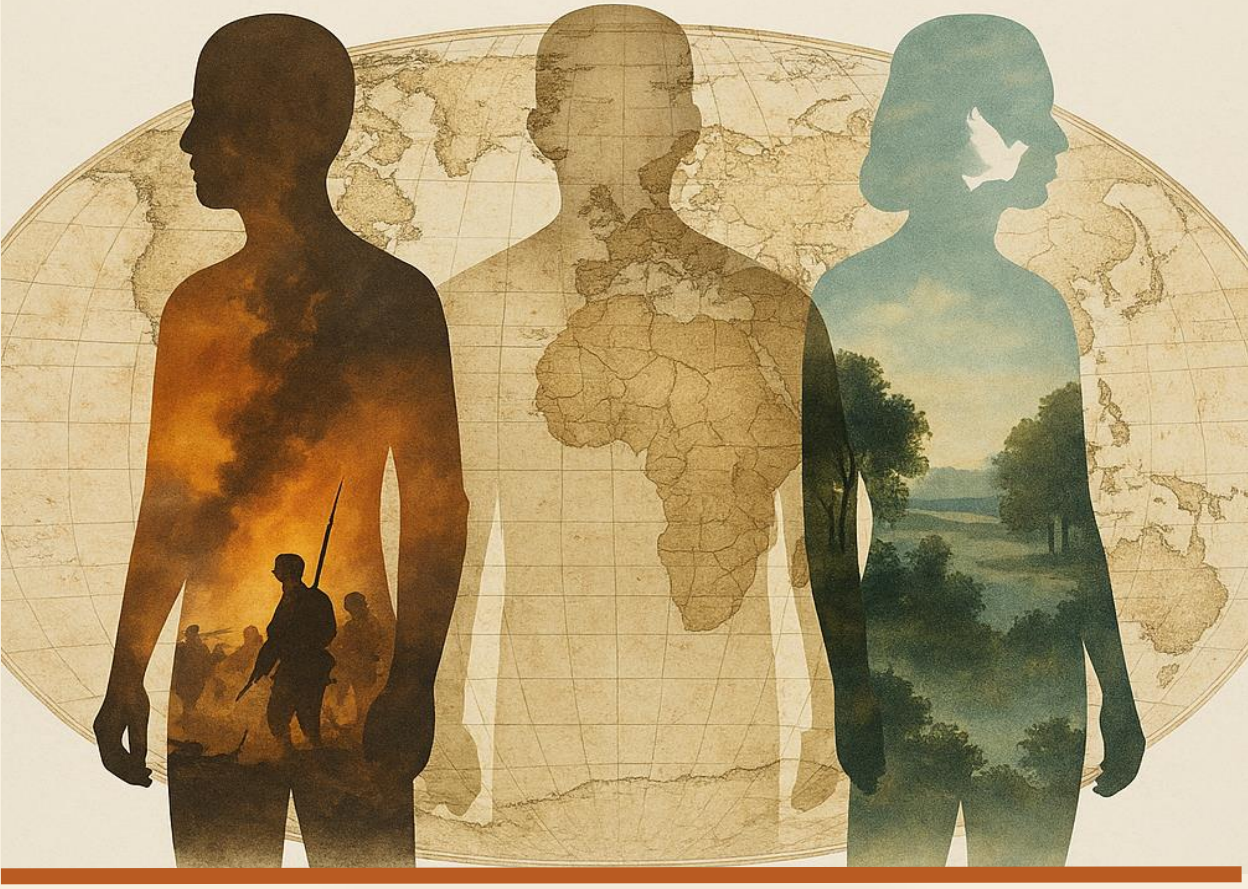
Paolo Orefice and Carlo Orefice
Editors

# The Challenge of the Transdisciplinary Ecology

## The Filigree of Peace Beyond Violence



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**Worldwide 30th anniversary celebration (1994-2024) of the Charter of Transdisciplinarity**

**Editors**
**Paolo Orefice *and* Carlo Orefice**

# The Challenge of the Transdisciplinary Ecology. The Filigree of Peace Beyond Violence

# COLLOQUIUM 7 NOVEMBER 2024 – UNIVERSITY OF FLORENCE

*Collected Talks and Reflections*

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## Preface by the Publishing House

The transition through a society marked by uncertainties and global crises necessitates a profound rethinking of how we (re)construct knowledge and the relationships between different fields of science. Thirty years after the adoption of the *Charter of Transdisciplinarity*, this volume brings together the contributions presented at the *Transdisciplinary Colloquium* on 7 November 2024, organised at the University of Florence under the auspices of CIRET and the *UNESCO Transdisciplinary Chair on Human Development and Culture of Peace*.

We stand before a collection of *Collected Talks and Reflections* that reflect the open and dynamic spirit of transdisciplinarity, offering diverse perspectives on the central themes of the colloquium: peace beyond violence, transdisciplinary ecology, education for human rights, and sustainable development. Each contribution represents more than the outcome of individual reflection—it serves as a starting point for future dialogues, consolidating an intellectual convergence space between exact sciences, social sciences, the arts, and the spiritual dimension of knowledge.

The publication of these works in the form of *Collected Talks and Reflections* is a strategic editorial initiative aimed at ensuring flexibility and continuity in the dissemination of academic results. This volume is not merely a collection of finalised studies but rather an ongoing intellectual laboratory in which ideas are tested, refined, and developed in a collaborative manner. This approach allows authors to refine and expand their reflections while providing readers with early access to debates, fostering a continuous process of co-construction of knowledge.

Throughout human progress, the pursuit of peace has often been hindered by forces of division, conflict, and violence. Yet, amidst this tumultuous landscape, there are those who envision a world where peace is not merely the absence of war but a profound harmony rooted in a shared understanding of humanity's complexity. In essence, this is the very meaning of transdisciplinarity — a deeper way of perceiving ourselves and others.

The contributions in this volume reflect the dedication and unwavering efforts of researchers, practitioners, and visionaries worldwide who, through the lens of transdisciplinarity, shape a future where peace is understood in its fullest and most nuanced sense. From the foundational perspectives of Edgar Morin and Paolo Orefice, advocating for a complex and unified vision of the world, to the transformative insights of Julieta Haidar and Florent Pasquier, the works presented here are a tribute to the restoration of unity through diversity. These collective efforts underscore the significance of dialogue and a transdisciplinary attitude in addressing the most pressing challenges of our time, including war, violence, and the struggle for lasting peace.

This volume is organised into three interrelated sections. The first highlights the reflections of eminent scholars such as Edgar Morin, Paolo Orefice, Julieta Haidar, and Florent Pasquier, while the second delves into the *2024 UNESCO Recommendation on Education for Peace, Human Rights and Sustainable Development*, offering a comprehensive vision of education for peace and integral ecology. The third section focuses on symposia exploring the practical applications of transdisciplinary thinking, covering themes such as political ecology, cultural dialogue, education for peace, and well-being.

The contributions presented here are not merely academic reflections — they form the cornerstone of a broader movement aimed at embedding peace within the very fabric of our societies. Through dialogues, symposia, and collaborative efforts, they collectively construct a body of knowledge where violence no longer dictates the course of human history.

As we navigate these pages, we are reminded that the path to peace is neither linear nor singular; rather, it is an acknowledgment of the coalescence of all disciplines, cultures, and perspectives.

We invite you to explore these contributions, reflect on their implications, and join us in this shared endeavour to create a reality where peace transcends violence and where the intricate tapestry of transdisciplinary knowledge guides us towards a better *tomorrow*.

As a representative of the publisher, I express my deep appreciation for the authors' contributions and the editorial efforts of the coordinators of this volume, to whom I extend my sincere gratitude on behalf of *Adjuris – International Publishing House*. I hope that this collection will become an academic cornerstone and a source of inspiration for new research horizons and international collaborations, reflecting the essence of the transdisciplinary vision upheld by CIRET and UNESCO.

**ADJURIS International Publishing House**
*Prof. Cristina Elena Popa Tache*
*Prof. Cătălin-Silviu Săraru*

# Charter of Transdisciplinarity

*Adopted at the First World Congress of Trandisciplinarity, Convento da Arrábida (PT), November 2-6,1994*

Source: https://ciret-transdisciplinarity.org/chart.php#en

## Preamble

Whereas, the present proliferation of academic and non-academic disciplines is leading to an exponential increase of knowledge which makes a global view of the human being impossible;

Whereas, only a form of intelligence capable of grasping the cosmic dimension of the present conflicts is able to confront the complexity of our world and the present challenge of the spiritual and material self-destruction of the human species;

Whereas, life on earth is seriously threatened by the triumph of a techno-science that obeys only the terrible logic of productivity for productivity's sake;

Whereas, the present rupture between increasingly quantitative knowledge and increasingly impoverished inner identity is leading to the rise of a new brand of obscurantism with incalculable social and personal consequences;

Whereas, an historically unprecedented growth of knowledge is increasing the inequality between those who have and those who do not, thus engendering increasing inequality within and between the different nations of our planet;

Whereas, at the same time, hope is the counterpart of all the afore-mentioned challenges, a hope that this extraordinary development of knowledge could eventually lead to an evolution not unlike the development of primates into human beings;

Therefore, in consideration of all the above, the participants of the First World Congress of Transdisciplinarity (Convento da Arrábida, Portugal, November 2-7, 1994) have adopted the present Charter, which comprises the fundamental principles of the community of transdisciplinary researchers, and constitutes a personal moral commitment, without any legal or institutional constraint, on the part of everyone who signs this *Charter*.

**Article 1:**
Any attempt to reduce the human being by formally defining what a human being is and subjecting the human being to reductive analyses within a framework of formal structures, no matter what they are, is incompatible with the transdisciplinary vision.

**Article 2:**
The recognition of the existence of different levels of reality governed by different types of logic is inherent in the transdisciplinary attitude. Any attempt to reduce reality to a single level governed by a single form of logic does not lie within the scope of transdisciplinarity.

**Article 3:**
Transdisciplinarity complements disciplinary approaches. It occasions the emergence of new data and new interactions from out of the encounter between disciplines. It offers us a new vision of nature and reality. Transdisciplinarity does not strive for mastery of several disciplines but aims to open all disciplines to that which they share and to that which lies beyond them.

**Article 4:**
The keystone of transdisciplinarity is the semantic and practical unification of the meanings that *traverse* and *lay beyond* different disciplines. It presupposes an open-minded rationality by re-examining the concepts of "definition" and "objectivity." An excess of formalism, rigidity of definitions and a claim to total objectivity, entailing the exclusion of the subject, can only have a life-negating effect.

**Article 5:**
The transdisciplinary vision is resolutely open insofar as it goes beyond the field of the exact sciences and demands their dialogue and their reconciliation with the humanities and the social sciences, as well as with art, literature, poetry and spiritual experience.

**Article 6:**
In comparison with interdisciplinarity and multidisciplinarity, transdisciplinarity is multireferential and multidimensional. While taking account of the various approaches to time and history, transdisciplinarity does not exclude a transhistorical horizon.

**Article 7:**
Transdisciplinarity constitutes neither a new religion, nor a new philosophy, nor a new metaphysics, nor a science of sciences.

**Article 8:**
The dignity of the human being is of both planetary and cosmic dimensions. The appearance of human beings on Earth is one of the stages in the history of the Universe. The recognition of the Earth as our home is one of the imperatives of transdisciplinarity. Every human being is entitled to a nationality, but as an inhabitant of the Earth is also a transnational being. The acknowledgement by international law of this twofold belonging, to a nation and to the Earth, is one of the goals of transdisciplinary research.

**Article 9:**
Transdisciplinarity leads to an open attitude towards myths and religions, and also towards those who respect them in a transdisciplinary spirit.

**Article 10:**
No single culture is privileged over any other culture. The transdisciplinary approach is inherently transcultural.

**Article 11:**
Authentic education cannot value abstraction over other forms of knowledge. It must teach contextual, concrete and global approaches. Transdisciplinary education revalues the role of intuition, imagination, sensibility and the body in the transmission of knowledge.

**Article 12:**
The development of a transdisciplinary economy is based on the postulate that the economy must serve the human being and not the reverse.

**Article 13:**
The transdisciplinary ethic rejects any attitude that refuses dialogue and discussion, regardless of whether the origin of this attitude is ideological, scientistic, religious, economic, political or philosophical. Shared knowledge should lead to a shared understanding based on an absolute *respect* for the collective and individual Otherness united by our common life on one and the same Earth.

**Article 14:**
*Rigor*, *openness*, and *tolerance* are the fundamental characteristics of the transdisciplinary attitude and vision. *Rigor* in argument, taking into account all existing data, is the best defense against possible distortions. *Openness* involves an acceptance of the unknown, the unexpected and the unforeseeable. *Tolerance* implies acknowledging the right to ideas and truths opposed to our own.

**Final Article:**
The present *Charter of Transdisciplinarity* was adopted by the participants of the first World Congress of Transdisciplinarity, with no claim to any authority other than that of their own work and activity.
In accordance with procedures to be agreed upon by transdisciplinary-minded persons of all countries, this *Charter* is open to the signature of anyone who is interested in promoting progressive national, international and transnational measures to ensure the application of these Articles in everyday life.

**Convento da Arrábida, 6th November 1994**

*Editorial Committee*
Lima de Freitas, Edgar Morin and Basarab Nicolescu

# Opening of the Celebration.
# The 30th Anniversary of the Charter of Transdisciplinarity
# Collected Talks & Reflections

**Alessandra Petrucci**
*Rector, University of Florence*

Good morning, and a very warm welcome to everyone. I would obviously like to greet all of you attending in person in our Aula Magna but also those joining us remotely.

It is a true honour for me to bring you greetings from the University of Florence. What we are celebrating today is an important global event: the anniversary of 6 November 1994, when the Charter of Transdisciplinarity drafted by Basarab Nicolescu, Edgar Morin and Lima de Freitas was signed at the Franciscan convent in Rábida, Portugal, founded in 1542 by Brother Martinho de Santa Maria.

The word "Trans" – a prefix meaning "across," "beyond," or "through" – conveys the idea of moving beyond a boundary, of transformation and change. According to its signatories, the Charter was created to reflect the commitment of scientists to transcend the boundaries that often restrict and compartmentalise knowledge. This approach carries a profound ethical implication: the lack of dialogue and the failure to share knowledge only increase inequality, widen divisions and hinder, if not outright prevent, a global understanding of the human being.

The Charter was, in a way, a moral contract—both written and unwritten, deeply rooted in our actions and experiences. It recognises that, if we live in a shared world, we must create new rules for building knowledge, fostering open relationships between disciplines, and promoting connections between people.
This policy of rapprochement and cross-pollination is not just important, but essential for upholding the fundamental rights of the individual. It underscores the value of dialogue, comparison, and inclusion, principles that also guide our University's strategic plan.

In *Paradigm Lost*, a manifesto for a philosophy and anthropology of complexity, Edgar Morin argues that, in an age of open, multidimensional and complex thought, we must move beyond reducing humanity to mere *Homo Faber* and *Homo Sapiens*.

Transdisciplinarity as a democracy of knowledge, the foundation of a new culture of peace. Twenty years have passed, but Morin's call still resonates loud and clear: his *homo sapiens* and *demens*, *Faber* and mythological, religious, *economicus* and *ludens* did not only invent the upright position, but also illusion, and this is what lies in his creativity, his greatness.

Today more than ever we must make these words our own, because peace, as a wonderful network of relationships, is also built by sharing knowledge. Let us take this opportunity, but also all the other opportunities that UNESCO has created in the academic field, to be the bearers of this message. The University of Florence supports the principles of this Charter and speaks for it through its commitment. Let me also conclude by expressing gratitude to those who, in unsuspecting times, had the foresight to look ahead and bring this Chair to our University. Thank you all.

**Stefania Giannini**
*UNESCO Assistant Director-General for Education, UNESCO*

Thank you for this invitation. It is a true pleasure to return to a familiar setting, especially for such an important occasion. This gathering, marking the 30th anniversary of the **Charter of Transdisciplinarity**, brings together themes that are at the heart of UNESCO's mission, particularly in the field of education. I am delighted to be here under the auspices of the University of Florence, and I extend my warm greetings to the esteemed Rector, Professor Petrucci, and to all of you for making this event possible. I would also like to recognize the dedicated leadership of the UNESCO Chairs network, particularly Professor Lenzi, for advancing transdisciplinary approaches both in Italy and internationally. I am sure there are many esteemed colleagues and dear friends among us today, and I warmly greet you all.

It is important that UNESCO's voice is heard at such a defining historical moment. Our Organization was founded on the conviction that peace must be built through intellectual and moral solidarity, preventing war through education, science, and culture while fostering awareness, a deep sense of shared responsibility, and a consciousness that enables us to recognize our shared humanity. This principle also underpins the Charter of Transdisciplinarity, which was adopted at the first World Congress in Portugal on 6 November 1994, following a proposal by distinguished intellectuals, including Edgar Morin. Revisiting this legacy is particularly significant in a world where war has once again reared its head. Conflict has never truly disappeared, but today it has resurfaced with new urgency, as Pope Francis so poignantly described it: a 'third world war in instalments.' I recall meeting him several years ago, when I had the honour of serving as the Italian Minister of Education.

In 2023, while the issue of war has once again taken centre stage, occupying the attention of the international community, from Ukraine to the Middle East, UNESCO's Member States adopted a landmark recommendation that, while non-binding, carries significant influence in shaping national policies and education systems. This **Recommendation on Education for Peace, Human Rights and Sustainable Development** provides an essential framework

for academic communities and society at large. This international instrument outlines a set of principles and guidelines designed to ensure that education can and must be transformed as the most important vehicle for peace and stability. It does not merely call for integrating peace education or climate awareness into curricula—it sets forth a vision for a holistic, systemic social and cultural transformation oriented towards peace.

This transformative process must reach every dimension of education, from schools to universities, from scientific research to inter- and transdisciplinary approaches. The Recommendation is now being put into action, with a clear roadmap for implementation. UNESCO is developing a flagship programme that will provide practical tools and proposals for those wishing to adopt them. Allow me to share two concrete examples of this approach:

- UNESCO will prepare a **biennial report** -provided it receives support from Member States- on the state of education for peace worldwide. This will offer a real-time snapshot of how countries are progressing in this critical area, similar to how we monitor many other global challenges.
- We are also launching a new initiative -not new in substance, but in its approach- to develop global **standards** to guide policymakers, institutions, and researchers in adapting their educational and research models in alignment with these principles.

Thirty years later, the vision articulated by Edgar Morin and other intellectuals remains as vital as ever. This message calls for a **concept of positive peace** - not simply the absence of war, but the revitalization of consciousness and the centrality of culture, education, knowledge, and science as fundamental instruments for shaping informed and responsible citizens. These themes will guide UNESCO's efforts in the years to come.

We are especially pleased that the Italian UNESCO Chairs Network, together with the broader academic and research community, remains such a committed partner in this endeavour. Your dedication strengthens the core ideals that UNESCO and the Charter of Transdisciplinarity represent—bridging disciplines, fostering collaboration, and advancing a shared vision for a sustainable and peaceful future.

I sincerely thank you for this invitation and wish you a productive and inspiring colloquium as we celebrate this important anniversary.

## Enrico Vicenti

*Plen. Min. Secretary General CNIU, Rome*

I am very pleased to greet everyone taking part in this fascinating discussion, and I would like to congratulate Professor Orefice for his unwavering commitment to transdisciplinarity.

I recall that in 2020, at the height of the Covid emergency, we, as the

National Commission, contributed to the third World Congress on Transdisciplinarity. Together with Professor Orefice, we arranged for many leaders of various UNESCO-recognised entities in Italy to participate, all of us aware of the need to foster collaboration and interaction among these organisations. Such partnerships are essential for advancing the priority goals of organizations, including global peace, sustainable development, intercultural dialogue, and the protection of both cultural and bio-geodiversity, as well as addressing the pressing inequalities to promote inclusiveness at every level.

In recent years, there has been an increasing focus on the interconnections between cultural and natural heritage, as well as between tangible and intangible cultural heritage. This was further highlighted by the outcomes of last year's International Conference in Naples, where the need for a trans-sectoral approach to contribute to sustainable development became abundantly clear. On the other hand, the 2030 Agenda, by summarising the main challenges of the contemporary world, clearly highlights that their complexity stems from the close interconnections and mutual influence between the social, economic, environmental and political dimensions, as reflected in its 17 Sustainable Development Goals. This is why it is impossible to address our problems with sectoral approaches that overlook the need for transdisciplinarity. UNESCO's contribution is undoubtedly strengthened by collaboration, not only between different sectors but also within them. That is why I am particularly pleased that today's meeting brings together so many Italian UNESCO Chairs, as well as representatives from UNESCO-associated schools.

Thanks to the efforts of the National Commission, a truly fruitful collaboration has been established between the UNESCO Chairs in our country, which are active across a wide range of scientific fields, particularly in sustainability. This collaboration has extended to UNESCO-associated schools, as well as to biosphere reserves, geoparks, creative cities, lifelong learning centres and UNESCO heritage sites, both tangible and intangible.

In keeping with the mission of Professor Orefice's UNESCO Chair, which has been dedicated for nearly twenty years to human development and the culture of peace, it seems particularly relevant today to focus our discussion on the theme of peace. This is especially pertinent in light of UNESCO's new Recommendation on Education for Peace, Human Rights and Sustainable Development. A transdisciplinary approach is essential here, as the recommendation highlights that peace is not merely the absence of war or direct violence. Instead, it is a positive process of participation, where individuals and communities come together daily to build just, inclusive, healthy, sustainable, and peaceful societies.

The horrors of the war in Ukraine and Gaza, marked by the destruction of civilian infrastructure, the loss of cultural and natural heritage, environmental damage, and the tragic loss of countless lives, underscore the urgent need for action. This sense of urgency is heightened by the looming threat of nuclear war

and the escalating environmental and climate crises, which have the potential to irreversibly alter life on our planet as we know it. It is no coincidence that the recent Summit for the Future in New York reaffirmed key priorities such as defending human rights and fundamental freedoms, combating racism and xenophobia, protecting the environment and maintaining international peace and security. We are all called to act within this context, and it is precisely within this framework that today's transdisciplinary conversation is so timely and important. Thank you for your attention, and I wish you all a productive and meaningful discussion.

**Patrizio Bianchi**
*ReCui - Network of Italian UNESCO Chairs*

On behalf of the UNESCO Chairs present in Italy, allow me to thank those who wanted and promoted this Worldwide 30th Anniversary Celebration (1994-2024) of the Charter of Transdisciplinarity and in particular my friend and colleague Paolo Orefice for his tireless research and cultural promotion as an instrument of peace. We live in a historical phase of great complexity, in which change has become so rapid and convulsive as to generate anxiety and fear, which in turn can always generate new conflicts.

A reading of these dynamics entrusted to a single discipline can lead, as experience teaches us, to distorted visions. Working together means sharing a method of listening and sharing, which allows us to explore the problems of our world together and together seek and find solutions for peace.

The UNESCO Chairs have this mandate, reaffirmed again recently by the UNESCO 2023 Recommendation on Education for Peace, Human Rights and Sustainable Development - must be built together with an educational process with a transdisciplinary approach, which allows us to affirm the fundamental rights of the person, the protection of the environment in which we live, and at the same time promote development based on principles of equality and well-being for all.

The Charter of Interdisciplinarity of 1994, which we remember today, anticipated this vision of development, requiring that all skills, all abilities, all forces be spent together to obtain adequate responses to the complexity of the times we are living in.

Today there is a need for peace in the world, but there is also a need for justice and democracy, without which there can be no lasting peace. For this great objective, the UNESCO Chairs present in Italy have united and now propose themselves as a reference for new aggregations at an international level. We are working intensely with colleagues from the UNESCO Chairs present in Africa, bringing together scholars and operators from different disciplines, but with a transdisciplinary approach to go beyond our borders and work together

for a new development and a new peace.

Thank you all!

## Guests from the region of Tuscany

**Eugenio Giani**
*President, Region of Tuscany*

**Ernesto Pellecchia**
*Director General, USR Toscana, Ministry of Education*

**Sara Funaro**
*Mayor of Florence*

The presence of distinguished guests from the region of Tuscany—Eugenio Giani, President of the Region of Tuscany, Ernesto Pellecchia, Director General of USR Toscana within the Ministry of Education, and Sara Funaro, Mayor of Florence—bestowed a unique symbolic dimension upon the event. Tuscany, the cradle of the Renaissance, remains a space of dialogue and intellectual innovation, a place where past and future converge into a vision that transcends disciplinary and cultural boundaries. Through their presence, these leaders reaffirmed the region's commitment to education, knowledge, and international cooperation, reinforcing the idea that transdisciplinarity is not merely a theoretical concept, but a living reality of great scientific relevance—one that has the power to shape more inclusive, sustainable societies, better prepared for the challenges of the 21st century.

## Presentation of the Colloquium

**Paolo Orefice**
*Professor Emeritus of General and Social Pedagogy. Chairholder of the "UNESCO Transdisciplinary Chair on Human Development and Culture of Peace", University of Florence*

**Carlo Orefice**
*Member of the Italian Committee of the Third World Congress of Transdisciplinarity - 3CMT, University of Siena*

2024 marks the **30th anniversary of the Charter of Transdisciplinarity**,

which was ratified at the First World Congress of Transdisciplinarity in Arrábida, Portugal, on 6 November 1994, as proposed by Edgar Morin, Basarab Nicolescu and Lima de Freitas, and was signed by the Congress attendees. The opportunity to sign the Charter remains open today, and attendees of the 30th Anniversary Celebration are invited to endorse it. The International Celebration on 6 and 7 November 2024 will reflect on the Charter's evolution, honouring its founders, Basarab Nicolescu and Edgar Morin, and exploring the emergence of Transdisciplinarity (TD) from the 20th to the 21st century through a diverse range of studies, research centres, training programmes and initiatives worldwide. Over the past three decades, the Charter has served as a vital reference point and source of inspiration for both the Second and Third World Congresses of TD, held in Brazil in 2005 and by virtual connection from Mexico to over 40 countries during the COVID pandemic (2020-2021).

The Celebration will take place **by worldwide webcast on 6 November** and feature the insights of scholars and transdisciplinary groups from various countries across continents. It will begin in the Americas, with a livestream from Mexico City at 5:00 a.m. *(link from Transcomplexa.mx: www.youtube.com/live/5o9A3ybVy9E)*. As the day progresses, the celebration will connect through the time zones of Africa, Europe, and beyond, culminating in significant testimonies from Asia at night, after a full day of continuous engagement.

The **Celebrations will resume in several countries on 7 November** with local initiatives and gatherings led by various TD groups. In Italy, the focus will be on Florence, where the Transdisciplinary Colloquium, entitled Peace Beyond Violence, will take place. Coordinated with partners and organised by the UNESCO Transdisciplinary Chair for Human Development and Culture of Peace (UTC), this event will be held in the Aula Magna of the University of Florence. The central theme of the 30th anniversary celebration of the Charter of Transdisciplinarity is, as highlighted, "peace beyond violence." This theme will be explored through the lens of transdisciplinary principles, emphasising integral ecology as a response to the historical paradigms of violence that have long characterised human existence.

In transdisciplinarity, **peace** is deeply embedded in the essence of human existence, influencing all experiences and activities.

It ranges from inner peace to the cosmic harmony of the entire human family and all living beings, grounded in fundamental rights and the essential conditions for the Earth's well-being. This transdisciplinary perspective fosters a deeper understanding and practice of peace, enabling us to address the profound crises of our contemporary world. Central to this vision is education, not the fragmented, contradictory and divisive forms we often encounter, but a holistic education that nurtures the humanity of both men and women, allowing for the full expression of each individual's life. Peace and education, transcending all forms of violence, create a recursive process that nourishes itself over time. In this context, peace demands an unwavering commitment to transcend superficial

divisions, addressing the root causes that obstruct it and countering the daily manifestations of inhuman regression, such as violence. The transdisciplinary challenge invites us to think and act beyond the limitations of human experience as we have known it. While violence has long been an inherent part of our species, it no longer needs to be an unavoidable fate. We have the potential to tame and transcend it through a new, unprecedented consciousness that arises in response to our ongoing dehumanisation. This represents a paradigm shift, a profound transformation in how we conceive of and enact the new humanisation of our species. History has shown us that such leaps are possible, even in the face of unimaginable violence. We stand at a pivotal moment in our species' journey: humanity faces a choice between collective salvation or destruction. Just as life can emerge from its own decay, we too can generate extraordinary expressions of advanced humanity. Transdisciplinarity transcends the existing negative realities by harnessing the tools of consciousness, thought, feelings, complex and interwoven actions which are the hallmark of transdisciplinary ecology. It is the covenant of peace that weaves together all the fundamental needs of human existence, the well-being of other living beings, and the delicate balance of our planet. This covenant encompasses the essential rights and responsibilities necessary for the sustainability of the entire human family and the broader ecosystem.

No war, no latent or overt conflict, and no form of violence can protect our small Earth, an inconspicuous dot in the cosmos. Instead, it is the unprecedented regeneration of consciousness that must mature and act through the sensitive, transparent and collaborative intelligence of Homo Sapiens Pacificus. In this context, the recent UNESCO General Conference in 2023 endorsed the updated Recommendation on Peace Education and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship, and Sustainable Development (UNESCO, 2024).

This comprehensive framework is strategically vital for "reimagining the future together" for humanity. Today, the integration of peace education with the fundamental needs of holistic human development is more vital than ever, impacting individuals and communities on personal, local, national, regional, and global levels. This intricate and systemic view of peace, its cultivation, culture and education, opens up extraordinary possibilities for the re-humanisation of both current and future generations.

Peace, envisioned as a cornerstone of all human knowledge, inherently engages with scientific understanding. Its role becomes increasingly pivotal for the future of humanity and all living species. While we acknowledge the immense value brought by the revolution of modern science, the industrial societies that have embraced it have not achieved the promised happiness of limitless progress. Instead, they have entered a crisis marked by the challenges of our global era. In TD, scientific and disciplinary knowledge is not diminished or negated, contrary to the beliefs of those confined to self-referential micro-epistemologies, rather

they are called on to engage in open dialogue with diverse forms of knowledge worldwide in order to elevate human intelligence, helping us transcend the regressive crisis of unsustainable sectoral development and establish a masterful body of community knowledge aligned with the needs and priorities of the entire human community. We can further enrich the interplay between knowledge, peace and education.

Artificial intelligence, with its advanced technological capabilities, must work with transdisciplinary intelligence to pursue the 17 UN Sustainable Development Goals for 2030 and beyond.

The Worldwide Celebration of the Charter of Transdisciplinarity, taking place on 6 and 7 November 2024, culminates in a commitment to strengthen the **World Transdisciplinarity Network** as it prepares for the **4th World Congress of Transdisciplinarity**, scheduled for 2030: a community of action, knowledge, intelligence and awareness, uniting Earth's citizens, including genuine researchers, diverse groups, affiliated organizations, and all individuals engaged in the peace-building challenge of trans-complex ecology.

## Reflections on the sidelines of the Celebration of the 30th Anniversary of the Charter of Transdisciplinarity. Transdisciplinarity, Generative Pedagogy and Urban Health

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**Andrea Lenzi**
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With great honor and responsibility, we had the privilege of actively participating in and inaugurating the International Celebration of the 30th Anniversary of the Charter of Transdisciplinarity (CdTD), held on November 6 and 7, 2024, at the University of Florence. This event was a moment of extraordinary cultural and scientific significance, not only due to the prestige of the institutions involved and the quality of the contributions but, more importantly, for its symbolic and practical role in advancing complex and integrated knowledge. Promoted by Transcomplexa in Mexico City and CIRET in Paris, in collaboration with the UNESCO Transdisciplinary Chair on Human Development and Culture of Peace in Florence, the celebration offered a remarkable opportunity to reflect on the evolution of transdisciplinarity over the

past three decades and to renew its vision of knowledge that transcends disciplinary boundaries. Under the evocative theme Peace Beyond Violence: The Challenge of Transdisciplinary Ecology, the colloquium addressed fundamental issues such as peace, ecology, and the transition of humanity, as highlighted by Mannese in her 2023 work *Manuale di Pedagogia Generativa e Sistema-Mondo. Epistemologie e Comunità Pensanti per l'Homo Generativus*, emphasizing the urgent need for transformative and generative knowledge.

In our address, we underscored the contemporary importance of transdisciplinarity as an essential framework for tackling the epochal challenges of our time. As noted by Basarab Nicolescu in his 2014 work *Il manifesto della transdisciplinarità* and Edgar Morin in his 2001 book *La Méthode*, transdisciplinarity does not merely integrate existing knowledge but seeks to establish a new cognitive paradigm capable of grappling with the complexity of reality and generating innovative solutions to global problems. Today, transdisciplinarity is a vital foundation for designing integrated policies and interventions, particularly those aimed at promoting urban health. Cities are increasingly the nexus where social, environmental, and economic dimensions intersect, and health – understood as the holistic well-being of communities – requires a systemic approach. This involves connecting diverse urban systems and advancing integral sustainability through innovative approaches, including specialized professional training. A notable example is the Health City Manager, a role born of transdisciplinary education, as discussed by Lenzi in 2020 in *New competences to manage urban health: Health City Manager core curriculum*. A pivotal theme discussed during the colloquium was the transition of humanity, as emphasized by Mannese in her 2023 work. We contend that this transition cannot be confined to technological or economic developments but must profoundly engage ethical, cultural, and social dimensions. As Paolo Orefice poignantly remarked, quoting Morin, "humanity will either be saved in its entirety or destroyed in its entirety." In this context, the transition of humanity necessitates embracing complex knowledge that integrates diverse sciences, cultures, and life contexts.

Our contribution highlighted how Generative and World-System Pedagogy, as described by Mannese in her 2023 work *Manuale di Pedagogia Generativa e Sistema-Mondo*, aligns seamlessly with the transdisciplinary paradigm, serving as its practical evolution in education. Generative Pedagogy transcends the mere integration of knowledge by fostering the co-creation of new meanings and forms of understanding. Central to this paradigm is the concept of Homo Generativus, an individual who not only cultivates their own capabilities – building upon the work of Amartya Sen and Martha Nussbaum in *The Quality of Life* (1993) – but also contributes to collective well-being through active engagement in creating a more equitable and sustainable world. Homo Generativus embodies a renewed humanism founded on solidarity, equity, and sustainability, offering a hopeful vision of humanity's positive transition, where

knowledge and responsibility converge to inspire new futures. One of the most profound moments of the celebration was the discussion on Transdisciplinary Ecology, a perspective we regard as crucial in addressing today's ecological crisis. In our presentation, we emphasized that transdisciplinary ecology extends beyond environmental concerns to encompass a systemic approach integrating biological, social, and economic dimensions. Addressing the ecological crisis demands a fundamental shift in development and consumption models, as well as in educational practices. On one hand, Generative Pedagogy provides a framework for cultivating critical thinking and cross-cutting skills geared toward sustainability and the common good. On the other hand, urban health initiatives serve as fertile ground for implementing integrated and participatory interventions that strive to balance the natural and built environments sustainably. The 30th Anniversary Celebration of the Charter of Transdisciplinarity was an event of profound significance for us. It reinforced our commitment to fostering integrated and generative knowledge as a means to confront the grand challenges of the 21st century and beyond. The transition of humanity calls for a form of knowledge that unifies rather than divides, that empowers rather than isolates, and that generates rather than exploits. This, ultimately, is the profound lesson of transdisciplinarity: a knowledge paradigm that embraces complexity as a resource and diversity as a shared wealth.

# PART ONE

## *From the 1st to the 3rd WCTD. Peace beyond violence, transdisciplinary filigree*

## Collected Talks & Reflections

# The Necessary Vitality of Complex Transdisciplinary Thought
## *La necesaria Vitalidad del Pensamiento Complejo Transdisciplinario*

**Edgar Morin, *Research Director Emeritus, CNRS***
*(Prepared by Transcomplexa, Mexico)*

### *Interview – "De Cerca" Programme (12.11.2001)*[1]

**E.:** Do you accept a certain line of thought that blames the West for the current global degradation, the myth of progress, and the conception of the infinite—that is, the limitless possibilities of the Earth and humankind, which are leading us towards collapse? Or, on the contrary, do you think that there is an exaggerated apocalyptic vision of this reality?

**M.:** No, first of all, I do not like the word *blame* because, let's say, it is not an ethical word. It is like distinguishing between morality and *moralism*—it is somewhat akin to condemning, to accusing. I do not think there are only two aspects to Western thought. Clearly, it was entirely unconscious of this false vision of the infinite and the idea that technical development could resolve everything without considering its disastrous consequences. However, we can also find counteracting forces that correct these tendencies.

I believe that within reason itself, there are elements indispensable to

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[1] Here is the original text in Spanish: *Entrevista Programa "De Cerca" (12.11.2001)*
**E.:** ¿Usted acepta cierta línea de culpabilizar a Occidente por el resultado de la degradación del mundo de hoy, el mito del progreso y la concepción de lo infinito, es decir, las posibilidades infinitas de la tierra y del hombre que nos están llevando a una situación de colapso, o, por el contrario, piensa que hay una cierta visión apocalíptica exagerada sobre esta realidad?
**M.:** No, en primer lugar, a mí no me gusta la palabra culpabilizar porque, digamos, no es una palabra ética. Es como decir que existe la moral y la "moralina". Es un poco como condenar, culpabilizar. No pienso que haya dos rasgos en el pensamiento del Occidente. Es evidente que fue totalmente inconsciente con esa visión de falso infinito, y esta idea del desarrollo técnico podría resolver todo sin saber todas las consecuencias desastrosas. Pero también se pueden encontrar las fuerzas de oposición, de corrección de todo esto. Pero pienso que en la razón hay cosas que son indispensables a la humanidad de todas las culturas. Es una cultura de la tolerancia que supone una cierta duda, que digamos, un sentido de la complejidad de todas estas cosas. Pero esto puede venir de una simbiosis de tendencia intelectual y que viene de varias partes del mundo, por ejemplo, cuando se habla de las poblaciones andinas que nos han hecho entrar en el circuito llamado de la modernización o de la occidentalización. Pienso que por un lado hay una cosa positiva. ¿Por qué? Porque esto de la hegemonía de la razón mecanicista, determinista, lineal, occidental, es una cosa muy mala. Es lo que nos ha entrado en esta lógica, tiene más disposiciones a integrar las formas buenas de la razón y a ultrapasar en una síntesis nueva. Pienso que, como dice la frase, en algún momento "los primeros serán los últimos, y los últimos serán los primeros". Es decir que, digamos, en el llamado mundo subdesarrollado, hay virtudes muy necesarias al poder. Tomemos únicamente el Sur, el Mediterráneo por ejemplo, el Sur, América del Sur comparada con América del Norte donde es evidente que hay superioridad técnica en el cálculo, hay mucha ciencia en el Norte. Pero las cosas atrasadas son las cosas que tienen las virtudes, es decir, un cierto acto de la vida, una posibilidad de contactos humanos, una posibilidad de gozar de las cosas que no se pueden encontrar en el mundo abstracto de los tecnócratas y otros. A partir de ahí hay, digamos, algunas virtudes que no debemos pensar que tenemos que abandonar esto por el desarrollo. Debemos hacer otro tipo de desarrollo que conserve estas virtudes. Es por ello que hay posibilidad de desarrollo más fuerte en el llamado desarrollo, a condición de que tome algunos elementos necesarios, pero que conserve sus virtudes.

humanity across all cultures. It is a culture of tolerance that implies a certain degree of doubt—a sense of the complexity of all things. This, however, can emerge from a symbiosis of intellectual tendencies originating from different parts of the world. For instance, when we speak of Andean populations that have been drawn into the cycle of so-called modernisation or Westernisation, I believe there is something positive. Why? Because the hegemony of mechanistic, deterministic, linear Western reason has been deeply problematic. It has locked us into a rigid logic, but it also has the potential to integrate the beneficial forms of reason and surpass them through a new synthesis.

I believe that, as the saying goes, *"the first shall be last, and the last shall be first."* In other words, within the so-called underdeveloped world, there exist essential virtues that hold great value. Let us consider the South—the Mediterranean, for example—or South America in contrast with North America. It is evident that the North has technical superiority in calculus, and an abundance of scientific advancements. However, what is often perceived as *backwardness* in the South actually holds great virtues: a certain vitality of life, the ability for human connection, the capacity to enjoy things that are absent in the abstract world of technocrats and others.

From this perspective, there are virtues that we must not abandon in the pursuit of development. Rather, we must seek a different kind of development—one that preserves these virtues. This is why there is greater potential for sustainable development in so-called developing regions, provided that they adopt certain necessary elements while safeguarding their inherent strengths.

*Final Reflection: If We Cannot Think in Terms of Complexity (and Transdisciplinarity), Humanity Is Lost*[1].

**E.:** I would like to conclude this conversation with a question regarding your vision. I want to return to the concept of *complex thought*. Would you say that complex thought is ultimately a celebration of humanity? Is it a way of understanding humankind with optimism and the possibility of its greatness in the future?

**M.:** I believe that complex thought can be understood as a response to all the challenges of our time—of a world marked by complexity and difficulty. It

[1] Here is the original text in Spanish: *Reflexión final: Si no hay posibilidad de pensar en la Complejidad (y la Transdisciplinariedad) los humanos estamos perdidos.*
**E.:** Quiero terminar la conversación con una pregunta que tiene que ver con su visión. Y quiero recoger este concepto de "El pensamiento complejo". El pensamiento complejo, ¿es una celebración del hombre en definitiva, es una forma de entender al hombre con optimismo y con la posibilidad de su grandeza en el futuro?
**M.:** Pienso que el pensamiento es complejo que puede ser concebido como una respuesta a todos los desafíos, digamos, del mundo de la complejidad, la dificultad, es abrir una posibilidad a los humanos de salir de esta situación de peligro, esta situación de agonía del mundo actual, agonía en el sentido de la palabra griega, donde agonía es una lucha de vida o de muerte. Pienso que en juego y en nuestro tiempo hay una cuestión de vida o de muerte de la humanidad o nacimiento de la humanidad a sí mismo, y pienso con esta consideración, que el pensamiento complejo puede ayudar a que se desarrollen plenamente las virtudes humanas en el sentido de la cooperación, de la unidad y, evidentemente, de la diversidad. Creo que puede ser una ayuda fundamental. Digamos, de modo más fuerte, que si no hay posibilidad de pensar en la complejidad, los humanos estamos perdidos.

opens up the possibility for humanity to emerge from this perilous situation, from the agony of the present world. And I use *agony* in the Greek sense of the word, where it signifies a struggle between life and death.

I believe that, in our time, we are facing a fundamental question: whether humanity will perish or be reborn unto itself. And from this perspective, I think complex thought can help fully develop the human virtues of cooperation, unity, and, naturally, diversity. I see it as a fundamental aid. To put it more strongly: if we cannot think in terms of complexity, humanity is lost.

## *Conference "Complexity Today" – UNAM (2006)*[1]

This explains the limited predictive power of economics and why economists always have to revise their forecasts. – *Oh yes, growth will not be 2.5%, but rather 1.3%.* They cannot predict major crises that originate from factors external to the economy, such as a tsunami, the 9/11 attacks, wars, and other unforeseen events. So, what does this ultimately mean? Knowledge that is capable of contextualising facts and data is far more useful than sophisticated knowledge that lacks the ability to do so.

And what does contextualisation mean? It means constructing the context—not only the social context in space but also a historical context when speaking about human affairs.

Today, contextualisation is vital for us as human beings. We cannot isolate the decisions we make without considering the broader environment. There is an issue of inseparability—what is seemingly separable is still connected to its context. This context may be merely the system in which it exists, but it can also be much broader. Today, the general context is that of *planetarisation*—which some refer to as globalisation or mondialisation.

[1] Here is the original text in Spanish: *Conferencia "La Complejidad Hoy" - UNAM (2006).*
Esto explica el pequeño poder de predicción de la economía y que los economistas siempre deben hacer la corrección de las previsiones. –Oh sí, el crecimiento no será del 2,5%, pero será del 1,3%. No pueden predecir la gran crisis que viene de un asunto exterior a la economía, como, por ejemplo, un tsunami, como el atentado del 11 de septiembre, todas estas cosas, las guerras. Entonces, ¿qué significa finalmente? Un conocimiento capaz de contextualizar el conocimiento de los hechos, de los datos, es más útil que un saber sofisticado incapaz de hacer la contextualización. ¿Y qué significa la contextualización? Es hacer el contexto, no únicamente el contexto social en el espacio, significa también un contexto histórico para hablar de las cosas humanas. Hoy día la contextualización es una cosa vital para nosotros, humanos. Y no podemos aislar todas las decisiones que tomamos sin tener en cuenta del ambiente. Hay un problema de la inseparabilidad. Las cosas separables tienen también una inseparabilidad, con su contexto, que es un contexto que puede ser únicamente el sistema donde se encuentra, pero puede ser más amplio. Hoy día, el contexto general es el contexto de la planetarización, que algunos llaman globalización o mundialización.

## *Interview at the "Integral Theory Conference" (2019)*[1]

**E.:** Mr. Morin, how do you think the thought of the Global South will emerge? What characteristics might it have?

**M.:** Look, the economically advanced world of the North assumes that the entire South is backward. However, I believe that there are values that remain in the South—values that are essential to preserve and, in fact, introduce into the North. These include the value of *quality of life*—the idea that not everything can be reduced to calculations and profit. There are the notions of solidarity, community, hospitality, and respect for the guest.

There are many values associated with quality of life that are crucial. Rejecting the mechanisation of life, resisting the tendency to understand everything through statistics and mathematical calculations, and opposing the acceleration of life driven by consumption—consumption that does not correspond to genuine human needs.

Restoring the importance of human quality of life is essential. This is precisely what is being advocated in South Korea and Ecuador, where Morales speaks of *Buen Vivir*—"Good Living." The South must defend *Buen Vivir*. That, to me, is what is truly important.

**E.:** And does this include other countries from different continents, or only Latin America?

**M.:** I believe that, despite all the tragedies endured by the Latin American people, the region possesses one of the greatest sources of vitality today. There is also an enduring vitality in European humanism—yet paradoxically, it now seems more alive in Latin America than in Europe itself.

For me, Latin America represents the greatest hope for forging a new path—not a new model of development in the conventional economic and technical sense, but rather a model of *human development.*

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[1] Here is the original text in Spanish: *Entrevista en la "Conferencia de Teoría Integral" (2019)*
**E.:** Señor Morin, ¿cómo cree que el pensamiento del Sur emerja? ¿qué características podría tener?
**M.:** Mira. El mundo económicamente adelantado del Norte, piensa que todo el Sur está atrasado, pero yo pienso también que hay valores que se quedan en el Sur, que son muy importantes para preservar y también para introducir en el Norte. Es el valor de la calidad de la vida. Es la idea que todo no se reduce al cálculo, al beneficio, que las ideas de solidaridad, de comunidad, la idea de hospitalidad, la idea de respeto del huésped. Bien, hay muchos valores sobre la calidad de la vida, esto es importante. Esto de rechazar la idea de una mecanización de la vida, de entender todo mediante las estadísticas y los cálculos matemáticos, contra la idea de esta aceleración de la vida por el consumo que no tiene una necesidad humana. Este restablecer la importancia de la calidad de la vida humana es lo que dice en Corea y Ecuador también Morales; el Buen Vivir. El Sur debe defender el Buen Vivir. Esto es lo que me parece importante.
**E.:** ¿Y en esto incluye a otros países de otros continentes o solo de Latinoamérica?
**M.:** Pienso que, para mí, la más grande vitalidad, a pesar de todas las tragedias que se encuentran en el pueblo latinoamericano, hay una de las más grandes vitalidades, hay una vitalidad también del humanismo europeo, que ahora es más vivo en América que en Europa. Pienso que, para mí, hoy día es la América Latina donde yo puedo encontrar la posibilidad de una esperanza para crear no una nueva vía del desarrollo en el sentido común, en el sentido económico, técnico, sino en el desarrollo humano. ¿Qué significa el desarrollo humano? Significa que la persona puede desarrollar sus posibilidades culturales, políticas, estéticas, el amor y varias comunidades Digamos la unión del individualismo y de la comunidad. Esta es la cosa más importante para todos.

And what does *human development* mean? It means enabling individuals to cultivate their cultural, political, and aesthetic potential, to nurture love, and to build diverse communities. It means achieving a true *union of individualism and community*. That, above all, is the most important goal for everyone.

## *Keynote Lecture – 3rd World Congress of Transdisciplinarity (2020)*[1]

Here, then, is a brief outline of human complexity. I would now like to conclude by addressing the current issue of the gigantic, multidimensional global crisis we are experiencing, because what is happening is, by its very nature, a

[1] Here is the original text in French: *Discours d'ouverture - 3e Congrès mondial sur la transdisciplinarité (2020).* Alors, voilà un premier tableau succinct de la complexité humaine. Je veux terminer maintenant avec le problème actuel de la crise gigantesque et polydimensionnelle mondiale que nous vivons, car le phénomène intéressant, ce qu'il se passe, est typiquement transdisciplinaire de par sa nature, il relate de la connaissance transdisciplinaire. Pourquoi ? Voici une crise qui a commencé par une épidémie devenant pandémie. Voilà que cette crise pandémique est traitée, effectivement, par des moyens quasi ultimes, dans des nations qui ne sont pas préparées, qui manquaient du minimum, de masques, de dépistage, bon… par le confinement. Et donc, cette menace, le confinement, tout d'abord, ça touche chaque individu, non seulement dans le péril, le danger de sa propre mort, mais aussi le danger que courent ses proches, ses parents ou ses enfants. Donc voici quelque chose qui touche tous les individus, sur toute la planète. Cela, c'est un point qui est important. Le confinement change totalement nos modes de vie qui étaient extravertis. On sortait pour travailler, on sortait pour le restaurant, on sortait pour le cinéma, on sortait pour voir les amis. Et là, bien sûr, nous compensons grâce à l'électronique. Mais vous voyez un changement de la vie. Et ceci, sur toute la planète. Surtout, vous vous rendez compte que cette crise de caractère sanitaire provoquée par un virus, dont on connaît encore très peu les effets et dont on connaît encore très mal la source, met en question les nations qui se referment, et détruit en quelque sorte ce tissu d'interaction qui avait créé la mondialisation techno-économique. En même temps, nous nous rendons compte que cette mondialisation n'a créé aucune solidarité puisque chaque nation se referme sur elle-même, et même les nations européennes ne réagissent pas de façon européenne. Donc, vous avez quand-même cette crise qui touche les nations, qui touche la planète, qui touche l'économie puisque l'économie se trouve à moitié ou à trois quarts paralysés et nous ne savons pas si nous allons vers une crise économique globale ou au contraire sur l'issue. Elle touche aussi le devenir de l'humanité parce qu'avant la pandémie, nous avions un processus de régression générale parce qu'il y avait partout la crise des démocraties, partout des états néo-autoritaires qui apparaissaient, partout la croissance d'inégalités, le pouvoir de l'argent accru. Vous aviez tous ces phénomènes-là dont certains ont pu espérer sortir grâce à la crise par une nouvelle voie, et dont on voit aujourd'hui, au contraire, que le risque, que ce processus régressif continue avec en plus ces guerres locales, avec ces fanatismes, avec ces dogmatismes, etc. Donc, nous sommes dans une conjoncture mondiale extrêmement grave et, là aussi, nous ne voyons pas du tout de quelle façon nous sommes plongés dans une incertitude, y compris sur les potentialités de la médecine et de la science. Si vous vous souvenez, on croyait que la médecine allait supprimer les bactéries et les virus en 1960, avant l'apparition du sida, et aujourd'hui nous voyons que les bactéries et les virus ont des moyens de tromper les antibiotiques, de tromper tous les moyens de lutte, et qu'il y aura un combat permanent, continu, entre ces virus, bactéries et les humains. Donc, nous sommes reprojetés dans l'histoire. Nous sommes obligés de penser au-delà de l'immédiat. Nous devons penser que la vie humaine est une aventure qui rencontre toujours le péril et l'incertitude. Nous devons repenser nos vies, nous devons nous demander si nous avons bien vécu en obéissant mécaniquement à ce qu'en France on appelle le métro-boulot-dodo, c'est-à-dire faire sa vie quotidienne selon des habitudes quasi mécaniques au lieu d'essayer de jouir poétiquement, chose qui peut être réservée dans nos loisirs. Donc, voici une crise qui touche toutes les dimensions de l'expérience humaine, qui touche toute l'humanité, et qui nécessite d'être étudiée dans ses transformations incessantes et inédites, de façon transdisciplinaire. Jamais l'exigence de la transdisciplinarité n'a été aussi grande, parce que jamais une complexité aussi évolutive, transformante, n'a été vécue dans le monde. Donc, c'est la coïncidence qui fait que nous tenons notre congrès de transdisciplinarité au moment le plus aigu de cette crise mondiale multidimensionnelle, cela montre d'une façon très heureuse la nécessité d'une connaissance transdisciplinaire et complexe, d'une pensée transdisciplinaire et complexe. Merci à vous, messieurs dames!

typically transdisciplinary phenomenon — it concerns transdisciplinary knowledge. Why?

This is a crisis that began as an epidemic and then became a pandemic. This pandemic crisis has been tackled, in effect, with last-resort measures, in nations that were unprepared, lacking even the most basic necessities—masks, testing, and so on—resulting in lockdowns. This threat, this lockdown, first and foremost affects each individual, not only in terms of the peril, the danger of one's own death but also the risk posed to loved ones—parents, children. This is something that has affected every individual across the entire planet. That is an important point.

Lockdown has completely altered our way of life, which was outward-oriented. We used to go out to work, to restaurants, to the cinema, to meet friends. Now, of course, we compensate through electronic means. But we are witnessing a transformation of life itself—and this, on a planetary scale.

More importantly, we realise that this health crisis, caused by a virus whose effects remain largely unknown and whose source is still poorly understood, has led nations to turn inward, thereby dismantling, to some extent, the web of interactions that had given rise to the techno-economic globalisation. At the same time, we see that this globalisation has failed to create any real solidarity, as each nation retreats into itself—even European nations have failed to respond in a united European manner.

Thus, we are facing a crisis that affects nations, that affects the planet, that affects the economy—since the economy is now half or three-quarters paralysed, and we do not know whether we are heading towards a global economic crisis or, on the contrary, towards an eventual resolution. It also affects the future of humanity itself. Even before the pandemic, we were witnessing a process of general regression—democracies in crisis everywhere, the emergence of neo-authoritarian states, growing inequalities, the increasing dominance of financial power. Some had hoped that this crisis would pave the way for a new direction, yet today we see, on the contrary, that there is a risk of this regressive process continuing, compounded by local wars, fanaticisms, dogmatisms, and so forth.

We are thus in an extremely grave global situation. Here too, we find ourselves plunged into uncertainty—uncertainty even regarding the potential of medicine and science. If we recall, in 1960, before the emergence of AIDS, there was a belief that medicine would eliminate bacteria and viruses altogether. Yet today, we see that bacteria and viruses have the ability to outmanoeuvre antibiotics, to resist all forms of counteraction, and that an ongoing, unceasing struggle will continue between these microorganisms and humankind.

We are, therefore, thrown back into history. We are compelled to think beyond the immediate. We must recognise that human life is an adventure that constantly encounters peril and uncertainty. We must rethink our lives, ask ourselves whether we have truly *lived*—or whether we have merely followed

mechanical routines, conforming to what in France is called *métro-boulot-dodo* (subway-work-sleep), structuring our daily existence around habitual, almost mechanical patterns instead of seeking to experience life poetically, even if only in our leisure time.

Thus, this is a crisis that touches every dimension of human experience, that affects all of humanity, and that demands to be studied in its ongoing and unprecedented transformations through a transdisciplinary approach. Never before has the need for transdisciplinarity been so urgent, because never before has such an evolving, transformative complexity been experienced on a global scale.

And so, the fact that we are holding our Congress on Transdisciplinarity at the peak of this multidimensional global crisis is a most telling coincidence—it demonstrates, in the most striking way, the necessity of transdisciplinary and complex knowledge, of transdisciplinary and complex thinking.

Thank you, ladies and gentlemen!

# The Transdisciplinary journey of human conscience beyond violence. Restoring unity through diversities

**Paolo Orefice**
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## *Morin's admonition*

"The transdisciplinary journey of human conscience" is a central issue in the escalating crisis of violence and conflict that grips the contemporary world. The latest World Conflict Report informs us that there are now 56 conflicts, *the highest number ever recorded since the end of the Second World War (*Global Peace Index 2024.Conflict deaths at highest level this century causing world's peacefulness to decline (https://www.economicsandpeace.org).

Edgar Morin, at over 100 years old, sounds a clear warning: *"It is surprising to see so little* conscience *and so little will in Europe, especially when it comes to imagining and promoting a policy of peace."*

He had just expressed deep regret, stating: *"It is astonishing that, in such a dangerous situation, in which the peril continues to grow, so few voices are raised in favour of peace, particularly in the nations most exposed, namely those of Europe".*

We might argue that the primary obstacle to advancing peace is the prevalence of "bad conscience".

*The urgency is immense*, continues Morin: *this war triggers a major crisis that exacerbates and will continue to exacerbate all the other immense crises of the century facing humanity, such as the ecological crisis, the economic crisis, the crisis of civilisations, and the crisis of thought.*

He concludes: *The worse the war gets, the more difficult peace becomes, and the more urgent it is (*E.Morin, *De guerre en guerre,* 2023, Editions de l'Aube, La Tour-d'aigües, France, dernier chapitre: Pour la paix).

A year earlier, in 2022, close to the 30th anniversary of the Charter of Transdisciplinarity (CoTD), the 3rd World Congress of Transdisciplinarity (3rd WCTD) declared in its first Preamble (Mexico City Declaration, *First Preamble:* 3rd WCTD, https://www.tercercongresomundialtransdisciplinariedad.mx/declaracion-de-mexico/): *The Earth is under attack from human abuse. After almost a fourth of the 21st century–which had opened with faith in the future–humanity finds itself at a crossroads that puts its destiny at stake. Are we advancing towards a future of decadence or is the future opening up to a rebirth of new generations? The great regression has its most recent roots in the era of the Anthropocene*

*which, for the first time in the history of our planet, marks the negative impact of unsustainable human development on the balance of the biosphere achieved by nature throughout millions of years of evolution.*

In this respect, in its second Preamble (Mexico City Declaration, *Second Preamble:* 3rd WCTD), the Declaration of the 3rd WCTD posed the challenge of the new *Rebirth of humanity: the regenerative role of transdisciplinarity.*

*The alternative to the future of the apocalyptic scenario is necessarily the path of the rebirth of Homo Sapiens, this time unprecedented because it is not limited to one or several societies and cultures, but rather involves the whole population of the planet.*

*It is the future challenge of Earth's civilization, attended by Homo Renascens.*

## *Crisis of human conscience*

With Morin, TD challenges the ongoing crisis in human conscience and encourages us to prioritise this conscience as the key force behind the transformative and innovative rebuilding of the fundamental connections that sustain life on Earth. It urges us to move beyond the divisive paths of history and embark on a renewed search for the reunification of reality across various levels and fields of knowledge, with a particular focus on diversity. Rather than allowing diversity to tear us apart, it holds the potential to reweave the complex fabric of reality through a unifying conscience.

Thirty years since the Charter of Transdisciplinarity (CoTD), the issue of human conscience has taken centre stage. It brings back the age-old issue of "restoring unity through diversities". Can we overcome the current fragmentation of the human condition and its scattered knowledge, which threaten the future of our species, to the detriment of nature itself?

*The challenge of the new path for the history of tomorrow needs paradigms, although not proven, but relegated to an unattainable utopia.*

It isn't enough to simply say these paradigms must be grounded in the in the coexistence of people, societies and cultures. Nor is it sufficient *to propose principles of sustainability and inclusion without addressing the need to dismantle violence and the elitist and exclusive organization of power in the various spheres and expressions of coexistence, including the creation of both tangible and intangible knowledge.*

*They are naturally sustainable and inclusive principles and norms, based on solidarity and cooperation with all living beings and in accordance with the needs of Mother Earth. They are practices of private and public life free of all violence and that actively reject it (*Mexico City Declaration, *Second Preamble:* 3rd WCTD).

The critical question, then, is: which paradigm can truly lead us out of this severe human attack? The next question becomes: if the paradigms of

unattainable utopia are no longer sufficient, or if we no longer have the luxury of time to prevent the irreparable, can we still believe that the very paradigms that have led to these crises can guide us out of our wounded planet?

Can we still achieve the 17 Sustainable Development Goals with only five years left before the 2030 Agenda expires? How is it possible that issues like hunger, war and climate change are worsening instead of improving? The paradigmatic gains we value for having given to modern science, representative democracy, collective production, citizenship freedoms, human rights and more, are no longer enough. They require more than what they have provided, given the historical shifts of our time and the future challenges faced by younger generations. Many of these gains have reached their limits, others, shaped by changes over time, have exposed their inadequacies and even created new historical challenges. In a globalised world, it is clear that the existing paradigms have proven inadequate in addressing the growing needs of the global South in relation to the SDGs. They are also failing the global North, as progress on a large scale has become unsustainable, unsafe, and damaging, despite the significant achievements in scientific and technological fields.

We cannot speak of a turning point for the future without acknowledging that we are already in the midst of it, beginning with the foundation of our species: human conscience.

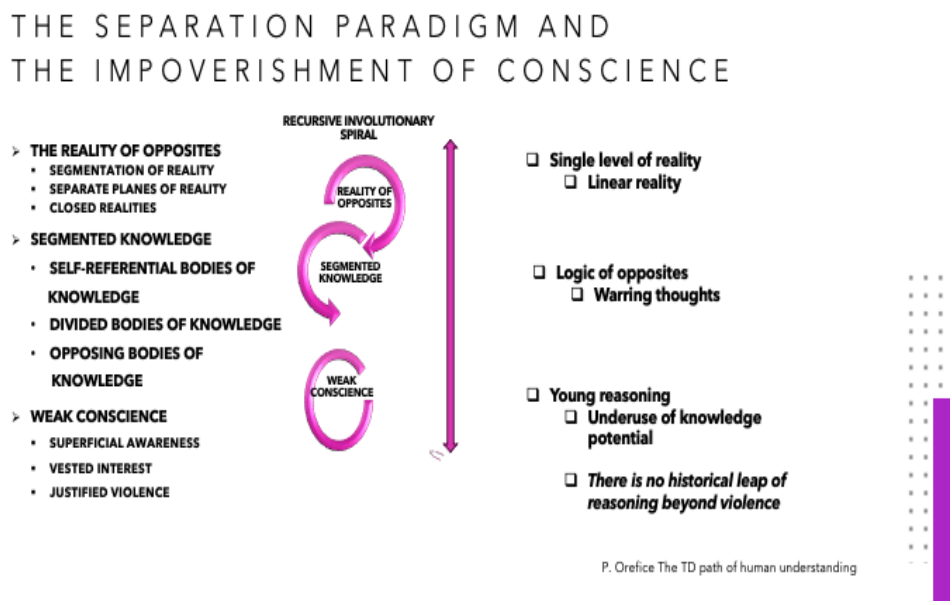
There are human expressions, both individual and collective, that display a low level of conscience or even recklessness, and others, both individual and collective, that display a medium or high level of conscience. The key idea here is recognising the prefix “con” in the word conscience: without it, “science” refers to an exclusive process of exploring reality in itself. With the “con” prefix, it becomes a process that proceeds "together," "united," with a higher level of meaning, building a conscious intelligence. This kind of conscience is capable of interpreting reality critically, making judgements, and engaging with the complex and profound dimension of the human experience.

## *Two Paradigms: separation and unification*

At this point, let us briefly examine the two underlying paradigms: the first, inherited from the modern and contemporary ages as the “paradigm of separation” and the second emerging in the past century and looking toward the future. This conceptual framework was developed by the author through extensive TD studies and research, most recently presented in the contributions to the 3rd WCTD: see in particular P. Orefice and C. Orefice (Coordinators), *El desafío transdisciplinario para la civilización sostenible. Enfoques y modelos de inteligencia y saberes*, Tercer libro del III CMTD; Ciudad Autónoma de Buenos Aires: Sb, 2023, also available in Italian.

In the first model, the *Recursive Involutionary Spiral* (RIS) is used, while in the second, the *Recursive Evolutionary Spiral* (RES) is employed. Both spirals

address the three key TD variables: Reality, Knowledge and Conscience, leading to opposing TD indicators.




As members of the separation paradigm, we typically experience its impact on a daily basis, often without realising it. We are immersed in its context and breathe it in every day, even if we try to avoid it.

The paradigm of separation is rooted in *linear thinking*, driven by the *logic of opposites*. It lacks the mental tools and the appropriate representations of reality necessary to escape the generative crisis of human attack. In fact, it only worsens this crisis.

One arrives at the conclusion reached by Morin in his most recent book: "otherwise the extinction of humanity is near" (Edgar Morin).

The paradigm of separation diminishes conscience. It is a recursive involutionary spiral: a recurring, cyclical process that takes us further and further downward as it folds in on itself. This approach views reality as a collection of disconnected segments, with the levels of reality seen as separate and unrelated. It disregards what is above or below, before or after, in the foreground or in the background. Because it is a reality based on opposites, this paradigm arises from fragmented knowledge.

In the case of segmented knowledge, produced knowledge is self-referential: what I think does not need to be compared with other forms of knowledge, nor does it consider diversity. Being self-centred, it considers itself superior, with nothing for the other to observe or contribute. In this way,

segmented knowledge fosters a weak conscience.

If conscience, recalling the etymology of the word, is the science or knowledge that looks both inwardly and outwardly, capable of judging and expressing its relationship to the totality of reality of which it is a part, then it is not a separate, isolated superstructure. This logic highlights a fundamental difference between specific disciplinary or organised knowledge and the vital knowledge that both sustains and is sustained by it.

In other words, the absolute defence of one's own field of study ("I am a scholar, and I only focus on my specific area of interest; everything outside of it is irrelevant to me, it doesn't concern me"), cannot justify a fragmented approach to knowledge because it neglects both the holistic nature of the human being and the broader reality in which, and for which, the person in charge of that particular field thinks and for which is a free-thinking citizen.

The huge problem is that conscience is disappearing. It is disappearing in politics, universities, professions and everyday life. What is emerging is not conscience but only technology, although this is developing its own internal ethics that might be mistaken for internal conscience. The result is the reduction of my humanity; segments of content appear, even at a high level, but without a soul, that is, without the whole mind, the totality of the human mind capable of relating to the entirety of reality.

If we sever conscience from the human experience, what is left of human nature? We might as well call ourselves nothing more than mammals, which however live in compliance with the limits of their natural intelligence.

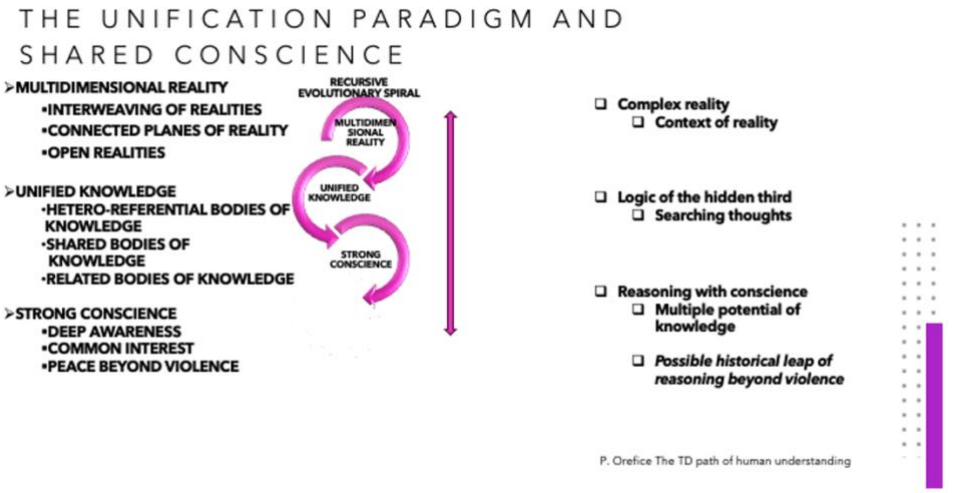
This mindset leads to accepting any outcome in both our own lives and the lives of others: even violence is possible and can then be rationalised.

We remain at the early stages of humanity's potential intelligence, still expressing the youthful capacity of our species. What are 300,000 years of Homo sapiens existence compared to the centuries or millennia of intellectual evolution that still lie ahead, a path that could unfold along a complex, rising trajectory?

In summary, the historical paradigm of separation, segmentation, and division remains confined to a singular, linear reality. It operates on the logic of opposites, fostering division, deceit, and asserting itself through conflict and violence. This approach fails to fully tap into the vast potential of brain connections in synergy with the complex possibilities of the human organism to generate knowledge. It can't get beyond a narrow, low-conscience form of reasoning.

In contrast, the more recent forward-looking "unification paradigm" is represented by the *Recursive Evolutionary Spiral* (RES). This model can also be framed through the three TD variables of Reality, Knowledge and Conscience, with the difference that their TD indicators lead to "shared consciousness".

The emergence of this new paradigm marks the journey of human conscience beyond the constraints of linear conscience.




It responds to *Article 2* of the Charter of Transdisciplinarity: *The recognition of the existence of different levels of reality governed by different types of logic is inherent in the transdisciplinary attitude. Any attempt to reduce reality to a single level governed by a single form of logic does not lie within the scope of Transdisciplinarity.*

Transdisciplinary relational thinking reassembles *diversity into a unified whole*, bringing together different fields of knowledge through conscience. It becomes clear that con-science is unified knowledge: it represents the totality of conscience, acting as the inner guide to knowledge of reality.

We draw on neuroscience to explore the network of connections that span the entire human organism, encompassing both its structural and dynamic components. The potential for knowledge of reality, which recursively reshapes it, operates not only through brain connections but through the entire connective system of the human being. This potential governs both the general and specific anthropological development of the human being.

From this transdisciplinary perspective, both individual and collective human changes can profoundly transform the ontogenetic foundations of the person. Over the long span of Big History, these changes may even lead to deep mutations that radically alter the structural processes of cognition and action. The results of such transformations are visible in paradigm shifts in how societies and cultures feel and think. Take, for example, the reversal of the legitimacy of slavery between the ancient and modern worlds, or the related and more advanced rejection of the legitimacy of absolute power over others, with the affirmation of inalienable individual rights. This is a shift still unimaginable in many histories of the cultures, yet it continues to expand in the globalised world.

Transdisciplinary conscience facilitates a historical leap, moving beyond

violence as an outdated category of species coexistence on our planet.

This is the paradigm of unifying diversity into a shared conscience: the thirty-year journey of the Charter of Transdisciplinarity has laid the groundwork and categories for this paradigm within the triangular relationship among reality, knowledge, and conscience. This relationship is still unfolding in a historical context marked by separation but is shifting toward an emerging paradigm that seeks to unify these three dynamics in a more complex way. While the former is limited by a one-dimensional view of reality, the latter acknowledges a multidimensional reality, where different planes of reality are intertwined and interconnected: it is the open reality. Morin's frequent reference to his own thought process is telling: he finds that an event that may seem "linear" cannot truly be understood without considering its broader context and connections.

The planes of reality, like unified knowledge, are interlinked. Knowledge that initially seems unrelated starts to form connections, becoming hetero-referential: types of knowledge that come into relation with one another and, through this interaction, transform into shared bodies of knowledge. In short, when hetero-referential knowledge collaborates, it leads to the enrichment of a unified body of knowledge, reaching a far deeper level of insight. This enhanced knowledge is capable of driving profound, previously unimaginable changes in reality. This dynamic process, within the context we're exploring, transforms the *logos* of unavoidable violence into the *logos* of violence that can be transcended.

In this complex transdisciplinary process, the type of logic activated across different bodies of knowledge plays a crucial role. Without a *logical bypass* between distinct fields of thought, conscience remains confined to individual disciplinary boundaries, each stopping at its own ethical considerations, as referred to above. It is the "TD logic of the Hidden Third" that, as we know, has the power to dismantle oppositional logic. By introducing a third perspective or an external body of knowledge into the dialogue between two opposing viewpoints, it broadens and enriches the conscience of both sides: the third perspective, previously excluded in the logic of opposites, is now integrated, creating a shift that overcomes antagonism.

By including the hidden third outside the scope of the previous oppositional logic, hetero-referential knowledge can play a pivotal role. The variables of multidimensional reality and hetero-referential knowledge bring this third resolutive element into the cognitive process.

The triangular dynamic is now complete: this inclusion creates the conditions for the development of a stronger, more integrated conscience, where multiple layers of awareness progress to advanced levels which, it is worth repeating, foster a shared sense of purpose. This entire tripolar process leads to the ethical formation of a shared conscience. In this context, overcoming violence is expressed through TD conscience focused on peace.

From this perspective, the historical leap of reason beyond violence becomes both possible and tangible.

## *Deep conscience of feelings transcending violence and embracing open rationality*

With the emergence of strong conscience, the TD paradigm, which seeks the unification of diverse hetero-referential knowledge about complex reality, has reached an initial stage of profound awareness. However, the TD journey to reach an advanced stage remains long and demanding, and may not always lead to the consolidation of shared conscience. Ongoing and vigilant TD work is necessary to avoid being distracted by the comfort of regressive mental patterns in closed, involutionary contexts. From "searching thoughts" there is a risk of slipping back into the "warring thoughts" of the separation paradigm.

The investment lies in harnessing the multiple potentials of knowledge, tested through the overcoming of human reason historically still young, not mature. As mentioned earlier, this challenge often stems from the underutilisation of dual logic, where emotion and reason are in opposition, each vying for control of emotional knowledge with a low level of rational intelligence, or rational knowledge with limited emotional intelligence. These are the mental drivers of inevitable, instinctive violence.

The pathway of TD conscience sustains and nurtures the *organized knowledge of feeling, thinking and acting,* (as outlined in Article 4 of the 3rd WCTD Declaration). Through approaches like TD Participatory Action Research (TPAR), it brings to life the hidden third of TD feelings. These feelings unify the sensory and emotional potential (the domain of feeling) with the potential of conscious reason (the domain of thinking) in transformative actions (the domain of acting). This process fosters a sensitive, transparent and shared TD intelligence that enables the exchange of diverse knowledge, cultivating a "Cosmic Conscience" of feelings beyond violence.

The 3rd WCTD Declaration (2022) takes up and formalises the contribution of the author (the drafter with the other signatories) in the following article: Article 4 of the Declaration. *Paths to a higher conscience of feelings.*
*Transdisciplinarity is born and develops as a further stage, more advanced, but not antithetical. Its configuration since the 20th century as an organised knowledge of feeling, thinking and acting, crossing and overcoming disciplines in relation to complex reality, and is part of the contemporary search for the unity of knowledge within the diversity of reality:*

*- through sensitive, transparent, shared TD intelligence,*

*- through the Cosmic conscience of feelings beyond violence.*

The Declaration can be seen as one of the milestones, over thirty years, of CoTD, which paved the way for the emergence and continued deepening of TD.

Among its articles, it already introduced the concept of the “open-minded rationality” of TD, which harmonises the semantic and operational planes, thereby enabling a dynamic relationship that “brings together”, identifies

common points of diversity, and at the same time, has the capacity to generate the unprecedented, innovative "transcendence".

The multiple potential of knowledge leverages the earlier categories of the Hidden Third, which, by uniting feeling, thinking and acting, transcends by generating TD feelings that allow forms and contents of violence to fade into the past.

The subsequent passage in the same article illustrates how this open rationality forms the foundation for the objectivity of knowledge, which is inseparable from the subjectivity of those who define it. Article 4 of the CoTD is a masterpiece of logic and relational intelligence: Article 4 of the CoTD: *The keystone of Transdisciplinarity is the semantic and practical unification of the meanings that traverse and lie beyond different disciplines. It presupposes an open-minded rationality by re-examining the concepts of "definition" and "objectivity." An excess of formalism, rigidity of definitions and a claim to total objectivity, entailing the exclusion of the subject, can only have a life-negating effect.*

The subsequent Article 5 of the CoTD takes the analysis further, outlining the initial framework for an open vision of dialogue and reconciliation between different sciences and their connection with other forms of knowledge: *The transdisciplinary vision is resolutely open insofar as it goes beyond the field of the exact sciences and demands their dialogue and their reconciliation with the humanities and the social sciences as well as with art, literature, poetry and spiritual experience.*

## *Communities of knowledge and Cosmic conscience*

The link between different forms of knowledge is the visionary revolution of TD. It is not merely a technical or instrumental device, but rather the foundational path of TD, which, by harnessing the multiple potentials of knowledge, nourishes shared conscience and steers it toward cosmic conscience.

The Article 6 of the CoTD is particularly illuminating in this respect: *In comparison with interdisciplinarity and multidisciplinarity, transdisciplinarity is multireferential and multidimensional. While taking account of the various conceptions to time and history, transdisciplinarity does not exclude a transhistorical horizon.*

Reflecting on these articles of the CoTD, one can imagine the passionate and convergent discussions among the three drafters of the Charter during those November days in 1994 in Arrábida, rich with insights and analyses that led to the groundbreaking formulation of what TD is, and what it is not, as outlined in the subsequent Article 7 of the CoTD: *Transdisciplinarity constitutes neither a new religion, nor a new philosophy, nor a new metaphysics, nor a science of sciences.*

The Article 8 of the CoTD, addressing the transnational nature of the

human being, expands its scope into the vast horizon of the Universe. It leaves behind incomplete and divisive epistemologies, returning the human being to the TD path with dignity, ethics and cosmic conscience.

*The dignity of the human being is of both planetary and cosmic dimensions. The appearance of human beings on Earth is one of the stages in the history of the Universe.*

The ultimate destination of cosmic conscience is found in TD knowledge communities. By transcending the barriers of the separation paradigm, the new paradigm of unification, through shared conscience, opens up infinite possibilities for TD connections between all forms of human knowledge. Refounding the knowledge and consciousness of the future involves all the organized knowledge, personal, social, cultural and disciplinary that converge, dialogue and solve problems within the *communities of knowledge*, which thus nourish the cosmic bond.

Paradoxically, it is often during the most dramatic moments in human history that a new seed is sown, setting the stage for a redemptive future for generations to come, transcending a weak conscience and orphaned wisdoms.

Transdisciplinary communities, drawing on different knowledge from diverse human groups, can shape the history that has yet to be written.

The historical leap of *Homo Pacificus*, once considered impossible by past paradigms, represents the project of cosmic conscience rooted in TD peace.

The TD founders foresaw this in the Charter of Transdisciplinarity, just before the worst horrors of the coming century were about to unfold.

The Article 13 states: *The transdisciplinary ethic rejects any attitude that refuses dialogue and discussion, regardless of whether the origin of this attitude is ideological, scientistic. religious, economic, political or philosophical. Shared knowledge should lead to a shared understanding, based on an absolute respect for the collective and individual Otherness, united by common life on one and the same Earth.*

# Transdisciplinary Categories for the Analysis of Cultures

**Julieta Haidar**
*President of Transcomplexa, Mexico City*

First of all[1], I would like to thank Professor Paolo Orefice for the

[1] Here is the original text in Spanish: Categorías de la TD para el análisis de las culturas.
En primer lugar, agradezco al profesor Paolo Orefice por la posibilidad de presentar una ponencia sobre algunos elementos de la transdisciplinariedad de los principales resultados que tenemos a partir del Tercer Congreso Mundial, que fue realizado de manera virtual desde octubre de 2020 hasta octubre de 2021 (Comité Organizador: Centre International de Recherches et Études Transdisciplinaires - CIRET, Francia; Escuela Nacional de Antropología e Historia/Instituto Nacional de Antropología e Historia - ENAH/INAH, México; Cátedra Transdisciplinaria UNESCO en Desarrollo Humano y Cultura de Paz de la Universidad de Florencia - CTU, Italia; Centro de Educação Transdisciplinar - CETRANS, Brasil).
Pienso que es muy importante en ese sentido recuperar lo que se hizo porque la Carta de la Transdisciplinariedad de 1994 constituye un discurso fundante muy importante para pensar y para enfrentar los problemas del mundo actual. Yo creo que la Carta de la Transdisciplinariedad, como decía el profesor Orefice, sigue con propuestas importantes para el momento.
En los núcleos temáticos con los que vamos a tratar, el primer núcleo temático considera justamente el cambio de las epistemologías de los paradigmas de la simplicidad en epistemologías críticas de vanguardia.
El segundo núcleo son los principales objetivos y logros y lo que tenemos hasta ahora y el tercer núcleo son los ejes, trayectorias y caminos de la esperanza.
En el primer núcleo vamos a ver epistemologías críticas de vanguardia, que son muy importantes. En el Tercer Congreso Mundial hemos planteado seis epistemologías críticas de vanguardia, que vamos a tratar de manera más o menos breve. La primera son las epistemologías ancestrales, la segunda, la epistemología de la complejidad, la tercera, la epistemología de la transdisciplinariedad. La cuarta es la epistemología de la decolonialidad, la quinta la epistemología del Sur y luego la epistemología materialista revisitada.
Son seis epistemologías que colocamos en diálogo y donde está la importancia de la convergencia actual y necesaria de los procesos cognitivos, para enfrentar la problemática del mundo actual. En estas epistemologías se observan planteamientos críticos frente a las hegemónicas, que posibilitan nuevos caminos para reflexionar, proponer una nueva civilización, una nueva humanidad más allá del antropoceno y capitaloceno.
En algunos momentos las epistemologías ancestrales invisibilizadas, junto con todas las epistemologías y los procesos cognitivos, de África, de Asia y de América no eran consideradas. Se pone emergente, se pone en contacto con las anteriores, con las seis epistemologías que colocamos.
La segunda es la epistemología de la complejidad, que ya oímos algunas propuestas como la de Edgar Morin. Y es lo que voy a leer de las seis epistemologías, voy a ver solamente las premisas de dos de ellas: de la complejidad y de la transdisciplinariedad.
La premisa de la epistemología de la complejidad es la relación de la incertidumbre, lo impredecible y lo imprevisible. Es muy interesante porque en ese aspecto, lo que vemos es que la ciencia, antes de la complejidad, planteaba justamente la certeza de la posición cartesiana, y con Morin vamos a ver justamente la incertidumbre.
Otra premisa importante son los principios fundamentales, que es lo dialógico, lo recursivo, lo hologramático.
Y después encontramos la categoría de la entropía y la neguentropía, y la recursividad consecuente; es que en todo sistema social, natural, cultural, político, económico, siempre hay en la relación del desorden y desorden y de la interacción y de la organización.
Los sistemas complejos son abiertos, recursivos, retroactivos, relacionados con la auto-eco-organización de los seres vivientes. Y un elemento importante de Morin es la lógica de lo contradictorio, fundamental en todos los fenómenos en donde está lo antagónico y lo complementario al mismo tiempo. Y la propuesta del sujeto complejo, trasdimensional, contradictorio en movimientos horizontales, verticales, diagonales, que es el «Sujeto complejo» de Edgar Morin.
La segunda epistemología es aquella que está más ligada al evento que estamos celebrando de la transdisciplinariedad. Es la epistemología de la transdisciplinariedad en donde tenemos las siguientes premisas:
- planteaba Basarab Nicolescu, niveles de la realidad del objeto: las dimensiones global, regional, nacional, local, lo macro, lo micro;
- niveles de realidad del sujeto: las distintas formas de percepción que se configuran en la subjetividad, en la

transdimensionalidad del sujeto;
- la relación sujeto-objeto: muy importante recursiva, donde no existía la separación cartesiana del sujeto frente al objeto;
- el sujeto y el objeto transdisciplinarios, ligados a la transdimensionalidad, la transrealidad, la transubjetividad que son categorías muy importantes de la transdisciplinariedad;
- como ya señalado por el profesor Orefice, el tercer incluido y el tercer oculto, presentes en el paso de los niveles de realidad del objeto y los niveles de percepción del sujeto;
- y por último la categoría transdisciplinaria, muy importante, que es la transculturalidad como un proceso articulado orgánicamente con la transdisciplinariedad, donde juegan un papel medular los niveles de realidad, los procesos dialógicos.
Después encontramos la epistemología de la decolonialidad del Sur y la epistemología materialista revisitada, que no podemos tratar por motivos de tiempo.
El segundo núcleo que queremos tratar, además del que hemos tratado en el Tercer Congreso, que eran las seis epistemologías que presentamos, son los «Principales objetivos y logros del Tercer Congreso Mundial de la transdisciplinariedad».
- El primer objetivo es aportar nuevas propuestas transdisciplinarias que contemplen problemas epistemológicos, ontológicos y metodológicos.
- Debatir y profundizar en los fundamentos teórico-metodológicos de la transdisciplinariedad para generar nuevos conocimientos que ayuden en la solución de los problemas socio-culturales, políticos, económicos, ecológicos del siglo XXI.
- Revisar los avances de las investigaciones transdisciplinarias para resolver los problemas tecnológicos, científicos y humanísticos.
- Proponer nuevos enfoques analíticos transdisciplinarios, susceptibles de evaluar las contradicciones de los modelos de desarrollo político, económico, de la tecnociencia.
- Exponer modelos de la conciencia y de la ética transdisciplinarias, para desarrollar un profundo pensamiento crítico.
Es importante ahora colocar ejes, por ejemplo, los ocho ejes temáticos del Tercer Congreso Mundial, porque son ejes temáticos que continúan, y vienen de la primera Carta de la Transdisciplinariedad, de la Carta de 1994, que siguen de alguna manera con otros matices en el Segundo Congreso de 2005 y lo retomamos en el Tercer Congreso Mundial. Son ejes temáticos muy importantes para los procesos cognitivos, pero yo quisiera comentar que estos ejes temáticos están ligados, no solo al conocimiento, no solo a la producción del conocimiento, sino que están ligados a la conducción del conocimiento que debe ser aplicado a los problemas de la vida, aplicado a resolver los conflictos profundos de la civilización y la contradicción que hay, como decía Morin, y la crisis profunda que está en la civilización. O sea que ahora nos encontramos frente a problemas que de alguna manera desafían el desarrollo de la cognición, desafían la misma vida humana y llegan a procesos de, como hemos tratado, transhumanismo, posthumanismo y deshumanización de la humanidad.
Esos son problemas que hemos enfrentado y hemos tratado en este Tercer Congreso, a partir de ocho ejes.
El primer eje son los «Fundamentos de la Transdisciplinariedad». Quiere decir cómo está la transdisciplinariedad en el futuro de la civilización.
El segundo elemento de este fundamento es la revolución paradigmática de la transdisciplinariedad de la cual ya ha hablado el profesor Orefice.
El segundo eje es la «Filosofía y la Transdisciplinariedad» en donde tenemos la inteligencia relacional de las especies para el siglo XXI. La relación entre lo transgeneracional y la transdisciplinariedad, la complejidad del humanismo, la valorización de los saberes tradicionales y las culturas ancestrales en los Andes, en África y América.
El tercer núcleo es la «Teoría y la práctica de la actitud transdisciplinaria», cómo están los ciudadanos de la Tierra, la comunidad de especies pospandemia, la salud transdisciplinaria, la transdisciplinariedad in vivo. Investigaciones de acción participativa. Caos y contención cultural y resolución de problemas sociales complejos.
Cuarto eje, la «Educación transdisciplinaria». Muy tratada en el Congreso, desde la Primera Carta, la Segunda, y en el Tercer Congreso. Uno de los elementos muy preocupantes y muy tratados es la educación transdisciplinaria. Quiere decir: cómo hacer avanzar los procesos educativos, cambiar la educación para producir nuevos retos complejos, nuevos sujetos transdisciplinarios. Entonces ahí tenía algunos ejes como la investigación transdisciplinaria y educación, la educación transdisciplinaria, el pensamiento complejo transdisciplinario, los retos transdisciplinarios en la Universidad Latinoamericana y mundial. Educación y transición ecológica. Educación, ciencia y cultura para los objetivos del desarrollo sostenible, frente a la pandemia Covid y a las guerras.
El quinto eje son las «Ciencias y la Transdisciplinariedad». Aquí vamos a ver la transculturalidad y la diversidad

opportunity to present a paper on some transdisciplinary elements derived from the main findings of the Third World Congress, which was held virtually from

cultural en México y en otros países, las ciencias para el siglo XXI para superar los antagonismos disciplinarios para plantear la convergencia de varias ciencias, la transdisciplinariedad y problemas en la antropología, África y la pandemia de Coronavirus, la transdisciplinariedad, la semiótica y la traducción, transdisciplinariedad y neurociencias, transdisciplinariedad y descolonización del conocimiento.
El sexto eje es la «Transdisciplinariedad de la ciencia, espiritualidad, religión».
El séptimo es la «Transdisciplinariedad frente a los desafíos sociales».
El octavo, muy importante, es la «Transdisciplinariedad y el arte», muy tratado en el Tercer Congreso Mundial.
Ahora vamos a plantear brevemente un tercer núcleo. Se trata de «Ejes trayectorias y caminos de la esperanza» a partir de las seis epistemologías.
En primer lugar es necesario hacer rupturas epistemológicas para lograr conocimientos transdisciplinarios complejo, decoloniales para enfrentar los problemas del mundo y de la humanidad en el siglo XXI. Y aquí están las seis epistemologías que hemos tocado.
En segundo lugar está la ruptura de las fronteras entre los campos cognitivos, por lo tanto, el paradigma de la simplicidad o de la disciplina tiene que romper las fronteras entre las ciencias naturales, las ciencias sociales, humanas y las ciencias exactas y artísticas, filosofía y religiones.
En tercer lugar está el abordar los complejos procesos transculturales en la época de la globalización y de lo digital, en donde están venciendo los conflictos, las guerras y las contradicciones.
Un tratamiento exhaustivo de los niveles de realidad, del tercer incluido, del tercer oculto.
El reconocimiento de todos los procesos cognitivos, que rompen con la hegemonía, como son los conocimientos de América, África, y Asia.
Mirar los conocimientos transdisciplinarios sin barreras, relacionados con las prácticas transdisciplinarias.
Superar la insostenible sociedad global del Antropoceno, para construir una nueva humanidad, una nueva civilización.
Desarrollar una investigación y una acción participativa transdisciplinaria, para impactar y superar el poder del conocimiento hegemónico, y lograr y reconocer todos los otros conocimientos.
Reconstruir en ese momento de destrucción del planeta y de la biodiversidad la relación Naturaleza-cultura para defender la biodiversidad y salvar a todos los seres vivos de la Madre-Tierra.
Reconstruir la categoría de Sujeto desde la ética, superando las contradicciones que hay actualmente en el mundo.
Recuperar las culturas ancestrales de América, África y Asia y recuperar la contribución de las culturas y saberes tradicionales para asumir una actitud transdisciplinaria.
Por lo tanto, la transdisciplinariedad, la complejidad, la decolonialidad, la ancestralidad y los desafíos del mundo contemporáneo implican asumir categorías de la transdisciplinariedad como son: lo transcultural, lo transreligioso, lo transnacional, lo transhistórico y la transpolítica, para enfrentar los desafíos de la humanidad, del mundo en el Siglo XXI.
La crisis civilizatoria que tenemos actualmente y que produce varios conflictos y contradicciones son:
- la crisis de la civilización terrestre de la humanidad, la deshumanización;
- el desarrollo sostenible;
- la educación planetaria;
- el transhumanismo y poshumanismo;
- la inteligencia artificial;
- la tecnociencia;
- las tecnologías destructivas;
- la salud, muy importante;
- la igualdad de género;
- la pobreza y extrema pobreza;
- la destrucción de la diversidad biológica;
- el cambio climático;
- las guerras;
- la violencia.

El Tercer Congreso Mundial de Transdisciplinariedad, que duró once meses y medio, ha cumplido los objetivos propuestos, abriendo caminos de esperanza, frente a los horizontes todavía oscuros y desdibujados.
El presente y el futuro se enlazan en la búsqueda de una cultura de la paz, para una nueva civilización.
Muchas gracias!

October 2020 to October 2021. The Organising Committee included the Centre International de Recherches et Études Transdisciplinaires (CIRET), France; the National School of Anthropology and History/National Institute of Anthropology and History (ENAH/INAH), Mexico; the UNESCO Transdisciplinary Chair in Human Development and Culture of Peace at the University of Florence (CTU), Italy; and the Centre for Transdisciplinary Education (CETRANS), Brazil.

I believe it is essential to revisit the work that has been carried out, as the Charter of Transdisciplinarity (1994) remains a foundational and highly significant discourse for understanding and addressing the challenges of today's world. As Professor Orefice has pointed out, the Charter of Transdisciplinarity continues to offer valuable proposals for the present moment.

The thematic cores we will explore are structured as follows:

1. The first thematic core concerns the shift from epistemologies of simplicity to cutting-edge critical epistemologies.
2. The second focuses on the main objectives and achievements attained so far.
3. The third addresses the axes, trajectories, and pathways of hope.

Within the first thematic core, we will examine cutting-edge critical epistemologies, which are of utmost importance. During the Third World Congress, we identified six key critical epistemologies, which I will briefly outline:

1. Ancestral epistemologies
2. The epistemology of complexity
3. The epistemology of transdisciplinarity
4. The epistemology of decoloniality
5. The epistemology of the Global South
6. A revisited materialist epistemology

These six epistemologies are brought into dialogue, highlighting the crucial and necessary convergence of cognitive processes to tackle contemporary global challenges. These epistemologies provide critical perspectives on hegemonic knowledge systems, opening new pathways for reflection and the construction of a new civilisation—a new humanity beyond the Anthropocene and the Capitalocene.

For a long time, ancestral epistemologies—along with cognitive processes from Africa, Asia, and the Americas—were rendered invisible and disregarded. However, today, they are re-emerging and are being brought into dialogue with the six epistemologies we have identified.

The epistemology of complexity is the second key epistemology, for which we have already heard some proposals, such as those of Edgar Morin. In this presentation, I will focus on the premises of just two of these epistemologies: the epistemology of complexity and the epistemology of transdisciplinarity.

The premise of the epistemology of complexity is the interrelation of uncertainty, unpredictability, and the unforeseeable. This is particularly interesting because, before the emergence of complexity theory, science was rooted in the Cartesian ideal of certainty. With Morin, however, we are confronted precisely with uncertainty.

Another key premise concerns the fundamental principles, which include the dialogical, the recursive, and the hologrammatic.

We then encounter the categories of entropy and negentropy, along with the consequent recursivity—the idea that, in every social, natural, cultural, political, or economic system, there is always an interplay between order and disorder, interaction and organisation.

Complex systems are open, recursive, retroactive, and intrinsically linked to the self-eco-organisation of living beings. One of Morin's crucial contributions is the logic of contradiction, which is fundamental to all phenomena where the antagonistic and the complementary coexist. He also introduces the idea of the complex, transdimensional, contradictory subject, whose movements occur in horizontal, vertical, and diagonal directions—what he terms the "Complex Subject".

The second epistemology, directly connected to the event we are celebrating, is the epistemology of transdisciplinarity. Its key premises are:

- As Basarab Nicolescu proposed, the levels of reality of the object include global, regional, national, and local dimensions, as well as the macro and micro scales.
- The levels of reality of the subject encompass different forms of perception, shaping subjectivity within the transdimensionality of the subject.
- The subject-object relationship is fundamentally recursive, eliminating the Cartesian separation between the subject and the object.
- Both the transdisciplinary subject and object are linked to transdimensionality, transreality, and transubjectivity, which are essential transdisciplinary categories.
- As Professor Orefice pointed out, the included third and the hidden third are present in the transition between levels of reality of the object and the levels of perception of the subject.
- Finally, a crucial transdisciplinary category is transculturality, which is organically interconnected with transdisciplinarity, where levels of reality and dialogical processes play a fundamental role.

We also identified the epistemology of decoloniality of the Global South and the revisited materialist epistemology, though time constraints prevent us from addressing them in detail.

Main Objectives and Achievements of the Third World Congress on Transdisciplinarity

Beyond the six epistemologies presented, the second thematic core

focuses on the main objectives and achievements of the Third World Congress on Transdisciplinarity:

- The primary objective was to propose new transdisciplinary approaches that address epistemological, ontological, and methodological challenges.
- To debate and deepen the theoretical-methodological foundations of transdisciplinarity in order to generate new knowledge that contributes to solving the socio-cultural, political, economic, and ecological problems of the 21st century.
- To review the progress of transdisciplinary research in tackling technological, scientific, and humanistic challenges.
- Proposing new transdisciplinary analytical approaches, capable of evaluating the contradictions within political, economic, and technoscientific development models.
- Presenting models of transdisciplinary consciousness and ethics to develop deep critical thinking.

It is now important to highlight key themes, such as the eight thematic axes from the Third World Congress, which continue the work of the 1994 Transdisciplinarity Charter. These axes, with some variations, were also discussed during the Second Congress in 2005 and revisited in the Third World Congress. These are crucial thematic axes for cognitive processes, and I would like to emphasize that these axes are not only linked to knowledge or the production of knowledge, but also to the guidance of knowledge, which should be applied to real-life problems. They are aimed at resolving the deep conflicts of civilization and the contradictions, as Morin pointed out, inherent in the profound crisis within civilization itself.

Thus, we now face problems that challenge the very development of cognition, challenge human life itself, and lead to processes such as transhumanism, posthumanism, and the dehumanisation of humanity. These are the problems we have confronted and addressed in this Third Congress, through eight thematic axes.

1. The Foundations of Transdisciplinarity: This explores the future of transdisciplinarity in the context of civilization.
2. The paradigmatic revolution of transdisciplinarity, already discussed by Professor Orefice.
3. Philosophy and Transdisciplinarity: This axis explores the relational intelligence of species in the 21st century, the link between transgenerationality and transdisciplinarity, the complexity of humanism, and the valorization of traditional knowledge and ancestral cultures in the Andes, Africa, and the Americas.
4. Theory and Practice of Transdisciplinary Attitude: This axis discusses topics such as citizens of Earth, the post-pandemic community of species, transdisciplinary health, transdisciplinarity in vivo,

participatory action research, chaos and cultural containment, and resolving complex social problems.

5. Transdisciplinary Education: This was a major focus throughout the Congresses, from the First Charter to the Second and the Third Congress. One of the main concerns has been transdisciplinary education—how to advance educational processes to meet the new complex challenges and produce new transdisciplinary subjects. Topics within this axis include transdisciplinary research and education, complex transdisciplinary thinking, transdisciplinary challenges in Latin American and global universities, education and ecological transition, and education, science, and culture for the sustainable development goals, especially in the face of the Covid pandemic and wars.
6. Science and Transdisciplinarity: Here, we discuss transculturality and cultural diversity in Mexico and other countries, science for the 21st century to overcome disciplinary antagonisms, the convergence of multiple sciences, transdisciplinarity and problems in anthropology, Africa, and the Coronavirus pandemic, as well as transdisciplinarity, semiotics, and translation, transdisciplinarity and neuroscience, and transdisciplinarity and the decolonization of knowledge.
7. Transdisciplinarity of Science, Spirituality, and Religion.
8. Transdisciplinarity in the face of social challenges.
9. The Transdisciplinarity and Art axis, which was highly discussed during the Third World Congress.

Now, let's briefly outline a third core aspect: "Axes, Trajectories, and Paths of Hope" based on the six epistemologies.

First, epistemological ruptures are necessary to achieve complex, decolonial transdisciplinary knowledge to address the world's and humanity's problems in the 21st century. Here are the six epistemologies we have discussed. Second, there is a need for breaking the boundaries between cognitive fields. Therefore, the paradigm of simplicity or discipline must overcome the divisions between natural sciences, social sciences, humanities, exact sciences, arts, philosophy, and religions.

Third, we must address the complex transcultural processes in the era of globalization and digitalization, where conflicts, wars, and contradictions are prevailing.

This also involves an exhaustive treatment of levels of reality, the third included, and the third hidden. It requires the recognition of all cognitive processes that break with hegemonic knowledge, such as the knowledge of America, Africa, and Asia.

We should look at transdisciplinary knowledge without barriers, closely tied to transdisciplinary practices.

Additionally, we must overcome the unsustainable global society of the Anthropocene to build a new humanity, a new civilization.

This involves developing transdisciplinary participatory research and action to impact and surpass the power of hegemonic knowledge, while recognizing and embracing all other forms of knowledge.

Another crucial task is to rebuild the relationship between Nature and Culture in the face of the planet's destruction and biodiversity loss, defending biodiversity and saving all living beings of Mother Earth.

We must also reconstruct the concept of the Subject from an ethical perspective, overcoming the contradictions in the world today.

Finally, it is important to recover the ancestral cultures of America, Africa, and Asia, and to acknowledge the contributions of traditional cultures and knowledge to adopt a transdisciplinary attitude.

Therefore, transdisciplinarity, complexity, decoloniality, ancestrality, and the challenges of the contemporary world require the adoption of key transdisciplinary categories such as transcultural, transreligious, transnational, tranhistorical, and transpolitical to face the challenges of humanity in the 21st century.

The current civilizational crisis we are facing, which produces multiple conflicts and contradictions, includes:

- The crisis of human civilization on Earth: dehumanization.
- Sustainable development.
- Planetary education.
- Transhumanism and posthumanism.
- Artificial intelligence.
- Technoscience.
- Destructive technologies.
- Health (which is crucial).
- Gender equality.
- Poverty and extreme poverty.
- Destruction of biological diversity.
- Climate change.
- Wars.
- Violence.

The Third World Congress of Transdisciplinarity, which lasted eleven and a half months, has achieved its objectives, opening paths of hope amidst the still obscure and blurred horizons.

The present and future are intertwined in the pursuit of a culture of peace for a new civilization.

Thank you very much!

# Making the spiritual operational in education and support relationships
## *Essence and meaning of an absent*

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***Abstract***[1]

*Traditional academic disciplines struggle to develop a common and unambiguous definition of the notion of spirituality. In a contemporary, hyper-technical context in which relationships tend toward disruption and separativity, the spiritual question is more than ever a crucial necessity in the support relationship. Spiritualities and their variations in education escape narrow and categorizing approaches. However, certain approaches such as transdisciplinary and transpersonal can help to propose a conceptualization, and based on their methodologies, SEFs can take hold of them. These fields of research are interested in what connects, crosses, and goes beyond disciplines and individuals. The transdisciplinary would tend toward an integrative fusion/surpassing of disciplinary sections. This chapter aims to present the work of a teacher-researcher, who synthesizes two approaches to make the concept of the spiritual operational in human and social sciences, integrating the spiritual dimension into professional practices: Florent Pasquier (SEF) with the ontological approach declined through a meta-pedagogy, called integrative, implicative, intentional and intuitive (P4I). They will be followed by the work of Katia Mendez, teacher-practitioner and researcher,*

[1] Here is the original text in French: ***Abstract.*** *Les disciplines académiques traditionnelles peinent à élaborer une définition commune et univoque de la notion de spirituel. Dans un contexte contemporain hyper-technicisé dans lequel la relation tend à la disruption et à la séparativité, la question spirituelle s'inscrit plus que jamais comme une nécessité cruciale dans la relation d'accompagnement. Les spiritualités et leurs déclinaisons en éducation échappent aux approches étroites et catégorisantes. Certaines approches comme le transdisciplinaire et le transpersonnel peuvent pourtant aider à en proposer une conceptualisation et à partir de leurs méthodologies, les sciences de l'éducation et de la formation peuvent ainsi s'en emparer. Ces champs de recherches s'intéressent à ce qui relie, traverse et va au-delà des disciplines et des personnes. Le transdisciplinaire tend ainsi à un dépassement des approches pluri et inter-disciplinaires. Ce chapitre se donne comme objectif de présenter d'une part les travaux d'un enseignant chercheur qui fait la synthèse de deux approches pour rendre le concept du spirituel opératoire en sciences humaines et sociales, en intégrant la dimension spirituelle dans les pratiques professionnelles : Florent Pasquier (SEF) avec l'approche ontologique déclinée au travers d'une méta-pédagogie, dite intégrative, implicative, intentionnelle et intuitive (P4I). Ils seront suivis d'autre part des travaux de Katia Mendez, enseignante praticienne et chercheuse, qui présentera les outils et les méthodes réflexives applicables en éducation et en relation d'accompagnement.*

*who will present the tools and reflective methods applicable in education and support relationships.*

## Introduction[1]

[1] Here is the original text in French: **Introduction.** Les sciences de l'éducation et de la formation (SEF) qui se définissent par un objet d'expertise relativement ouvert, l'enseignement, pourraient potentiellement s'intéresser à une grande diversité de disciplines et de courants de recherches qui étudient la place des apprentissages et les contextes de leur mise en œuvre, comme elles l'ont fait par exemple avec les domaines des sciences et techniques des activités physiques et sportives (Staps), de la biographisation, etc. A chaque nouveauté entrant dans cette « discipline carrefour » une approche scientifique distanciée reste encore la norme, comme ce fut le cas dans les années 1990 face au déploiement des nouvelles technologies éducatives (Jacquinot, 1996). Tel est le cas de la question de la place du spirituel en éducation.

Pour nous, la spiritualité - laïque - en éducation se définit comme une application systématique et un investissement consenti des valeurs humanistes et se nourrit conceptuellement des apports du transpersonnel (sorte de "psychologie des hauteurs", Descamps, 1987) et de la transdisciplinarité (Nicolescu, 1996). Jean Bédard[1] « situe la vie spirituelle au niveau de la conscience transcendantale, qui est présence immédiate, attentive et émerveillée à l'être dans sa totalité (comme en est capable l'enfant), par opposition à la conscience intentionnelle, typique de la culture moderne, portée à réduire l'être en divers objets de connaissance à étudier ou à analyser par des sujets connaissant ». Dans notre approche, l'intention n'est pas seulement une volonté dirigée : elle est une direction venant nourrir la cognition et l'attention afin d'éviter l'interventionnisme qui serait contre-productif et tendrait à vouloir « faire l'autre ».

**Problématique.** Les épistémologies transdisciplinaires et transpersonnelles se basent sur des disciplines classiques - comme la philosophie (Husserl & Fink, 1934), la psychanalyse (Jung, expliqué par Guyonnaud et al., 1997), le logico-mathématique (Lupasco, 1951), la psychologie (Maslow, 1999) etc. – et intègrent les apports des sciences contemporaines – neuro-sciences, sciences de la vie, physique quantique...-. Est-il possible d'aborder d'un seul tenant tous ces champs variés et semblant parfois très éloignés les uns des autres pour pouvoir en rendre compte au regard de l'objet étudié, le spirituel ? Et si oui, un lien est-il possible à établir avec les sciences de l'éducation et de la formation, et comment ?

**Plan.** Ce chapitre se donne comme objectif de présenter d'abord les travaux de Florent Pasquier qui utilisent certains apports des approches transpersonnelles et transdisciplinaires en lien avec les sciences de l'éducation et de la formation. Il montre ensuite par les travaux de Katia Mendez, comment investir dans la *praxis* un éventail d'outils réflexifs qui en découlent et rendent opératoire la dimension spirituelle dans des situations éducatives et d'accompagnement : les pratiques corporelles - qui développent le rapport à l'intériorité et à l'altérité -, le journal de recherche - qui permet une conscientisation du quotidien - et enfin l'entretien impliqué - qui propose l'expérience concrète du « faire-se faire » par la présence et l'écoute de l'autre -.

**Enjeux.** Une certaine prudence des sciences de l'éducation et de la formation, discipline dite «carrefour et interface »[1], envers la nouveauté l'amène parfois à être en retard avec les rendez-vous attendus par l'évolution plus rapide de la société civile et des recherches contemporaines, comme l'introduction de pratiques de bien-être dans les apprentissages ou les applications des principes de la neuro-éducation dans les *curricula*. Les travaux transdisciplinaires et transpersonnels s'intéressent tout deux à ce qui est *à travers, entre et au-delà* des disciplines et des personnes -. Ils dépassent donc et intègrent les notions d'intrapersonnel et d'interpersonnel, et peuvent s'intéresser à la question du spirituel. Ce sont des objets de recherche et d'enseignement à part entière au niveau international depuis de nombreuses années. Y porter un intérêt permettrait peut-être au SEF de sortir d'une image passéiste et sclérosée souvent reprochée aux institutions et aux praticiens classiques.

**Hypothèse.** Les approches *trans* seraient à même de mieux comprendre et de rendre compte d'une vision cohérente de l'ensemble des connaissances déjà mobilisées sur la notion du spirituel. Elles leur conféreraient une vue d'ensemble et proposeraient des modes opératoires d'applications concrètes en éducation et en accompagnement, afin de laisser éclore un sens nécessaire à défaut duquel ces actions n'apparaissent que difficilement utiles, attrayantes, motivantes et pérennes.

**État des lieux et méthodologie.** De nombreux travaux rendent déjà compte d'approches plus ouvertes et holistiques qui permettent d'aborder le spirituel dans une vision d'ensemble nécessaire dans un premier temps. Il en est ainsi de la méthodologie transdisciplinaire utilisée par nombre d'auteurs (Nicolescu, 2014 ; Pasquier, 2016). Il en va de même avec la psychologie transpersonnelle (Descamps, 1993; Pasquier, 2015a). Un de ses chefs de file, Stanislas Grof (1996), la définissait comme voulant proposer une synthèse de la spiritualité et de la science. Mais se rapprocher d'expériences personnelles d'états modifiés de conscience fortuits peuvent laisser un certain sentiment d'incomplétude latent au regard de la quête d'une spiritualité plus profonde et surtout plus pérenne.

**Pasquier et la dimension spirituelle en éducation.** Nos travaux de ces dernières années visent à prendre en compte "le sentiment de ce qui nous dépasse" en situation éducative et d'accompagnement. Pour ce faire, nous avons conceptualisé une figure générique intitulée « la structure-temple » (Pasquier, 2015b, 2022, 2024), composée d'un socle représentant le milieu contemporain, cinq colonnes caractéristiques de l'humain et un fronton ontologique. Elle permet de formaliser et contextualiser certains des concepts issus des approches transdisciplinaires et transpersonnelles. Elle vise à prendre en compte si nécessaire et au moment opportun la part spirituelle pouvant être impliquée dans l'acte de formation, au même titre que toutes les autres fonctions humaines et sociales, sous peine de risquer un décalage dans le processus éducatif (Filliot, 2011) et de produire son échec, ceci sans craindre de se confronter à l'improvisation (Allison et Blind, 2015) ou à l'inconnu (Briançon et Mallet, 2012). Il est possible d'accueillir dans cette modélisation les « intelligences multiples » (Gardner, 2003) qui partagent la préoccupation du spirituel sous le vocable "d'intelligence existentielle".

Nous voyons ici un lien commun entre ces deux approches au travers de la cinquième colonne Axiologique/(Post-)-Métaphysique, sur laquelle se superpose l'intelligence existentielle (parfois également appelée philosophique ou spirituelle) de Gardner. À noter que nous n'opposons aucune de ces catégories, comme l'Anthropologique et l'Ontologique, mais que nous cherchons plutôt leurs articulations et les mouvements naissant à partir de leurs emplacements respectifs. Ces mouvements donnant naissance à une dynamique qui, une fois saisie dans sa présence - ou dans son absence -, peut être utilisée de façon féconde pour la mise en place d'un contexte et de contenus éducatifs et d'accompagnement adaptés aux situations rencontrées. Mieux, en nous inspirant d'une série d'axiomes tels « ce qui est en bas est comme ce qui est en haut », « tout est dans tout », « les premiers seront les derniers » (…), issu de la Tradition, chaque partie de la structure-temple se complexifie en miroir inclusif avec et dans les autres parties. Dans cette forme fractalisée, chacun des sept éléments s'enrichit des apports de chacune des autres parties (soit 49 éléments, plus des zones intermédiaires) et augmente la consistance, la congruence et donc le sens de l'ensemble. À ce stade, nous observons que la spiritualité fait partie intégrante de ce tout en trouvant une position dans la cinquième colonne nommée Axiologique/(Post-)Métaphysique. Dans l'axe vertical, elle est mise en lien pour l'individu avec les problématiques qui relient les sciences humaines (les sociétés) et la noosphère (la nature) : elle interroge la place de la religion et de la sagesse, la notion du supramental (Aurobindo, 2010), les questions de l'immanence et de la transcendance. En axe horizontal, elle trouve place aux côtés de l'intelligence collective, du transgénérationnel et des vêtements et accessoires. Toutes ces thématiques posent la problématique de leur possibilité de prise en compte concrète ou non en contextes d'éducation et d'accompagnement, et bien sûr de leurs mobilisations dans les processus relationnels.

Partant de cette approche, nous avons élaboré au fil du temps une pédagogie dénommée intégratrice et implicative (P2i), augmentée en P3i, le troisième « i » marquant la place fondamentale de l'intention dans le processus d'implication et d'éducation à la responsabilité, pour prendre en compte voire rendre compte de cette dimension dans les démarches éducatives (Pasquier & Barbry, 2018) et stabilisée enfin en P4i avec l'adjonction de « l'intuition », pour une prise en compte de l'imaginal et du sensible. Notre proposition consiste à mener un effort de prise de conscience des buts, des modalités, des moyens (outils et méthodes), des apprentissages et de l'évaluation engagés dans les formations et les accompagnements, avec la souplesse de l'intelligence du moment présent. Elle se situe dans la tradition de l'École – toujours - Nouvelle et des pédagogies humanistes comme celle de Rogers et Herbert (2009): l'approche est centrée sur la personne et nécessite trois mobilisations : l'authenticité et la congruence; un regard positif inconditionnel ; une compréhension empathique. Il s'agit d'une pédagogie non-directive où la posture de l'enseignant/accompagnant se transforme progressivement en celle de facilitateur. Nous expérimentons ces pratiques depuis plusieurs années en formation avec des étudiants inscrits en Master MEEF en Inspé (dédié à la formation des enseignants). Nous avons proposé aux étudiants de réaliser des travaux de groupe à partir de thèmes transversaux présents dans leur environnement professionnel et pouvant être mis en lien avec la notion du spirituel. Comme la culture humaniste - présente dans le Socle Commun de Connaissances, de Compétences et de Culture -, la prévention et la gestion des conflits - cf. la loi pour la refondation de l'école de la République -, la culture de paix - préconisation de l'Unesco -, le vivre-ensemble - Convention internationale des droits de l'enfant, Cide -, la notion de bien-être en éducation et enfin les approches écologiques - de soi, des autres, de la nature -.

De façon plus ouverte, à l'adresse des publics en situation d'éducation informelle ou populaire, nous avons également collectivement élaboré dans un atelier d'éducation populaire une méthode pour mener des « Ateliers de transformation » basés sur l'échange réciproque des savoirs dans une approche holistique et sensible des individus, cherchant aussi à interagir avec les collectifs et *in fine* la société (Pasquier et al., 2017). Pour cela, de nombreux outils et pratiques sont à notre disposition.

**Méthodes et outils en lien avec le spirituel dans les champs de l'éducation et de l'accompagnement**. Plus que jamais, la relation qualitative des humains les uns envers les autres, dans tous les moments de la vie, implique un réinvestissement concret d'une éducation à la présence dans une éducation tout au long - et tout au

large - de la vie, comme du quotidien. Tant dans le cadre des formations formelles et informelles que dans celui du travail social, le moment est accompagnement éthique. Le constat de l'amenuisement des capacités attentionnelles s'est fortement accru, réduisant ainsi la capacité d'accueil de l'autre de façon quasi systématique. Les travaux de Katia Mendez (à paraître), s'appliquent à montrer comment investir dans la *praxis* un éventail d'outils réflexifs qui peuvent rendre opératoire la dimension spirituelle dans des situations éducatives et d'accompagnement : les pratiques corporelles - qui développent le rapport à l'intériorité et à l'altérité - ; le journal de recherche - qui permet une conscientisation du quotidien - et enfin l'entretien impliqué - qui propose l'expérience concrète du « faire-se faire » par la présence et l'écoute de l'autre -.

*Les pratiques corporelles orientales, comme le yoga et le taiji quan*. Depuis plusieurs décennies, les pratiques corporelles mobilisant l'attention comme le yoga et le taiji quan (art martial interne chinois) se développent conjointement à l'accélération de l'information et de la communication technologiques. Boris Cyrulnik dans sa conférence lors de la Biennale des Sciences de l'éducation et de la formation de l'année 2021 nous explique qu'un risque de déficit cognitif peut s'inscrire très tôt chez l'enfant, dès son développement utérin et que le moindre stress de la mère inscrit en lui, par des impacts neuronaux, une trace déterminante sur ses futures capacités et difficultés à appréhender le monde. L'état de l'esprit ne semble pas pouvoir se discerner de l'état du milieu. En réinvestissant tout particulièrement le soin des affects par les pratiques comme le yoga et le taiji quan qui mobilisent en elles les modalités, les principes et les lois universelles de la nature, un équilibre peut être (re)trouvé. Que ce soit le taiji quan ou le yoga, ces deux pratiques mobilisent le souffle et surtout une attention accrue aux sensations internes du corps. Nous retiendrons ce ralentissement comme point nodal de soin du système nerveux car c'est par cette interface que l'état d'être se fomente.

Ensuite, plus particulièrement, le taiji quan mobilise une attention à toutes les dialectiques corporelles (dites yin/yang) et inscrit la totalité de la personne dans un rythme lent. Mais surtout, il propose un travail à deux par le *Tui Shou*, traduit par « poussé des mains ». Ce poussé des mains favorise la connaissance de soi grâce au contact de l'autre dans un développement de l'écoute sensible (Barbier, 1997). Dans sa conférence à l'École Supérieure des Sciences de la Santé du G.D.F. (Brésil) Barbier présente "L'écoute sensible dans la formation des professionnels de la santé", à l'université de Brasilia, en juillet 2002: « Il s'agit d'un "écouter/voir" qui emprunte très largement à l'approche rogérienne en sciences humaines, mais en l'infléchissant du côté de l'attitude méditative au sens oriental du terme (Krishnamurti, 1994). L'écoute sensible s'appuie sur l'empathie. Le chercheur doit savoir sentir l'univers affectif, imaginaire et cognitif de l'autre pour comprendre de l'intérieur des attitudes et les comportements, le système d'idées, de valeurs, de symboles et de mythes. L'écoute sensible reconnaît l'acceptation inconditionnelle d'autrui. Il ne juge pas, il ne mesure pas, il ne compare pas. Il comprend sans pour autant adhérer aux opinions ou s'identifier à l'autre, ce qui est énoncé ou pratiqué. »

Pratiquées à l'école en début de cours, au collège, au lycée, à l'extérieur, dans le quotidien, comme activités complémentaires, elles contribuent à trouver un espace de calme favorable aux apprentissages et au repos cognitif mais surtout aident à retrouver la dimension de notre humanité. Elles permettent d'ouvrir cet espace de l'intériorité qui se réduit comme peau de chagrin dans l'accélération de la vie.

Dans l'accompagnement de la personne, ces pratiques s'inscrivent comme possibilité de retrouver le rythme naturel du corps en structurant le schéma corporel. Ainsi, les personnes peuvent appréhender un espace dans lequel elles peuvent ouvrir une dimension spirituelle parce que humanisante. La "pratique de la forme" dans le taiji quan montre les transformations silencieuses du renouvellement du moi (Bois, 2006). Aller à un cours, ouvrir un espace de pratique chez soi inscrit, de même, le retrait nécessaire que l'on ne parvient pas à trouver par ailleurs, pour pouvoir se retrouver. Petit à petit, ce moment devient moment intégré et intégrant du quotidien. Ces pratiques impliquent le corps dans une éducation au silence et peuvent permettre de trouver une voie d'expression dans les autres moments de la vie. Ce retrait dans le silence et nourri du silence constitue une part de la réflexivité, des « va et vient » entre l'activité et la passivité mais ici, qui devient paradoxalement active. Ce retour sur soi permet un possible « aller vers » les autres.

Nous retenons en résumé cinq points clés constitutifs d'un cheminement et d'une ouverture vers le spirituel : le ralentissement par une présence active, l'écoute sensible, le silence, le mouvement réflexif et enfin la respiration. Cette dernière est au demeurant centrale dans les pratiques en tant qu'objet de focalisation permettant de "lâcher" le mental.

*Le journal de recherche (Hess, Mutuale, Crépeau, 2021) ou d'itinérance (Barbier, 1993)*. Dans le même principe réflexif et transdisciplinaire, la tenue régulière d'un journal de recherche permet une conscientisation du quotidien. L'écriture de soi s'inscrit dans le temps long de l'élaboration du savoir de soi et permet la perlaboration (Roudinesco et Plon, 2011). "Le mot perlaboration est un néologisme créé en 1967 par Jean Laplanche et Jean-Bertrand Pontalis pour traduire le terme allemand : *Durcharbeitung* qui signifie élaborer, travailler avec soin. On peut le voir comme la contraction de *par élaboration*. Il désigne une élaboration fondant le travail psychanalytique et visant la suppression du symptôme névrotique". Ici encore, la personne prend un moment pour observer son quotidien, tirer le fil de son questionnement, se hisser vers son devenir, cultiver son

The education and training sciences (ETS), which are defined by a relatively open object of expertise – teaching – could potentially take an interest in a wide range of disciplines and research trends that study the role of learning and the contexts in which it takes place, as they have done, for example, in the fields of the sciences and techniques of physical and sporting activities (Staps), biographisation, etc. Each time something new enters this 'crossroads discipline', a distanced scientific approach is still the norm, as was the case in the 1990s when faced with the deployment of new educational technologies (Jacquinot, 1996). With each new development in this 'crossroads discipline', a distanced scientific

esprit, son savoir de soi. Lourau (1988, p. 15) faisait allusion à la quête d'un "degré zéro" du temps : " Il se livre à une réflexion sur ce phénomène où il voit poindre, à la suite de George Steiner (1984), la recherche d'une nouvelle théorie de la personne : le rabattement de l'écriture du journal autour des rythmes d'alternance du quotidien indique « la quête d'un degré zéro de la temporalité destiné à combler le vide laissé par la disparition des grands rythmes traditionnels ». A cette atomisation du temps correspondrait - grand legs de la Révolution française - l'historisation de l'individu comme unique repère".

*L'entretien impliqué (Mendez, à paraître)*. Enfin, l'entretien impliqué propose l'expérience concrète du « faire-se faire » par la présence et l'écoute de l'autre afin de laisser advenir l'émergence d'un su implié dans le discours autour duquel les impliqués s'accordent de manière plus ou moins explicite à le faire advenir. Cette méthodologie est présentée dans la thèse de Katia Mendez. Dans ce travail, l'auteure didactise les différents moments de l'entretien, du moment du vécu au moment du concept émergeant selon et comme l'*Aufhebung* (sursomption, dépassement dialectique) hégélien, à la fois dans le moment d'échange entre les impliqués et dans les différents moments qui suivent l'entretien : lors de sa retranscription et ensuite lors de l'édition. Ces différents moments montrent très clairement comment la pensée régressive / progressive, s'inscrit comme processus méta philosophique de la pensée et de l'esprit. Les personnes vivent dans cet en-commun un accroissement de leur état de conscience (comme dans le mouvement d'une spirale) tentant de s'approcher du vrai. Contrairement à l'entretien d'explicitation (Vermersch, 2010), il ne vise pas un objectif, il ne vise pas l'action mais le développement de la conscience, l'advenir du sujet, l'*Aufhebung*. Son objet implique une attention au processus.

**Conclusion.** Nous constatons la difficulté qu'il y a à mobiliser des valeurs et des pratiques ayant un potentiel spirituel pour sortir de l'ancien paradigme éducatif hérité depuis 150 ans : relation pédagogique plus transmissive qu'exploratoire, attitude de sanction de l'erreur au lieu d'utiliser son versant formateur, culture de l'évaluation et de la comparaison discréditantes etc. Faudrait-il dès lors envisager une « éducation à la spiritualité » (Hagège, 2017 ; Hagège, H., Hétier, R., Pasquier, F. & Vannereau, J. - coords.-, 2025) spécifique ou au contraire intégrer le spirituel comme « tâche de fond » de toute pratique éducative formelle et informelle ? Un début de réponse pourrait consister à préciser la distinction entre la notion de "spirituel", en tant que concept général transversal et nouménal et celle de "spiritualité", comme transposition à géométrie variable d'une incarnation phénoménale, temporelle et localement située (Vinson, 2017, Pasquier 2025). Les approches de la notion du spirituel interrogent aussi la notion d'altérité (Briançon, 2010) comme substrat classique des Sciences de l'éducation et de la formation mise en tension par celle de « l'intérité » (Hess, 1998) et de la « mêmité ».

En s'intéressant à ce qui relie, traverse et va au-delà des disciplines et des personnes, les apports des recherches transdisciplinaires et transpersonnelles permettent de rendre opératoire le spirituel en éducation et en accompagnement, tant par une véritable réflexion conceptuelle dans les démarches de formation que par l'application de méthodes concrètes sur le terrain. Transdisciplinarité et transpersonnel apparaissent finalement comme les deux faces d'une même médaille, qui pourrait figurer « l'éducance » : le transdisciplinaire tendrait à une fusion/dépassement intégratif des sections disciplinaires représentées sous forme de « quartiers poreux » communicants sur une face et le transpersonnel assurerait une dynamique de circulation sur l'autre face aux travers des inter-actions humaines. Les sciences de l'éducation et de la formation formeraient alors la méta-structure de cet ensemble, maintenant unis les « objets » et les « sujets », de façon cohérente et dynamique, dans le cadre d'un projet conscientisé. Le paradigme des sciences de l'éducation ne peut évoluer qu'en s'engageant dans une recherche de cohérence de sens résultant de l'apport de ce type d'approches.

La formation et les dispositifs d'accompagnement de la personne ont ainsi tout intérêt à devenir des supports génériques d'accueil des approches transversales et multiréférentielles qui leur assureront, en retour, consistance, reconnaissance et nouvelles perspectives d'évolution.

approach is still the norm, as was the case in the 1990s with the deployment of new educational technologies (Jacquinot, 1996). Such is the case with the question of the place of the spiritual in education.

For us, secular spirituality in education is defined as the systematic application of humanist values and a conscious investment in them, and is conceptually nourished by the contributions of transpersonalism (a kind of 'psychology of heights', Descamps, 1987) and transdisciplinarity (Nicolescu, 1996). Jean Bédard[1] 'situates the spiritual life at the level of transcendental consciousness, which is the immediate, attentive, wondering presence of being in its totality (as a child is capable of), as opposed to the intentional consciousness typical of modern culture, which tends to reduce being to various objects of knowledge to be studied or analysed by knowing subjects'. In our approach, intention is not just a directed will: it is a direction that nourishes cognition and attention in order to avoid interventionism, which would be counter-productive and tends to 'do the other'.

**Issues**

Transdisciplinary and transpersonal epistemologies are based on classical disciplines – such as philosophy (Husserl & Fink, 1934), psychoanalysis (Jung, explained by Guyonnaud et al., 1997), logic-mathematics (Lupasco, 1951), psychology (Maslow, 1999), etc. – and incorporate contributions from contemporary sciences – neurosciences, life sciences, quantum physics, etc. and incorporate contributions from contemporary sciences – neurosciences, life sciences, quantum physics, etc. Is it possible to tackle all these varied and sometimes seemingly far-flung fields in one go, so as to be able to account for them in terms of the object under study, the spiritual? And if so, is it possible to establish a link with the sciences of education and training, and how?

**Plan**

The aim of this chapter is firstly to present the work of Florent Pasquier, which makes use of certain contributions from transpersonal and transdisciplinary approaches in relation to the sciences of education and training. It then uses the work of Katia Mendez to show how to invest *praxis* with a range of reflexive tools that derive from these approaches and make the spiritual dimension operational in educational and support situations: bodily practices – which develop a relationship with interiority and otherness – the research diary – which makes everyday life more aware – and finally the involved interview – which offers the concrete experience of 'doing-doing' by being present and listening to others.

[1] http://www.education.gouv.qc.ca/fileadmin/site_web/documents/ministere/organismes/CAR_DevSpirituel Educ_AnalyseActesColloque.pdf (consulted on 16/07/2019).

## Issues

A certain caution on the part of the education and training sciences, a discipline referred to as a 'crossroads and interface'[1], towards novelty sometimes leads it to lag behind the dates expected by the more rapid evolution of civil society and contemporary research, such as the introduction of well-being practices in learning or the application of neuro-educational principles in *curricula*. Transdisciplinary and transpersonal work are both concerned with what lies *across, between and beyond* disciplines and individuals. They therefore go beyond and integrate the notions of the intrapersonal and the interpersonal, and can address the question of the spiritual. They have been the subject of research and teaching in their own right at the international level for many years. Taking an interest in them would perhaps enable the SEF to move away from the outdated and sclerotic image often attributed to traditional institutions and practitioners.

## Hypothesis

*Trans* approaches would provide a better understanding and a coherent vision of all the knowledge already mobilised on the notion of the spiritual. They would give them an overview and suggest practical ways of applying them in education and support, so as to allow the necessary meaning to emerge, without which it would be difficult for these actions to appear useful, attractive, motivating and sustainable.

## Current Situation and Methodology

A large body of work already reports on more open and holistic approaches that enable the spiritual to be approached from a holistic perspective, which is necessary in the first instance. This is the case with the transdisciplinary methodology used by many authors (Nicolescu, 2014; Pasquier, 2016). The same is true of transpersonal psychology (Descamps, 1993; Pasquier, 2015a). One of its leaders, Stanislas Grof (1996), defined it as a synthesis of spirituality and science. But getting closer to personal experiences of fortuitous altered states of consciousness can leave a certain feeling of latent incompleteness in the quest for a deeper and, above all, more enduring spirituality.

## Pasquier and the Spiritual Dimension in Education

Our work over the last few years has aimed to take into account 'the feeling of what is beyond us', in educational and support situations. To this end,

[1] See https://50ans-sc-educ.sciencesconf.org, consulted on 25/09/2021.

we have conceptualised a generic figure entitled ‘the structure temple’ (Pasquier, 2015b, 2022, 2024), consisting of a base representing the contemporary environment, five columns characteristic of the human being and an ontological pediment. It is used to formalise and contextualise some of the concepts emerging from transdisciplinary and transpersonal approaches. It aims to take into account, if necessary and at the right time, the spiritual aspect that may be involved in the act of training, in the same way as all the other human and social functions, without risking a gap in the educational process (Filliot, 2011) and producing its failure, and without fearing to confront improvisation (Allison and Blind, 2015) or the unknown (Briançon and Mallet, 2012). It is possible to include in this model the ‘multiple intelligences’ (Gardner, 2003), which share the concern for the spiritual under the heading of ‘existential intelligence’.

Here we see a common link between these two approaches through the Axiological/(Post-) Metaphysical fifth column, on which Gardner’s existential (sometimes also called philosophical or spiritual) intelligence is superimposed. Note that we are not opposing any of these categories, such as the Anthropological and the Ontological, but rather looking for their articulations and the movements arising from their respective locations. These movements give rise to a dynamic which, once grasped in its presence – or absence – can be used in a fertile way to set up a context and educational and support content adapted to the situations encountered.

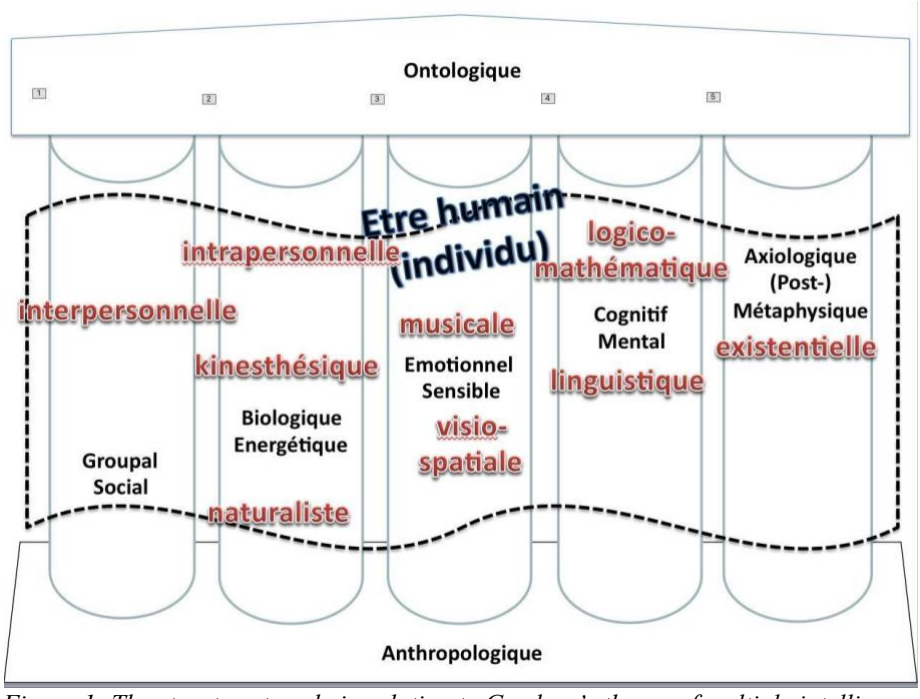


*Figure 1: The structure temple in relation to Gardner’s theory of multiple intelligences*

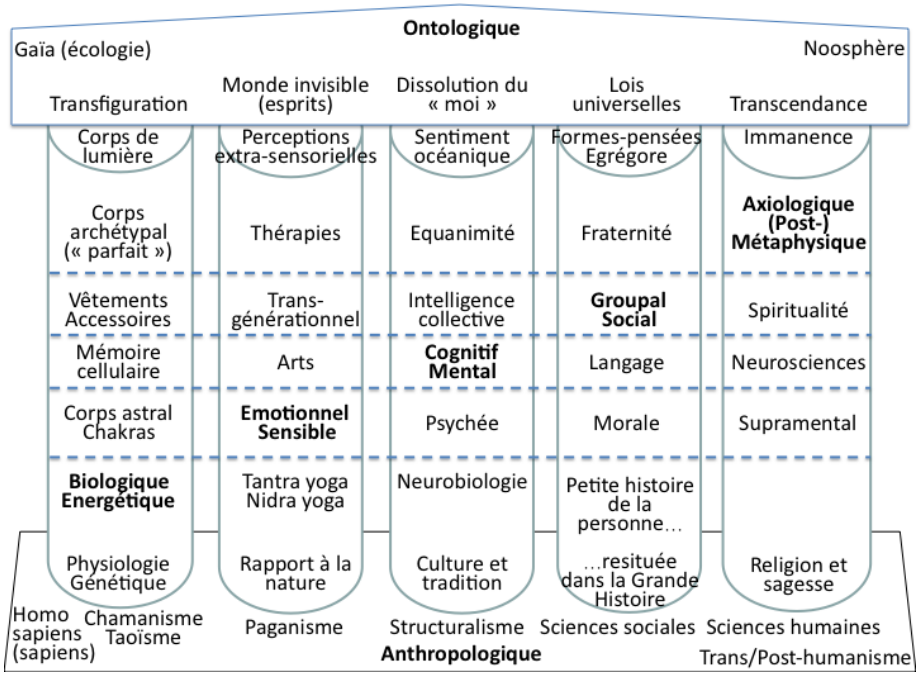


*Figure 2: Fractal dimension of the temple structure.*

Better still, taking our inspiration from a series of axioms such as 'what's below is like what's above', 'everything is in everything', 'the first will be last' (…), derived from Tradition, each part of the temple-structure becomes more complex as an inclusive mirror with and within the other parts. In this fractured form, each of the seven elements is enriched by the contributions of each of the other parts (49 elements, plus intermediate zones) and increases the consistency, congruence and therefore the meaning of the whole.

At this stage, we can see that spirituality is an integral part of the whole, taking its place in the fifth column, called Axiological/(Post-) Metaphysical. On the vertical axis, it is linked to the individual with the issues that link the human sciences (societies) and the noosphere (nature): it questions the place of religion and wisdom, the notion of the supramental (Aurobindo, 2010), and questions of immanence and transcendence. On the horizontal axis, it takes its place alongside collective intelligence, transgeneration and clothing and accessories. All these issues raise the question of whether or not they can be taken into account in educational and support contexts, and, of course, how they can be mobilised in relational processes.

Based on this approach, over time we have developed a pedagogy known as integrative and implicative (P2i), expanded into P3i, the third 'i' marking the fundamental place of intention in the process of involvement and education for responsibility, to take account of or even account for this dimension in

educational approaches (Pasquier & Barbry, 2018) and finally stabilised in P4i with the addition of 'intuition', to take account of the imaginary and the sensitive. Our proposal is to make an effort to become aware of the aims, methods, resources (tools and methods), learning and assessment involved in training and support, with the flexibility of the intelligence of the present moment. It is in the tradition of the École Nouvelle and humanist pedagogies such as that of Rogers and Herbert (2009): the approach is centred on the individual and requires three things: authenticity and congruence; an unconditional positive outlook; and empathic understanding. It is a non-directive pedagogy in which the posture of the teacher/coach is gradually transformed into that of the facilitator. We have been experimenting with these practices for a number of years with students enrolled in a Master MEEF in Inspé (dedicated to teacher training). We asked the students to work in groups on cross-cutting themes from their professional environment that could be linked to the notion of the spiritual. These included humanist culture – part of the Socle Commun de Connaissances, de Compétences et de Culture (Common Base of Knowledge, Skills and Culture), conflict prevention and management – cf. the law on the refoundation of the French Republic's schools – , the culture of peace – recommended by UNESCO – , living together – the International Convention on the Rights of the Child, Cide – , the notion of well-being in education and, finally, ecological approaches – to oneself, to others, to nature – .

In a more open way, aimed at people in informal or popular education situations, we have also collectively developed, in a popular education workshop, a method for conducting 'Transformation Workshops' based on the reciprocal exchange of knowledge in a holistic and sensitive approach to individuals, also seeking to interact with collectives and *ultimately* society (Pasquier et al., 2017). There are many tools and practices at our disposal to achieve this.

## Spiritual methods and tools for Education and support

More than ever, the qualitative relationship between human beings and each other, at every stage of life, implies a concrete reinvestment in an education in presence in an education throughout – and at every level of – life, as well as in everyday life. Both in formal and informal training and in social work, the time is ripe for ethical guidance. The observation that attentional capacities are dwindling has become much more widespread, systematically reducing almost the capacity to welcome others. The work of Katia Mendez (forthcoming) sets out to show how a range of reflexive tools can be invested in *praxis* to make the spiritual dimension operative in educational and support situations: bodily practices – which develop the relationship to interiority and otherness – the research diary – which makes everyday life more aware – and finally the involved interview – which offers the concrete experience of 'doing-being-done' by being present and listening to the other.

*Eastern Physical Practices, Such as Yoga and Taiji Queen.* For several decades now, physical practices that mobilise attention, such as yoga and taiji quan (an internal Chinese martial art), have been developing in tandem with the acceleration of technological information and communication. Boris Cyrulnik, in his lecture at the Biennale des Sciences de l'éducation et de la formation de l'année 2021, explains that the risk of cognitive deficits can begin very early in a child's development in the womb, and that the slightest stress experienced by the mother has a decisive neuronal impact on the child's future ability and difficulty in understanding the world. The state of the mind seems indistinguishable from the state of the environment. By reinvesting in the care of affects through practices such as yoga and taiji quan, which draw on the modalities, principles and universal laws of nature, a balance can be (re)found. Both taiji quan and yoga involve the breath and, above all, greater attention to the body's internal sensations. This slowing down is the nodal point for caring for the nervous system, because it is through this interface that the state of being is created.

More specifically, taiji quan draws attention to all the body's dialectics (known as yin/yang) and places the whole person in a slow rhythm. But above all, proposes working together through *Tui Shou*, which translates as 'pushing with the hands'. This push of the hands encourages self-knowledge through contact with the other, developing sensitive listening skills (Barbier, 1997). In his lecture at the École Supérieure des Sciences de la Santé du G.D.F. (Brazil), Barbier presented 'L'écoute sensible dans la formation des professionnels de la santé' (Sensitive listening in the training of health professionals), at the University of Brasilia, in July 2002: it's a 'listening/seeing' approach that borrows heavily from the Rogerian approach in the human sciences, but with a twist on the meditative attitude in the Eastern sense of the term (Krishnamurti, 1994). Sensitive listening is based on empathy. The researcher must be able to sense the other person's affective, imaginary and cognitive universe in order to understand attitudes and behaviour from the inside, the system of ideas, values, symbols and myths. Sensitive listening recognises the unconditional acceptance of others. It does not judge, measure or compare. It understands what is being said or practised, without adhering to opinions or identifying with the other person.

Practised at school at the start of the course, at collège, lycée, outside, in everyday life, as complementary activities, they help to find a space of calm conducive to learning and cognitive rest, but above all they help to rediscover the dimension of our humanity. They help to open up that space of interiority that is being squeezed out as life accelerates.

In supporting people, these practices offer the possibility of rediscovering the body's natural rhythm by structuring the body's schema. In this way, people can grasp a space in which they can open up a spiritual dimension because it is humanising. The 'practice of form' in taiji quan demonstrates the silent transformations that renew the self (Bois, 2006). Going to a class or opening up

a space to practise at home also instils the necessary retreat that we are unable to find elsewhere, so that we can find ourselves again. Little by little, this moment becomes an integral part of everyday life.

These practices involve the body in an education in silence, and can help us to find a way of expressing ourselves in other moments of our lives. This withdrawal into silence, nourished by silence, is part of the reflexivity, the 'back and forth' between activity and passivity, but here it becomes paradoxically active. This self-reflection allows us to 'go towards' others.

To sum up, there are five key points that make up a journey and an opening towards the spiritual: slowing down through active presence, sensitive listening, silence, reflective movement and finally breathing. Breathing is central to these practices, as it provides a focus for 'letting go' of the mind.

*The research diary (Hess, Mutuale, Crépeau, 2021) or itinerant diary (Barbier, 1993).* In the same reflexive and transdisciplinary way, keeping a research diary on a regular basis helps to raise awareness of everyday life. Writing about oneself is part of the long process of developing self-knowledge and enables perlaboration (Roudinesco and Plon, 2011). 'The word perlaboration is a neologism created in 1967 by Jean Laplanche and Jean-Bertrand Pontalis to translate the German term: *Durcharbeitung* which means to elaborate, to work with care. It can be seen as a contraction *of par elaboration*. It refers to an elaboration that forms the basis of psychoanalytic work and aims to eliminate the neurotic symptom'. Here again, the person takes a moment to observe his or her daily life, to draw out the thread of his or her questioning, to rise towards his or her future, to cultivate his or her mind, his or her self-knowledge. Lourau (1988, p. 15) alluded to the quest for a 'degree zero' of time: 'He reflects on this phenomenon, seeing in it, following George Steiner (1984), the search for a new theory of the person: the reduction of diary writing to the alternating rhythms of everyday life indicates, "the quest for a degree zero of temporality intended to fill the void left by the disappearance of the great traditional rhythms". This atomisation of time – the great legacy of the French Revolution – is matched by the historicisation of the individual as the sole point of reference'.

*The involved interview (Mendez, forthcoming).* Finally, the involved interview offers the concrete experience of 'doing-doing' through the presence of and listening to the other, in order to allow the emergence of an implied su in the discourse around which the participants agree more or less explicitly to make it happen. This methodology is presented in Katia Mendez's thesis. In this work, the author didactises the different moments of the interview, from the moment of experience to the moment of the emerging concept according to and like the Hegelian *Aufhebung* (supersumption, dialectical overcoming), both in the moment of exchange between the participants and in the different moments that follow the interview: during its transcription and then during editing. These different moments show very clearly how regressive/progressive thinking is part of a meta-philosophical process of thought and spirit. In this shared experience,

people experience an increase in their state of consciousness (as in the movement of a spiral) as they try to get closer to the truth. Unlike the explanatory interview (Vermersch, 2010), it does not aim at an objective, it does not target action but the development of consciousness, the advent of the subject, the *Aufhebung*. Its purpose implies attention to process.

## Conclusion

We note the difficulty of mobilising values and practices with spiritual potential in order to move away from the old educational paradigm inherited over the last 150 years: a pedagogical relationship that is more transmissive than exploratory, an attitude of sanctioning error instead of using its formative aspect, a culture of discrediting evaluation and comparison, etc. Should we therefore envisage a specific 'education in spirituality' (Hagège, 2017; Hagège, H., Hétier, R., Pasquier, F. & Vannereau, J. — coords.-, 2025) or, on the contrary, integrate the spiritual as a 'core task' of all formal and informal educational practice? An initial response might be to clarify the distinction between the notion of the 'spiritual', as a general, transversal and noumenal concept, and that of 'spirituality', as a variable-geometry transposition of a phenomenal, temporal and locally situated incarnation (Vinson, 2017, Pasquier 2025). Approaches to the notion of the spiritual also question the notion of otherness (Briançon, 2010) as a classic substratum of the sciences of education and training, put in tension by that of 'interest' (Hess, 1998) and 'sameness'.

By taking an interest in what links, crosses and goes beyond disciplines and individuals, the contributions of transdisciplinary and transpersonal research make it possible to make the spiritual operational in education and support, both through genuine conceptual reflection in training approaches and through the application of concrete methods in the field. Transdisciplinarity and transpersonality ultimately appear to be two sides of the same coin, which could represent 'education': transdisciplinarity would tend towards an integrative merging/overcoming of disciplinary sections represented as communicating 'porous neighbourhoods' on one side, while transpersonality would ensure a dynamic circulation on the other side through human interaction. The education and training sciences would then form the meta-structure of this whole, holding the 'objects' and 'subjects' together in a coherent and dynamic way, as part of a conscious project. The paradigm of the educational sciences can only evolve by engaging in a search for coherence of meaning resulting from the contribution of this type of approach.

It is therefore in the interests of training and personal support systems to become generic support systems for cross-disciplinary and multi-referential approaches, which will in turn give them consistency, recognition and new prospects for development.

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# PART TWO

## *UNESCO Recommendation on Education for Peace, Human Rights and Sustainable Development. Integral ecology, transdisciplinary filigree.*

## Collected Talks & Reflections

# Education for Peace, Human Rights and Sustainable Development. Perspectives from the UNITWIN/UNESCO Chairs Programme

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Here, I would like to share some of the recent developments and activities of the UNITWIN/UNESCO Chairs Programme, for those who may not be familiar, whilst acknowledging and appreciating the incredible work of the vibrant network of UNESCO Chairs in Italy. I will also introduce the *2023 Recommendation on Education for Peace, Human Rights and Sustainable Development*. I would like to encourage you all to use your positions, passion and intellect to support its implementation in your local and national contexts.

The UNITWIN/UNESCO Chairs Programme was established in 1992, only two years before the adoption of the *Charter of Transdisciplinarity*[1]. Indeed, it is fair to say that the history of both initiatives grew from similar concerns when it comes to the articulation between knowledge, cultural dialogue, and peace.

Let me start by recalling the context of international efforts towards peace that led to the creation of UNESCO, and especially the idea articulated in UNESCO's Constitution, that 'peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind'.

The idea of promoting interdisciplinary research and transdisciplinarity through inter-university cooperation between countries and world regions, underpinned the vision for the UNITWIN/UNESCO Chairs Programme. It is also a real example of an international network for intellectual and moral solidarity, mobilised around key areas of UNESCO's mandate in education, the social and natural sciences, culture, communication and information. There are now more than 1000 UNESCO Chairs and 50 UNITWIN Networks hosted across 130 countries in all regions of the world. They are increasingly interdisciplinary in nature, often working across thematic areas through online UNESCO Chairs Seminars and in-person conferences. UNESCO has, since 2022, consciously been encouraging the members of this international network to adopt transdisciplinary and forward-looking approaches at the intersection of disciplines and knowledge

[*] *The views expressed herein are those of the author and do not necessarily reflect the views of UNESCO.*
[1] https://ciret-transdisciplinarity.org/chart.php#en

systems. UNESCO Chairs are also expected to act as bridges between the worlds of research, policy and practice.

Notably, the UNITWIN/UNESCO Chairs Programme has focused on the theme of 'transforming knowledge' in convening two International Forums of UNESCO Chairs and Partners. First, in 2022, *Transforming Knowledge for Just and Sustainable Futures*, a conference held to mark the 30th anniversary of the programme, and, more recently *Transforming Knowledge for Africa's Future* convened with the African Union Commission in Addis Ababa from 30 September to 2 October 2024. These in-person events have helped to catalyse and strengthen international networks and collaborative research partnerships, while advancing reflections on the future of knowledge and research, the roles of higher education and the sciences, and the imperative of more inclusive, democratic and community-based approaches to addressing today's social and environmental crises.

Looking forward, UNESCO hopes that more Chairs in the network will work on topics addressed in the *2023 Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development*[2], to use its full title. Indeed, there are many ways in which UNESCO Chairs could get involved in the implementation of the Recommendation.

So, moving to elaborate on the Recommendation itself, which is more generally known as the *Recommendation on Education for Peace, Human Rights and Sustainable Development*. The Recommendation was adopted in November 2023 by consensus at UNESCO's 42nd session of the General Conference. This means that countries are aligned on how education can and should be used to build more peaceful, just and sustainable futures. It is an update to its predecessor, which was adopted 50 years ago in 1974. The 1974 Recommendation brought countries together in the midst of the Cold War to position education as a key driver of peace and international understanding. However, as the world has changed, there are new challenges to peace, from worsening climate change, the spread of hate and hateful ideologies, to a resurgence of violent conflicts, to name only a few. The recommendation therefore needed to be updated to ensure that education was adequately addressing these challenges and meaningfully contributing to peacebuilding. To do this, we need to unlock the transformative potential of education, including through transformative teaching and learning. The aim of the Recommendation is to help infuse into education the principles set forth in the *Charter of the United Nations*, the *Constitution of UNESCO*, the *International Human Rights Charter* and other relevant international human rights instruments. This implies ensuring that learners of all ages and throughout life are empowered with the knowledge, skills, values, attitudes and behaviours

[2] https://www.unesco.org/en/global-citizenship-peace-education/recommendation

needed to take both individual and collective action towards more just, peaceful, healthy and sustainable societies.

The Recommendation lists 12 learning objectives that are a non-exhaustive set of competences that each person should have. In terms of the content, the document contains a preamble and operative paragraphs as well as an appendix. The operative paragraphs include, for the first time, internationally agreed definitions of global citizenship education, education for sustainable development and transformative education. There are 14 guiding principles that should inform education policies, programmes and activities. These include, among others, human rights principles, non-discrimination, equity, inclusion, respect for diversity, ethics of care and solidarity, and the safety, health and well-being of learners, teachers and education personnel.

The list of learning objectives to guide curriculum design and learning activities entails the competences - the knowledge, skills, values and attitudes and behaviours - individuals should acquire and develop throughout the education process, and a list of concrete action areas is included to outline the way in which education systems can put the guiding principles into practice.

The vision of the 2023 Recommendation is fully aligned with the *2030 Agenda for Sustainable Development*. As such, it is guided by a very broad understanding of peace that is anchored in human rights, and which supposes that peace must be nurtured daily through the protection and promotion of the dignity, rights, and capacities of every individual. It is also aspirational and forward-looking, intended to be relevant and applicable far beyond 2030. The Recommendation provides a concrete road map to help countries transform their education systems in the pursuit of peace, addressing all forms of intolerance, discrimination, and hate, including harassment and violence, to pave the way for justice and equity. Human rights and fundamental freedoms are firmly embedded in the Recommendation, building on advances in international normative frameworks starting in 1974, such as the *Convention on the Rights of the Child,* the *Convention on the Elimination of All Forms of Discrimination against Women,* and the *Declaration on Human Rights, Education and Training*, among others. It adopts a systemic and systematic, life-long and life-wide approach to learning. It encourages a participatory and whole-of-society approach, and it proposes educational measures to help address contemporary challenges to peace, including hate speech, mis- and disinformation, the spread of hateful and violent ideologies, climate change, threats to health and well-being, and gender inequalities. The Recommendation creates common ground for, and anchors, a range of educational approaches, such as education for sustainable development, global citizenship education, education for peace and human rights, education for health and well-being, social and emotional learning.

Among the key action areas, the Recommendation reflects understandings of how formal and non-formal education can support social transformation by employing a holistic and multidisciplinary approach. The Recommendation

covers all levels of education from early childhood care to higher education and research, and educational activities 'delivered in all contexts and in formal, non-formal and informal settings'. It also addresses all dimensions of the education systems including laws and policies, curriculum, pedagogy and assessment and teacher development, learning materials and learning environments. The Recommendation itself has been designed to be used by a wide range of stakeholders, including teachers, policy makers, learners, parents, civil society actors and researchers. Looking towards the follow-up, actions should be taken in three main areas that relate to awareness raising and advocacy, capacity building, as well as to strengthening monitoring and reporting. Countries will be required to report on their implementation of the Recommendation every four years and UNESCO will have reporting guidelines in line with the target 4.7 reporting requirements of Sustainable Development Goal 4, on education.

As one of the first follow-up steps to the adoption of the instrument, UNESCO is developing a *Global Implementation Guide* to help countries to operationalise the Recommendation. The scope is global, but the guide is intended to inspire actions at local and national levels. The intended audience of the guide are professionals working in the field of education, both formal and non-formal. The guide also aims to support those working outside of the formal system to foster a culture of peace, respect for human rights and fundamental freedoms, as well as sustainable development. We are pleased to see early signs of ownership of the Recommendation. This was evident, for example, at the regional policy dialogue on implementation priorities in the Asia Pacific region, organized by the UNESCO Regional Office in Bangkok, in collaboration with the Asia-Pacific Centre of Education for International Understanding (APCEIU[3]).

This is just the beginning and there is much more to come. To this end, the proposed Global Transdisciplinarity Network sounds extremely promising as a community of knowledge and intelligence to generate scenarios of peace, justice, dignity, inclusion and sustainability. Indeed, the Network has great potential to support Member States in their work to implement the 2023 Recommendation.

So, UNESCO very much looks forward to hearing more about these endeavours and the outcomes of the celebration today, and the preparations for your next conference. We can of course continue to discuss and explore potential synergies with the UNITWIN/UNESCO Chairs Programme in the coming months and years.

So, I would like to wish you all the best for the rest of the conversations today and into the future.

[3] https://www.unescoapceiu.org/

# Transdisciplinary Ecology

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Good morning, everyone. Before introducing my proposal, I want to explain how it fits into a broader perspective, one that considers the absence of peace. I won't specifically talk about peace in my speech because I aim to explore a deeper level of the peace issue. In some regions today, peace is not even a possibility, and in the Middle East, the very word "peace" is forbidden. What I believe is at the core of this issue is the concept of dichotomy. Integral ecology addresses this dichotomy, which depends on how we view limits, whether it's the limit placed on life, the earth or energy, and how we interpret these limits: as barriers that separate us, or as opportunities for collaboration? I'll conclude with an idea that I find intriguing about cosmovisions, which, in contrast to the closed paradigm of the Western tradition, specifically that of postmodernity, seem to open up an alternative dimension. This allows us to deconstruct what we call postmodernity and, in turn, move towards a different type of culture.

If we consider the epistemological evolution achieved by ecology since its inception, one could argue, without fear of error, that it was already implicitly present in the very conception of the field by biologist, zoologist, philosopher and artist Ernst Haeckel. The term transdisciplinary ecology thus becomes somewhat tautological. However, this is not the only term born out of studies initiated in response to the environmental crisis, or, more precisely, the reflection on sustainability issues, as this field is now more commonly referred to in academic discourse. Even the term integral ecology, coined by Pope Francis in the encyclical *Laudato si'*, essentially repeats existing meanings. In this case, however, the predominant intention is to critique the dichotomy, an opposition that even the previous pontificate fell victim to, where anthropocentrism stands in contrast to ecocentrism.

Until the Pontifical document on Integral Ecology, the Popes, starting with Paul VI with the eightieth *adveniens*, acknowledged the threats posed by the environmental crisis, but remained cautious of environmentalism, as if to counterbalance its ecocentric extremes. They consistently paired terms like "social" and "human" with "ecology". clearly emphasising an anthropocentric perspective, thus reinforcing the notion of a dichotomy alongside the term ecology.

However, in Catholicism, the delay in addressing environmental issues is not limited to the magisterium alone. Even the Catholic avant-garde of liberation theology lagged behind in recognising the cry of the Earth and the poor, as demonstrated by Leonardo Boff's book, published only in 1992. This

work later became a cornerstone of the encyclical on integral ecology.

I recall that voices from the animal rights movement, not only animal rights scholars but also supporters of Protestant Animal Theology, criticised the Franciscan Boff as early as the 1980s for not adequately considering the animalist doctrine found in the writings of St. Francis, the author of the *Canticle of the Creatures*. Thanks to Boff's recovery of this tradition, the Church's social doctrine overcame its previous mistrust of the natural environment. With *Laudato si'*, it embraced the concept of integral ecology, which emphasises the interconnectedness of all things, rejecting any dichotomy and affirming the need for interconnection between disciplines, and, more broadly, between knowledge systems. This shift culminated in 2017, just two years after the encyclical on the care of our common home, with the release of *Veritatis gaudium*, a document on the reform of ecclesiastical studies, a document which explicitly advocates for transdisciplinarity. It is important to emphasise that the proposal for intertransdisciplinarity is not to be understood in its weaker form of mere multidisciplinarity, but rather in its stronger sense of transdisciplinarity, where knowledge contaminates and interacts to foster a creative fermentation of learning. With the concept of transdisciplinarity, as a translation of the integral ecology paradigm into academic practice, Pope Francis, in *Laudato si'*, aimed to offer more than just an advancement of erudition or a supplement to speculation. He sought to create a laboratory of knowledge tasked with interpreting the ongoing epochal change, the socio-environmental anthropological crisis, which calls for a transformation of the global development model and a redefinition of progress. Thus, it is the profound awareness of the environmental crisis that drives the transdisciplinary approach within the Catholic magisterium. By underscoring the radical nature of this cultural project, this transdisciplinarity that is needed to guide universities into the future, the Pope draws on a direct quotation from the encyclical on integral ecology, which serves as the central axis of the entire reform. I quote: The problem is that we do not yet have the transdisciplinary culture needed to address this crisis, and there is a need to build cultural leadership that will point the way. Furthermore, this enormous and non-renewable task requires, on the cultural level of academic training and scientific investigation, a generous and convergent commitment to a radical paradigm shift, indeed, let me quote, a courageous cultural revolution. Thus, the epochal crisis, the change of epoch, reveals the radical transformations that follow, to the point of questioning the adaptation of humans to their environment and advocating for a revolution in the cognitive paradigm, no less than in the pedagogical learning paradigm. As firmly stated in *Laudato si'*, no other kind of knowledge can be admitted outside the practice of transdisciplinarity.

In other words, Pope Francis believes that the only knowledge deserving of this title is precisely transdisciplinary knowledge. Any type of knowledge that is less complex, so to speak, less ecological, would need to be regarded as, and I quote, true ignorance. Furthermore, fragmentary and isolated knowledge can

become a form of ignorance if it resists being integrated into a broader vision of reality.

Some progress in this direction has been made, particularly with the introduction of Environmental Humanities in several universities, including those in Italy. To justify such an initiative, which we could define as epistemologically transdisciplinary, two main points are put forward: on the one hand, the incontrovertible fact that the cause of the environmental crisis is anthropic in nature; on the other hand, the argument that nature itself, the environment, is, in essence, a cultural construct. Indeed, the very cause of the environmental crisis is often traced back to the notion of an environment or nature that is seen as dysfunctional for the adaptation of human beings to the ecosystem, a crisis of belonging.

Thus, the anthropic nature of the environmental crisis, combined with the cultural interpretation of nature itself, has led to the creation of the Environmental Humanities, which operate within this transdisciplinary framework.

On the other hand, the social and natural sciences face greater challenges in adopting an interdisciplinary approach to environmental issues. However, there has been a recent shift in the social sciences, particularly in the realm of economic law, where there is growing interest in exploring new forms of environmental policy, governance, and indicators for measuring true human well-being.

On the other hand, the apparent rigidity of the natural sciences is difficult to understand if we consider that the very ecological discipline, which originated within the realms of biology and zoology, quickly expanded to explore the relationship between species and their environment. It then broadened to include the study of ecosystems and the impact of human actions on them. This evolution led to the question of whether ecosystem conservation requires merely the application of an empirical method typical of the natural sciences, or whether it also demands an ethical reflection that draws political consequences from empirical analysis.

Thus, ecology, while it clearly emerged from the natural sciences, underwent a significant evolution. Especially in the 1960s, it became not just a scientific field, but a political and, above all, activist movement dedicated to environmental protection.

The biggest challenge for Environmental Humanities remains its approach to the religious theme, particularly in relation to the environmental crisis. Since Lynn White, the connection between religion and environmental issues, though not universally accepted, has been the subject of intense debate among scholars for over fifty years. A key contribution to this ongoing discussion comes from a group of scholars led by Brown Taylor, Professor of Religion and Environmental Ethics at the University of Florida, editor of the *Encyclopedia of Religion and Nature*, and founder of the *Journal for the Study*

*of Religion, Nature, and Culture*. This group advocates for the view that religion is essential to solving the ecological crisis. Taylor specifically proposes a concept he calls "Dark Green Religion" or "Dark Green Spirituality," which he envisions as a civic religion capable of fostering political transformation through a social metamorphosis of behaviours. At its core, this new religion is focused on a "religion of everyday life."

Now, let's turn to the final point: results and prospects.

The most significant achievement in the field of ecological transdisciplinarity, which includes religion, has undeniably been the work of the research group established in 1996 through the Harvard Conference on Ecology and Religions, organised by Mary Evelyn Tucker and John Green, later joined by Will Jenkins. Their efforts are evident in the vast body of publications, culminating in a comprehensive manual that outlines the methodological framework of their research and covers the content discussed.

To appreciate the complexity of Dark Green's approach, a quick look at the index of the aforementioned manual is enough. It presents a broad array of contributions from the religious perspective on the environment, encompassing not only insights from institutional religions but also those from indigenous cosmovisions and nature spiritualities. From this foundation, the analysis then shifts to planetary challenges, which are deliberately addressed by a combination of religious leaders, scientists and transdisciplinary advocates.

The final section, dedicated to disciplinary intersections, is equally divided between Environmental Humanities, Environmental Science, that is to say history, philosophy and literature and art for the Environmental Humanities, Policy, Law, Economics and Ecology for the Environmental Sciences.

Significant in terms of the principles of religious transdisciplinarity, is the introductory contribution by William Jenkins entitled Whose Religion? Which Ecology?

Pope Francis himself appears to have intervened in *Laudato si'* to justify the inclusion of a religious chapter, The Gospel of Creation, following the chapter on the environmental crisis in which he had given voice to the sciences. In doing so, he provides strong reasons in favour of religious transdisciplinarity. I quote: Given the complexity of the ecological crisis and its multiple causes, we need to realize that the solutions will not emerge from just one way of interpreting and transforming reality Respect must also be shown for the various cultural riches of different peoples, their art and poetry, their interior life and spirituality. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all.

In the Italian context, the relationship between ecology and religions has been recently addressed by historian of religions Giovanni Filoramo. Among his various contributions, he wrote the opening article for a 2021 monographic issue of the journal *Humanitas*, dedicated to the theme of "religions and ecology".

Filoramo's long-term methodological approach supports the idea that the sacred has manifested throughout history in different religious forms. Regarding the theme of interconnection with the environment or the adaptability of humans to nature, he suggests that today it takes the shape of a secular neo-paganism. More precisely, the sacred, originally present in ancient paganism, transformed through Christianity and secularisation (particularly influenced by Protestantism, especially Calvinism), with the advent of modernity, evolved into a religion of the market. In contemporary environmentalism, Filoramo argues, we find a form of redemption, where rituals and pagan practices are reclaimed, not as religious practices fuelled by transcendence, but as actions motivated by environmentalist ideals.

Religious environmentalism seeks the resacralisation of nature as a means to address the ecological crisis. Taylor would describe this as a civic religion focused on the conservation of the natural environment.

In my view, despite results that may still be lacking, Tucker and Green's efforts should be appreciated for their macroecumenical approach, engaging with all religions and supported by a transdisciplinary reflection that is still in its infancy. This approach creates the conditions necessary to break free from the confines of a Western thought which, in its self-referential attempt to resolve its own contradictions, i.e. the challenges of the environmental crisis that threaten life itself, remains unable to move beyond itself, ultimately arriving only at a deconstructivist threshold that it calls postmodernism.

In reality, the possibility of revitalising the system of knowledge and the very concept of knowledge, which has been subjugated to what I would perhaps too hastily classify as a Western perspective, can only come from a radical decolonisation. And let me be clear: this is not just a political decolonisation, like the poorly attempted ones of the past, nor an economic decolonisation that we resist so much that others are forced to fight wars for it. No, it is a decolonisation that leverages the deconstructivist power of the epistemologies of the South. These offer an alternative, not to democratic or economic-capitalist politics, but to the very concept of power itself. Why claim the power to define the sacred as an abstract entity derived from a comparative history of religions, rather than being open to learning from the experiences of Southern populations? For them, there is no opposition between the sacred and the profane, the religious and the secular, the human and the earth. They are far from arrogating the power to break the limit of life. The limit should not be conceived as an obstacle to the conquest of resources, whether of people or even the sky itself. Rather, it is the opportunity to connect with the harmony of an alliance that was sealed long before the conditions for humanity's emergence were even in place.

The religious view of the limit, embodied by the earth, is essential to prevent the recognition of this limit from degenerating into utilitarianism, manipulation, or predatory exploitation. In the context of ancestral traditions, the vision of the earth can only be religious, because the human being, shaped

through it, is thus brought back to his origins by the very means that first formed him.

Thank you!

# UNESCO Recommendation on Education for Peace, Human Rights and Sustainable Development: the complex approach (2024)

**Patrizio Bianchi**
*Spokesperson of the Network of Italian UNESCO Chairs, Director UC of "Education, Growth and Equality", University of Ferrara*

Let me start by greeting you on behalf of all our UNESCO Chairs.

In the mid-1990s, UNESCO decided to establish "outposts" around the world. These were intended for reflection and designed to connect with each other, creating pathways for collaboration. Here in Italy, we have recently decided to link these outposts together with a metaphorical rope, forming a network of UNESCO Chairs that is beginning to promote the ideas we are sharing today.

The ancients used to say that to secure peace you must prepare for war. *Si vis pacem, para bellum*. But they were mistaken. That is not the path to peace. If you want peace, you need to actively work for it. Preparing for war only fuels an endless cycle of conflict that is hard to break. Take Russia, for example. While it may be a major global player, its GDP is 30% lower than ours, and nearly 40% of it is driven by its war machine. But it's no different in the US or in Israel. If you try to build peace through war, war becomes the only way you think you can grow. If you want peace, you need to actively work for it.

But peace doesn't simply fall from the sky like rain. It's a slow and difficult process of construction. Why? Because true peace doesn't exist unless it's built between people. Peace between people means acknowledging each other's rights and understanding one another. Think about the beauty of this word - understanding. It doesn't mean taking or grabbing, nor does it mean pulling everything together without leaving anyone behind. It means working toward sustainability - environmental, human and social. The most interesting part is discovering who the third party is, and the extraordinary thing is that the third party turns out to be the public good. So, we must seek the path of the public good, which goes beyond my interests and your interests. A community isn't simply a sum of individual interests, that is just a collective. A community is more than that, and it needs to grow together. This is where schools play a fundamental role. They can either be a place of division, as they have been in our country for decades, even centuries, or a place where we learn to live together, respecting one another and, above all, the public good.

We have a Constitution in Italy that is our guiding light but, and I say this with the utmost conviction, there is a deliberate ongoing attempt to undermine it. Article 2 of the Italian Constitution states that the Republic shall recognise and protect the inalienable rights of the individual. It recognises and protects these rights - which take precedence even over those of the Republic

itself - both of the individual and in the places where we forge our collective identity, while imposing a mandatory duty of solidarity. Solidarity is not some sweet, feel-good notion; it is a fundamental pillar of a community that aspires to endure. This, in essence, is what peace is about. Professor Orefice presents two powerful graphs, the first of which is the decalogue of dictatorship, or, if you prefer, the decalogue of the many authoritarian regimes gaining traction in the world today. The truth is, it's far easier to win support through fear than to painstakingly build solidarity over time. This is the path we are following, both nationally and internationally, where the fragmentation of knowledge becomes the foundation for dividing people, making it harder to find common ground or a shared language to communicate with one another. The disciplinary separation that Professor Orefice so expertly explained to us earlier is far from a simple matter of you being an economist and me being a pedagogue. But what is the rigour we must adhere to? Once you separate these fields, it becomes evident that the languages no longer align. Earlier, with the professor from Prato, we had a meaningful discussion about how, with young children, it's still possible to build communities, because they are still searching for that shared language. The search for a shared language becomes the foundation for constructing our common language, with words that may not exist in traditional vocabularies but are the ones we create together.

We are in the process of creating new languages that are not shared. Let me share something with you: even within our own university, in recent years, we have developed obsessive and unjustified specialisations. This has led to academic paths becoming increasingly narrow. Scholarships, researcher positions, and associate roles are becoming more fragmented, with an overemphasis on specific disciplinary fields down to the second, third, or even fourth decimal place. This trend is increasingly defined by a very limited number of journals. At least, that's the case in our profession.

This reflects a deeper issue—the belief that our university is no longer truly universal. In other words, it is no longer capable of training individuals who can carry the responsibility of educating our young people not only to understand the other but also to engage with the broader third party.

The first battle we must fight internally, and let's not forget this, is within our own sphere of work, our own university and education system. Without a doubt, I see the pedagogy of the stick prevailing far more than that of affection. I have always been convinced, and I've said this at every opportunity I've had, that schools should be open, inclusive, and nurturing, places capable of building stable relationships over time. Yet, once again, I see us falling into a regressive cycle, one that focuses more on division than on the ability to unite. And so, it becomes clear that the second slide from Professor Orefice is the decalogue of democracy. A difficult one to follow, because democracy begins with trust, and trust begins with knowledge. And knowledge begins with sharing. Democracy needs schools, but authoritarianism does not. Democracy thrives on sharing, on

bringing people together. It requires schools that are open, inclusive and nurturing. Democracy needs schools that, both horizontally and vertically, have the strength to merge their knowledge, not afraid of losing even an inch of what they know, but understanding that by combining it, we create new knowledge.

Unfortunately, we are at a point where it is much easier for the paradigm of separation to prevail than that of unity. But we are not going to give in. We are here. I'm not just talking about resisting, yes, we must resist, but we are also present with our ideas and our convictions. And we have clearly articulated those convictions in the recommendations on education and peace that we signed with all the countries of UNESCO. In 2023, after a year of hard work in 2022, they revisited the recommendations from 1994, when there were perhaps 74, I don't remember exactly, it was many years ago and in a completely different historical context. Yet today, after two years, these recommendations resonate as a challenge to the reality we are facing.

The recommendation on peace education emphasizes education on human rights. Not just the rights of those who live here or are currently here. It refers to the rights of all people, particularly those who have no rights. It is an appeal for the rights of the voiceless. And here lies the third element, the third aspect Professor Orefice was referring to: the challenge of understanding even those who don't speak our language, striving not just to understand them, but also to learn their language. It talks about sustainable development. You see, sustainable development is one of the great enigmas of our time. On the surface, the term "sustainable" seems clear enough. It means we don't passively accept the environmental collapse that's unfolding around us. But if you need more proof of the changes happening, just ask our Spanish friends, or even our colleagues in the province of Bologna. Or, better yet, ask any of you here today. People say: "there is environmental change".

Fine, I'll take my own action. But wait, this idea of solving things in isolation doesn't work. There's a fascinating situation here. The major problems we're facing, starting with climate change, are global issues. No one can solve them alone, just within their own borders. People say: "I'll put a plastic roof on my house, on my community, so that if it rains, it only rains on my neighbour". Well, that's not enough. So yes, we have a gridlock here, a visible one. On the one hand, we have issues that are increasingly global, and on the other, we have a policy that keeps pushing this strange notion of sovereignty. Everyone addresses this issue in their own way. There's a graph I would have liked to show you, maybe I'll find a way, for now just imagine you're seeing it. The graph shows an almost continuous line, representing the development of world GDP since 1960. At first, it rises slowly, then levels off, before climbing steeply and then alternating between ups and downs. But these patterns can't be understood without considering politics. You need to understand that the first rise ends in 1989 with the collapse of the Soviet Union, a turning point when entire systems, whether here or there, collapsed. Then, there was a period of uncertainty,

followed by what seemed to be the optimal solution for everyone: opening the doors to globalisation. This marked the beginning of rapid growth, coinciding with China's entry into the global market. Then, in 2008, there was a crisis that initially seemed local, the US crisis tied to subprime mortgages, but which, when the banks collapsed, became a global crisis. Then, after the ups and downs, where uncertainty doesn't seem to be decisive, something very interesting appears. If you look at the larger regions, you'll see that Europe doesn't follow the same sharp upward trend. Instead, it progresses in steps, with periods of stagnation followed by periods of rapid growth. Even between 1995 and 2008, Europe grew faster than anyone else in the world. Why? Because Europe built Europe. In the years when Europeans decided to break free from the trap of sovereignty and form a Union, that decision led to faster growth than anywhere else. These were the years of the euro, the years of enlargement, the years when Europe stood together, not just because there was a large market, but because there was a strong political will to make an impact on the world stage. I travelled around the world a bit during that time.

For example, I was in Addis Ababa at the beginning of October for a meeting with UNESCO and the African Union, then I opened the G7 in Trieste on research with Africa, and just recently, I was in China. Everywhere I go, I'm asked the same question: Where is Europe? What is Europe doing for world peace, especially when Africa tells me: we are filled with a thousand wars, but they are all forgotten. You won't find a mention of these wars in the media.

Where is Europe? You have left us in the hands, not of the United States, but of five American companies. You have abandoned us to the influence of Wagner, which carried out coups in Niger and Burkina Faso. You have left us in the hands of Chinese finance, controlling the entire area over the Indian Ocean.

So, where is Europe? How is Europe contributing to building peace? And what do I say to them? No, we've become sovereignists again, because our approach now is to defend ourselves by putting up a plastic roof, seeing the other not as a partner, but always as an enemy. It's the ultimate paradox, by 2050, in just twenty years, we will no longer have the capacity to sustain either productive activity or pension systems. We, who need new human resources more than anyone else in the world, are instead closing ourselves off, thinking that it's enough to stand at the borders of the Mediterranean and say "stop," expecting the world to simply come to a halt.

So, transdisciplinarity means more than just merging disciplines, it's about having the ability to look ahead, to see beyond. As Professor Orefice pointed out, we are often intimidated by that unsettling "trans", because we're afraid of change. We fear transition, we fear emptiness, and we fear transformation. That "trans" means beyond. This inability to look beyond, this paralysis caused by fear, leads us to be crushed by it. And if we are afraid, look what's happening to the U.S., we are willing to hand ourselves over to anyone who can promise us we'll be safe. The UNESCO document on peace has one

major flaw: it is realistic. It tells us that peace doesn't come on its own. Peace must be built, and it cannot be built by creating weapons of destruction. It must be built by creating weapons of solidarity. As Professor Orefice pointed out earlier, it's about keeping in mind that third party, the one whose rights we don't even recognise, the one whose voice can't be heard because they are unable to shout. Sustainability is about thinking even for those whom we ourselves may be contributing to crush.

And that's where schools come in, they are either instruments of separation or places where we build a new democracy.

Thank you!

# PART THREE

## Symposia

## Transdisciplinary Focus
## *Levels of analysis and fields of reality*

## Collected Talks & Reflections

# Political ecology. Knowledge of cultures. Peace ecology. Filigree of peace

**Symposium:** *A political ecology of war? Towards a Transdisciplinary perspective*

**Coordinator: Dario Padovan,** *ReCUI, Director of "UNESCO Chair of Sustainable Development and Territory Management", University of Turin*

**Title**: **Peace beyond violence. The challenge of Transdisciplinary Ecology**

**Contributions**: **Dario Padovan, Davide Grasso, Luca Mastrosimone**: *members of "UNESCO Chair of Sustainable Development and Territory Management", University of Turin*

Michel Foucault wrote in 1977: "Behind peace, order, wealth, authority, behind the calm order of subordination, behind the state, behind the apparatuses of the state, behind the laws, is it not perhaps possible to sense and rediscover a kind of primitive and permanent war?"

From this perspective, war can, and perhaps should, be seen as the primary reality, overshadowing other relations such as class, gender, race, and habitat inequalities, along with the power and exploitation they entail. The phenomena of antagonism, rivalry, confrontation, and struggle between individuals, groups or classes can all be understood as part of a broader mechanism—war.

Even power, contrary to common belief, is shaped and driven by war, often in the form of an internal civil war, because "to exercise power is in a certain way to wage civil war." In this sense, civil war functions as "a matrix within which the elements of power operate, reactivate, dissociate." Thus, it can be argued that far from bringing an end to war, "politics is the continuation of civil war."

For Foucault, power relations are rooted in a system of forces established at a particular historical moment through war. While political power may bring an end to war and establish peace within civil society, it does so not to neutralise the imbalance that becomes apparent in the final battle. Instead, political power continually inscribes—through a silent, ongoing war—power relations in institutions, economic inequalities, language, and in the very bodies of individuals. Within the context of civil peace, struggles for power are the continuation of war. They manifest as episodes, fragmentations, and displacements of the war itself. The ultimate resolution of these struggles comes from war—a final confrontation that alone can suspend the continuous exercise of power as an ongoing war.

The history of capitalism is interwoven with a multiplicity of wars: class wars, racial wars, gender wars, and civilizational wars. These wars serve as the foundation for both internal and external order, acting as the organising principle of society. All of capitalism's major turning points occur against the backdrop of civil or world wars. If we trace the origins of capitalism, we uncover civil, religious, and interstate wars that precede political, industrial, technical, and economic revolutions—ushering in a process that moves toward a concept of total war.

We must also question whether military institutions, the management of war, and more broadly, militarism—along with all the systems designed to wage war—are, directly or indirectly, at the core of political institutions. Beneath the surface of peace, we can often discern the presence of war. Promoting peace requires understanding the political and ecological nature of war. Peace is not an abstract ideal; it is a historical process through which war is eliminated from the social, political, and ecological order—precisely because capitalism always responds to politics with war when its very existence is threatened (Tronti).

In recent years, political ecology has emerged as a key community of practice and an essential multidisciplinary perspective for understanding the transformations of socio-ecological systems, especially through the lens of inequalities. This perspective emphasizes the various scales at which power relations are articulated. Despite recognizing conflict as a central category, political ecology remains a diverse and fragmented field, with limited integration and little dialogue with disciplines such as peace and conflict studies. Political ecology has increasingly developed its own reflections on the relationship between violence and ecology, often adopting positivist approaches that emphasize environmental determinism and give limited attention to non-human worlds.

To move beyond these limitations, and to avoid simplistic interpretations of the connection between war and the environment, it is necessary to transcend a merely multidisciplinary approach. This requires a deeper integration of political ecology with transdisciplinarity, drawing inspiration from the methodologies developed by thinkers like Basarab Nicolescu and Edgar Morin. In this vein, we propose the development of a political ecology of war from a transdisciplinary perspective. This philosophical approach allows for a clearer distinction between ontology and epistemology, overcoming both purely interpretative frameworks and the various forms of relational and flat ontologies that dominate contemporary discussions. Such a realism acknowledges the existence of a reality independent of our experiences and knowledge, offering a stratified ontology that distinguishes between three domains of reality: the real, the actual, and the empirical. Within this framework, an emergent structure is recognised, where each level of reality is rooted in the lower levels but is not reducible to them. This perspective, in addition to aligning with several aspects of Nicolescu's axiomatic version of transdisciplinary (TD) methodology, offers

a foundation for recovering a transformative and emancipatory dimension of conflict. It sees conflict as a political battleground where even vulnerable actors, under the right conditions, can challenge dominant subjectivities and transform the deep structures and mechanisms that drive direct and structural violence.

Wars are both political and material conflicts, characterised by a specific ecology involving the destruction of human lives, natural resources, infrastructure, technical objects and habitats. We need theories that explore the relationships between environmental changes and armed conflicts, as well as the historical processes that shape them These connections can only be fully explored from a transdisciplinary perspective. Political ecology highlights unequal power relations and the violence that manifests through the suppression of people's rights to control their environment. It also sheds light on the brutal patterns of resource extraction, predation, and destruction that often accompany conflict. Beyond the economic agendas of the belligerents, analysing the links between natural resources and armed conflict reveals that the inclusion of primary goods in international markets is a form of exclusionary globalisation with significant implications for promoting peace.

Land grabbing, extractivism, and the plantation economic model offer a powerful framework for understanding the intersection of dehumanisation and the destruction of nature. Plantations are closely tied to expansive supply chains and markets, and their monocultural focus seeks to erase any historical or cultural significance of the land, treating it as *terra nullius*, devoid of meaning or value except for the extraction of specific products. Land grabbing, extractivism, and plantationism are ecological processes grounded in the disciplining of both bodies and landscapes. These processes transform the land into efficient, predictable, calculable, and controllable segments to maximise production. This form of colonisation is inseparable from racial and gendered dehumanisation.

Moreover, physical and biological events, ranging from climate change to floods, from pipeline destruction to biodiversity loss, have increasingly become drivers of armed conflicts and wars. The extraction and utilisation of raw materials are increasingly intertwined with the functioning of the war machine. War plays a central role in driving climate change, mass extinction, genocide, extractive capitalism, and other catastrophes, all while protecting and perpetuating a particular way of life at the expense of others. The management of global systems for appropriating, regulating, and supplying energy, water, food and raw materials is increasingly controlled by the military apparatus. This intersection is what we refer to as the political ecology of war. Thus, it becomes crucial to investigate how ecological changes on the planet contribute to the conditions that fuel armed conflict, how natural resources are used in warfare, and how wars, in turn, lead to the degradation and extinction of entire ecosystems.

Scholars have rarely examined the concept of total war, the combination

of ecocide and genocide. Research on the connections between war and the environment, as well as war and society, remains largely siloed. The intertwined relationship between war, the environment, and society as a whole has been largely neglected. Genocide -the deliberate elimination of an entire population- and ecocide - the destruction of one or more species or entire ecosystems- are modern concepts that highlight how mass violence impacts both the environment and society. Environmental warfare, therefore, constitutes a crime against humanity and a crime against nature.

Biocide refers to the intentional or unintentional destruction or inaccessibility of environmental infrastructures through violence. This violence can be episodic and spectacular, as in genocide or mass killings, or continuous and cumulative, as in ongoing warfare. The premeditated destruction of environmental infrastructure, or the displacement of populations dependent on it, can amount to genocide if it forces a population into living conditions that aim at their physical destruction. This might include deprivation of essential resources like food, shelter, or healthcare. Some human rights scholars argue that the intent to commit genocide can be inferred from actions that explicitly deprive a population of these fundamental needs—food, water, shelter—and expose them to conditions of extreme vulnerability, such as exposure to cold, heat, hunger, or insecurity.

"Concealed by the world and global wars of the past, the more recent local and regional civil wars, and those fought in the name of colonial expansion, the war on terror, or for control of fossil fuels, there has in fact been another war, also worldwide, total, colonial, which we have experienced without experiencing it, rather by carefully concealing it" (Latour). The state of war has never been abolished—not in terms of populations to be colonized, nor in terms of nature to be exploited. Much of nature is transformed into planes, gunboats, bullets, and bombs that destroy, burn, and poison the earth, air, and water of the planet. War, in this sense, is the nemesis of nature and undermines the very possibility of transitioning to an ecological society. However, focusing on the environment does not diminish the gravity of human suffering. Nature is inherently part of the human experience of war. War transcends the battlefield, affecting political, social, material, and ecological structures. The division between war and nature is becoming increasingly difficult to maintain. "If a war leaves in its wake terrifyingly polluted lands and mangled genetic codes, any victory will be pyrrhic, as death by indirection becomes the ultimate form of friendly fire. No homeland can be secure if we convert the earth into a biological weapon that threatens biology itself" (R. Nixon).

**Symposium**: *Dialogue between the knowledge of cultures: the Transdisciplinary approach*

**Coordinator: Carlo Orefice,** *Department of Social, Political and Cognitive Sciences, University of Siena*

**Title**: **Intergenerational dialogue between cultural bodies of knowledge: the transdisciplinary approach**

**Contributions**: **Carlo Orefice, Zoran Lapov, Javier Collado Ruano**

**Carlo Orefice**
*Associate Professor of General and Social Pedagogy - University of Siena*

The Charter of Transdisciplinarity presents a set of challenges and questions that feel more pressing than ever today. This approach, which begins by addressing real-world problems, such as climate change, environmental degradation, armed conflicts and poverty, in all their complexity, calls for an integration of knowledge across disciplines, cultures, societies and communities (Orefice P. and Orefice C., 2023). Drawing on key insights from the 3rd World Congress of Transdisciplinarity (2020-21), this Symposium will focus on the challenge of transdisciplinary ecology. This field encourages a dialogue aimed at breaking down hierarchies between disciplines, fostering a more inclusive, circular exchange of ideas, not just between theory and practice, but across diverse knowledge systems.

Engaging in the co-construction of a genuinely inter- and trans-cultural citizenship, focused primarily on rediscovering and promoting a genuine culture of Peace, is both a necessity and a responsibility. This endeavour requires practices of recognition, interaction and exchange between different bodies of knowledge: processes that aim to bring together cultures which, despite their differences, are united by shared rights, responsibilities and freedoms.

From this perspective, several research initiatives open the door to the possibility of integrated scientific knowledge. Among them, the transdisciplinary and biomimetic approach within the regenerative philosophy stands out. This perspective is significant because it merges an ecology of diverse types of knowledge, scientific, cultural, artistic, philosophical, emotional, spiritual and other epistemologies. The aim is to harmonise these perspectives in order to foster holistic knowledge inspired by nature, promoting social and environmental regeneration through interconnected, sustainable learning practices.

In short, these are the key reflections we are exploring here with colleagues.

**Zoran Lapov**
*Researcher (RTDA) of General and Social Pedagogy - University of Florence*

If *history* is born with writing (Ong, 1986), then *culture* is born even earlier, with *education* (Mead, 1968). Education, in this sense, is understood as the system through which experiences, knowledge and the fundamental building blocks of understanding are shared and passed down. Given this, how, then, should we define *Culture*? In its broadest yet most concise sense, culture can be understood as the "socialised" or "anthropic" product of human activity, continuously evolving (Lapov, 2021). Seen this way, culture is both tangible and intangible, diverse and mutable, multifaceted and dynamic. As a social phenomenon (Durkheim, 2008) that shapes and defines human existence, the phenomenology of culture reveals clear intercultural elements in the social, relational and educational aspects of any cultural practice.

The call to integrate an intercultural perspective into educational processes, therefore, is not coincidental. Emerging in the 1970s within the field of pedagogy, the intercultural discourse has profoundly transformed the understanding of education. One of the key insights gained along this journey is that pedagogy, by its very nature, must be intercultural. This epistemological shift permeates the discipline in all its aspects, affecting content, research, methodology, training, professional development and beyond (see Banks, 1995; Gay, 2000; Gundara, 2000; Pinto Minerva, 2002; Fiorucci, 2008**,** 2020).

It is important to recall that the two elements forming the concept of interculture: interaction and understanding, invite us to engage in processes where it is not entire cultures that meet, but rather segments or fragments of cultures that come together. These fragments, shaped by diversity and shared affinities, interact in a multitude of possible combinations.

This reflection teaches us that intercultural pedagogy does not constitute a separate body of knowledge. On the contrary, the intercultural perspective emerges as a pedagogical approach for all, open to everyone **(**Fiorucci, 2008**).**

It challenges the notion of a single, unified knowledge and encourages a professional stance grounded in the essential lesson: *never resign yourself to the limitations of a single history!* (Adichie, 2020).

The inter- and trans-disciplinary nature of intercultural knowledge demands that we confront the urgent relevance of the contemporary moment, a moment that compels us to reaffirm the collective desire of 'ordinary' citizens to live in peace. This call leads intercultural thought to merge with two other crucial perspectives: the intersectional (Crenshaw, 1989) and the decolonial (Mignolo & Walsh, 2018). These perspectives are essential for analysing,

deconstructing and reconstructing human narratives, knowledge and practices. The aim is to reframe and reshape them, when necessary, into forms that are updated, recreated or even inverted.

Since intercultural knowledge is not a separate body of knowledge, we must resist the temptation to fall into the trap of a single narrative or a singular dialogue. Dialogue, understood in its most fundamental sense as "discussing together," must expand its reach. It cannot remain confined to the limited scope of *two* interlocutors! To be truly inclusive, dialogue must invite a broader array of voices. It should not be manipulated or exploited to assert one's own positions: one's personal narratives, knowledge, cultural practices, history, geography or philosophy... nor should it be used to claim one's own version of Peace!

The goal is not so much something entirely new, but a renewed ambition: to foster a way of being, communicating, and acting which, while perhaps utopian, remains within the realm of possibility. Engaging in the co-construction of a genuinely inter- and trans-cultural citizenship (Fiorucci, 2017), focused primarily on rediscovering and promoting a genuine culture of Peace, is both a necessity and a responsibility. This endeavour requires practices of recognition, interaction and exchange between different bodies of knowledge: processes that aim to bring together cultures which, while distinct, also share common affinities, including fundamental principles such as rights, duties, equity, social justice, equality, freedom... and, ultimately, Peace.

**Javier Collado Ruano**
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Building on the current discussion, several research initiatives are opening up the possibility for integrated scientific knowledge. Among them, the transdisciplinary and biomimetic approach within the regenerative philosophy stands out. This perspective is significant because it merges an ecology of diverse types of knowledge, scientific, cultural, artistic, philosophical, emotional, spiritual and other epistemologies (Collado, Galeffi e Pasquier, 2024). Regenerative philosophy seeks to harmonise various perspectives in order to promote holistic knowledge inspired by nature, fostering environmental and social regeneration through transdisciplinary practices. More than just a focus on sustainability, regenerative philosophy calls for a profound transformation that aims to restore both natural and social systems. In this sense, regenerative philosophy goes beyond merely restoring ecosystems; it also works to strengthen social structures and create fairer economies. The goal is to ensure that our planet remains a thriving, prosperous home for all cultures, both present and future generations (Aguilar & Collado, 2023).

This approach draws on the transdisciplinary integration of diverse forms of knowledge, from modern ecology to traditional ancestral wisdom. For instance, the 2008 Constitution of Ecuador recognises the rights of nature, including the right to the restoration of its life cycles, structures, functions and evolutionary processes. Biomimetics, a field that draws inspiration from nature to develop innovative solutions, has the potential to play a key role in this restoration. In the same vein, artificial intelligence (AI) could learn from nature through biomimetics, helping to simulate and optimise natural restoration processes. AI can learn biomimetically from nature to simulate and optimise natural restoration processes. To preserve natural heritage, collaboration between governments, research centres, and the private sector is crucial. Governments can play a key role by implementing policies and strategic plans that prioritise the conservation of natural heritage and biodiversity. Research and development centres (R&D+i) can focus on projects aimed at creating technologies that simulate and restore ecosystems. Meanwhile, the private sector can contribute by providing financial and technological support, advocating for degrowth models, and promoting circular economies, approaches that both protect and enhance natural heritage.

## Carlo Orefice, Zoran Lapov, Javier Collado Ruano

The term transdisciplinarity first emerged in France in the 1970s and has been developed over time by scholars such as Jean Piaget, Edgar Morin, Basarab Nicolescu, and Paolo Orefice, among others. These early pioneers laid the foundations for an approach that transcends traditional disciplinary boundaries, integrating knowledge from the sciences, humanities, culture and the arts. These thinkers can be considered *the first generation of transdisciplinary scholars,* as they established the theoretical framework for this approach. Morin (1994), in particular, highlighted the importance of a *pensée complexe*, a complex way of thinking that acknowledges the interconnections and complexities of reality. Great emphasis was also placed on Lupascu's (1951) logic of the hidden third, which enables us to move between different levels of reality without creating hierarchies between various forms of perception. For Nicolescu (2010), transdisciplinarity concerns what exists *between* disciplines, *across* disciplines, and *beyond* all disciplines, engaging with different levels of reality in both the object and the subject. Orefice (2009), for his part, developed a transdisciplinary pedagogy centred on education as a meeting point between cultures, emphasising the value of diversity as a crucial element in the construction of knowledge and the promotion of a culture of peace.

These early transdisciplinary thinkers laid the groundwork for a paradigm that could integrate science, philosophy, art, and spirituality, creating a fertile foundation for the next generation. With the rise of the Internet in the

1990s and 2000s, a new wave of transdisciplinary scholars emerged, including figures such as Maria Candida Moraes, Dante Galeffi, Sue McGregor, Paul Patrick, Gaston Pineau, Florent Pasquier, Cristina Núñez and Paul Gibbs, among others. They saw the Internet as a powerful tool for spreading ideas and fostering a global dialogue on issues of complexity and education. Moraes (2019) focused on the role of transdisciplinary education in cultivating planetary consciousness, drawing on the biology of love and solidarity. McGregor (2004) explored the intersection between biomimetics and sustainable development, emphasising how learning from nature can guide more sustainable practices. Gibbs (2017), on the other hand, examined the crucial link between practical transdisciplinary experiences and theoretical foundations in higher education.

This generation has effectively harnessed the power of the internet to build transdisciplinary knowledge communities, laying the foundation for the *third generation of transdisciplinary thinkers*, which is confronting unprecedented existential challenges, such as climate change, which threatens biodiversity and ecosystems; the risk of armed conflicts involving nuclear weapons; the emergence of new viruses potentially released by the melting Arctic permafrost; and the rapid acceleration of technological transformations driven by artificial intelligence (AI). This complexity is not merely an accumulation of information; it demands a synthesis that considers human, cultural, and ethical dimensions.

These three generations of transdisciplinary thinkers will, in turn, inspire future generations to continue exploring the meanings and possibilities of human development, to integrate diverse experiences and perspectives, building upon Paolo Freire's (1970) vision of education as a practice of freedom that includes all voices in the collective construction of knowledge.

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**Symposium:** *Ecology that makes peace-oikos-logia*

**Coordinator: Paolo Cancelli**, *Prof. Lawyer, Director of Development Office at the PUA, Director of the Development and Diplomatic Relations Office at the Pontifical International Marian Academy, Rome*

# Title: Dignity and Integral Ecology: A Transdisciplinary Path for Justice

**Contributions**: **Paolo Cancelli, Giuseppe Gimigliano, Maria Bianco, Gianluca Zuccaro**

Dignity is a central concept in philosophical, legal and theological thought, serving as a point of intersection between freedom and limits, and as a guiding principle for social coexistence and political action. This transdisciplinary analysis reimagines the concept of dignity through three key axes: freedom, limit and threshold. Freedom, understood not just as individual self-determination but also as collective interdependence, emphasises the importance of recognising the material and social conditions that shape its exercise. The limit, from being perceived as an obstacle, emerges as a necessary structure and space for transformation, guiding human action and fostering harmonious coexistence. Finally, the threshold is seen as a liminal space of openness, where dignity becomes a dynamic, evolving process oriented towards an ethic of encounter and inclusion.

This reflection draws from a range of interdisciplinary perspectives: philosophy, biology, sociology, and theology, to provide a multifaceted understanding of the concept, while also engaging with contemporary global challenges. These challenges include economic and social inequalities, the ecological crisis and the erosion of cultural diversity, all of which demand a rethink of traditional economic and social models. Pope Francis' *Laudato Si'* offers an essential framework, highlighting the deep connection between human dignity, social justice and environmental sustainability. It encourages us to view freedom and limitation not as opposing forces, but as complementary aspects of our collective responsibility for the "care of our common home."

Dignity is deeply intertwined with the concept of integral ecology championed by the Pontifical University of Saint Anthony, which promotes a culture of active peace rooted in the principle that "everything is connected". Integral ecology, which takes an inter- and trans-disciplinary approach, places cooperation among diverse fields of knowledge at its core. These fields include philosophy, natural sciences, religion, governance, and practical laboratory work. This educational model not only deepens our understanding of the

relationship between human dignity and the environment, but also serves as a practical tool for addressing social and ecological injustices. It does so through a training approach that integrates both theory and practice.

Ultimately, dignity emerges as a dynamic, relational principle that can guide the creation of a more equitable, inclusive, and sustainable society. This concept transcends traditional dichotomies, offering a transdisciplinary vision that reimagines freedom, limit and threshold, while promoting a global ethos centred on interconnection and the co-creation of meaning.

## Historiography as a space for the application of integral ecology: a concrete response to hyperspecialisation

**Giuseppe Gimigliano**
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The fragmentation of scientific knowledge addresses an epistemological need that we cannot overlook. However, this epistemic inquiry must coexist and complement ontological reflection. To achieve this, we need the intellectual and methodological tools to *intus legere* what lies beneath the surface and grounds these processes in their essence: what the Greeks called *ὑποκείμενον* and the Latins termed *substantia*.

The foundations of integral ecology, as presented in the Holy Father's encyclical *Laudato si'*, offer a multifaceted vision of reality in which bodies of knowledge, because of the substratum that underpins and sustains them, are not presented for understanding as isolated entities, like Leibnizian monads, but as variations of a unifying and interconnected reality.

However, it is important to begin with the specifics of a concrete case and consider its potential connections within a broader, dialogical framework. From this perspective, the discipline of historiography, with its focus on the "past", a concept situated within the realm of professions and social functions, emerges as an ideal area for exploration.

The past thus serves as a connecting thread, linking professions that might otherwise seem completely unrelated. History becomes *οὐσία*, an essence that deeply and permanently connects the historian with other professions engaged, to varying degrees, with the events of the past, while also forming its most fundamental foundation

The rigid disciplinary divisions that seek to separate professions fall short in the face of the unifying principle of integral ecology. By understanding the historian's profession in both its theoretical and practical dimensions, we can better appreciate the reconciling role of historiography. In this context, the

notion of the "past" functions as a tool for transdisciplinary connection, capable of bringing together diverse fields

Integral ecology, with its universal ambition, resists any reductionist attempt to simplify its complexity, thereby cultivating a critical, epistemic perspective. Therefore, it is essential, at least in its early stages, to adopt an analytical approach that begins within a single discipline and aims to transcend this limitation in order to achieve a more comprehensive view of reality. This explains the need to examine a specific subject like historiography, which here serves as both a testing ground and a model for integral ecology.

## Ecofeminisms and Transdisciplinarity. An Integral Approach to Environmental and Social Justice

**Maria Bianco**
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*Introduction. Contexts.* Ecofeminism is a movement that has had a profound impact in regions as diverse as Europe and the Americas, encompassing a wide range of perspectives shaped by the particularities of different contexts.

At its core, ecofeminism critiques patriarchal structures, drawing parallels between the exploitation of nature and the oppression of women. Ecofeminists have highlighted how dominant ideologies have fostered a destructive relationship with the environment, while simultaneously marginalising women. Ecofeminist thought and practice share a common political stance that emphasises the environmental activism of women. This commitment is driven by an understanding that the survival of humanity is intricately linked to the future of the planet.

*Theoretical Developments. The connection between ecological crises, wars and patriarchy.* In her 1974 text, Françoise d'Eaubonne draws attention to the connection between the subjugation of nature and women, calling for a reflection that advocates for rebalancing the relationship between humans and the natural world.

The vision that emerged from the 1970s onwards also underscores the link between male domination and warfare. The call for an urgent revolution in relationships based on eco-interconnection also supports the effort to build universal peace.

Among many scholars, Vandana Shiva stands out for her exploration of the link between neo-colonialism, environmental exploitation and the oppression of women, particularly in the Global South.

*Intersectionality and Globalisation.* Starting from marginalised perspectives, ecofeminists in recent years have incorporated an intersectional analysis, recognising that diverse experiences shape the ways in which oppression is experienced. This approach has expanded the critique of global power structures and fostered a more comprehensive vision of justice.

*Conclusion. Towards a post-human epistemology?* Today, there are emerging reflections on the need to build upon the work of feminist culture, which has highlighted the continuum between nature and culture, words and life, *zoe* and *bios*. In some contemporary feminist texts, *zoe*, life in its potential materiality in the making, is significantly affirmed as a crucial concept.

Ultimately, the political implications of this thought suggest a shift away from the centrality of the human species, towards the centrality of life itself, a life that includes all human and non-human beings, as well as living and non-living entities.

## Relational ontology and transdisciplinarity

**Gianluca Zuccaro**
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At the beginning of the 20th century, the modern scientific method underwent a profound crisis, manifesting in multiple ways. This crisis led to the replacement of the idea of a neatly ordered cosmos, consisting of separable elements that could be reduced to fundamental units and analysed through inductive-deductive logic, with a complex model of nature, characterised by the deep interconnection between physical and biological systems (Morin, *La sfida della complessità*, Le Lettere, Florence, 2019, pp. 40-57). This shift necessitated a redefinition, even on an ontological level, of the fundamental structure of the universe, and specifically of our planet. The focus moved from a reductionist ontology to an ontology of relationship, which also deeply affects the human being. Humans, in this new framework, are seen as part of an intricate network of relationships to which they are inseparably and vitally connected. As a result, humanity's position no longer reflects traditional anthropocentrism. Instead, it becomes a form of "situated anthropocentrism" (Pope Francis, *Apostolic Exhortation Laudate Deum*, 04.10.2023, p. 67), a term that reflects the inextricable connection between human existence and the existence of all other living and non-living entities (Pope Francis, *Encyclical Laudato si' on care for our common home*, 24.05.2015, in *Enchiridion Vaticanum*, vol. 31, EDB, Bologna, 2018, p. 137; Ceruti, *Il tempo della complessità*, Raffaello Cortina Editore, Milan, 2018, pp. 131-132).

In light of this transformed epistemological and ontological perspective,

the relationship between different fields of knowledge is also redefined. The proposed model is that of a network, where each discipline exists in a state of mutual exchange with all others. In this framework, addressing planetary emergencies requires a renewed epistemology of reality, one that extends to the theological realm and embraces the category of transdisciplinarity. This is understood as "placing and fermenting all bodies of knowledge within the space of Light and Life offered by the Wisdom that emanates from the Revelation of God" (Pope Francis, *Apostolic Constitution on Ecclesiastical Universities and Faculties Veritatis Gaudium*, 05.01.2018, in *AAS* 110 (1) (2018), p. 10). At its core, this model upholds respect for the dignity of the human being, created in the image and likeness of the Creator (Gen 1,26; Dicastery for the Doctrine of Faith, *Declaration Dignitas infinita on human dignity*, 08.04.2024, p. 7), as the foundation for all technological, social, economic and political decisions. It calls for a reform of knowledge that leads to an integral understanding of the world, one that is more attuned to the vast diversity of life in all its forms and opens pathways toward peace.

**Symposium:** *The filigree of Peace in the perspective of Generative Pedagogy*

**Coordinator: Emiliana Mannese**, *ReCUI, Chairholder "UNESCO Chair of Generative Pedagogy and Educational Systems to Tackle Inequality", University of Salerno*

**Title**: **The category of conflict: from *Homo Sapiens* to *Homo Generativus***

**Contributions**: **Emiliana Mannese, Maria Grazia Lombardi, Maria Ricciardi**, *"UNESCO Chair of Generative Pedagogy and Educational Systems to Tackle Inequality", University of Salerno*

# The ontology of the conflict between symbolic-cultural dimension, creative-transformative process and generative necessity. Pedagogical reflections for *Homo Generativus*

**Emiliana Mannese**
*ReCUI, "UNESCO Chair of Generative Pedagogy and Educational Systems to Tackle Inequality", University of Salerno*

This paper intends to develop a reflection in relation to the hypothesis according to which the transformative processes that inform the category "conflict" can be analyzed starting from the Freudian theory of sexuality and through the metaphorizing action that leads us from the scheme to the concept, in order to objectify the conflict through a procedure that opens to the World-System. I propose to introduce the metaphorizing action as a process that transforms a scheme into a concept. In this epistemological framework, conceptualizing or metaphorizing the category of conflict implies objectifying fundamental existential polarities, such as life/death, good/bad, I/you (other), World-System/knowledge. In this framework, *Wozuding*, the "thing-for" – the place of the configurations that Schapp defines as the choses-pour, the *Wozuding*, that J. Greisch calls the *Verstrickungen* (1992) – represents an open system capable of building and welcoming the World-System, acting as a dynamic and inclusive structure of the contradictions that compose it.

This perspective allows us to interpret conflict as a central element in individual and collective development, transforming subjective experiences into universal meanings and opening up to a systemic vision of the world.

Metaphorizing action, in this context, is the process by which fundamental existential polarities – life/death, good/bad, I/you (other), World-System/knowledge – are reworked, allowing us to objectify and understand conflict in a pedagogical way. Starting from the Freudian theory of psychosexual stages, in which each phase represents an intrapsychic transformative conflict, it is highlighted how such tensions can be reinterpreted pedagogically through metaphorization, offering tools to address the fundamental polarities of existence and build new forms of understanding reality.

In this epistemological framework, the concept of Wozuding – borrowed from the reflections of Schapp and Greisch and defined as an "open system" – acts as a dynamic structure that welcomes and integrates conflict, recognizing it as an essential generative element for personal development and the continuous construction of the World-System. *Wozuding* does not eliminate contradictions, but includes them, offering a space in which polarities and tensions are elaborated and transformed into knowledge.

At the same time, Bourdieu's sociological reading, which interprets conflict as a structural element in the struggle for symbolic and cultural capital, enriches this reflection. According to Bourdieu, conflict is not only intrapsychic, but also social, reproducing itself in fields and in daily practices. Metaphorizing action, therefore, allows us to connect the individual dimension to the collective one, transforming internal tension into an element of social and cultural evolution.

Generative Pedagogy offers an innovative interpretation, in which conflict, far from being an element to be resolved or eliminated, becomes a driving force for growth and transformation. Through the metaphorization of conflict, a deep understanding of the dynamics that cross the individual and society is generated, helping to develop a complex subjectivity, capable of building shared meanings and acting on the world in a conscious way.

The reflection proposes that *Wozuding*, understood as an open system, represents a metaphor of the generative educational process, where conflict becomes a generative necessity, essential for personal and collective evolution, offering a systemic perspective for the understanding and acceptance of the tensions that characterize human existence and the construction of the World-System.

# The historical dimension of the ontology of conflict: literature as an exercise of democracy[1] for *Homo Generativus*

**Maria Grazia Lombardi**
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From the title of the Symposium "The filigree of Peace in the perspective of Generative Pedagogy. The category of conflict: from *Homo Sapiens* to *Homo Generativus*" emerge the epistemological coordinates and methodological paths that have guided the drafting of this contribution.

The epistemological coordinates refer to the paradigm of Emiliana Mannese's Generative Pedagogy which is specified as a theory of Learning, Orientation and Thought characterized by a constant search for trans-disciplinary integration between Subject-Person and System-World (Mannese, 2023). In line with the epistemological status of Generative Pedagogy, the methodological paths of this contribution are outlined in the key words: Transdisciplinarity, Conflict, Literature and Democracy.

The aim is to analyse, from the perspective of Generative Pedagogy, the ontological and constitutive dimension of the conflict that makes *Homo Generativus*, *Homo Sapiens*, *Homo Neanderthalensis* and *Homo Denisova* co-exist and co-inhabit.

In this generative principle that makes the dimensions of the human co-exist and co-inhabit through the processes of culturalisation - capable of combining Nature (Science) and Culture (Thought, Man) - literature as an exercise of Democracy becomes a process of great pedagogical relevance because "no one more than Dostoevsky is capable of entering the dark recesses of conscience - evil exists and we must know it -, no one more than Calvino has been able to give narrative form to the historical distance between partisans and the boys of Salò. And only with Primo Levi do we emerge from the dark night of the twentieth century with the moral equipment through which to read the world" (Fiori, 2024, p.VI).

And if transdisciplinarity, committed to integral ecology, fuels the new historical paradigm for the future of humanity, and *peace beyond violence is the challenge of transdisciplinary ecology*, it is necessary to rebuild that democratic conscience that in *Knowledge Sharing Communities* is based, as Zagrebelsky

[1] *Exercise of Democracy* intends to take up the title of the volume by Gustavo Zagrebelsky and Giorgio Napolitano, published by Codice in 2010, in which it is specified that since democracy is a set of rights and duties that belong to the citizen, and that it is up to the citizen to exercise, it is first of all a way of relating to others: it comes from below, from everyday life (...) This is why it is so important to talk about exercise: democracy is not established and designed once and for all; it is a living reality, in continuous transformation, that feeds on the values that people know how to transmit.

writes, on the regime of immanence, in which Democracy "must find its own reasons in the daily work of those who know that nothing is given and, even less, is given forever. It knows that the rules of coexistence are not in sacred texts, in divine revelations, in truths of reason or of necessary nature. Justice does not look at us from above but we are the ones who seek it from below, with the limits and the precarious condition of being human" (Zagrebelsky, 2024, p.183). It is therefore starting from the responsibility of the human that Generative Pedagogy crosses the paths of peace, rewriting the face of a society historically structured on the conflict/peace dichotomy in which literature becomes a generative device capable of overcoming the crisis of narration by recalling *Homo Generativus* (Mannese, 2023) to fill that narrative void determined by dehumanization through the *algorithm*, putting *Knowledge Sharing Communities* back at the center as Narrative Communities (Lombardi, 2024).

## From the ontology of conflict to the axiological dimension of equity between Generative Pedagogy and Educational Systems

**Maria Ricciardi**
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This contribution aims to reflect on the ontology of conflict and its connection with the axiological dimension of equity, in the context of *Generative Pedagogy* and Educational Systems, to explore how conflict can transform from an element of division into a driving force for the construction of equity, as a catalyst for the definition of educational systems to combat inequalities. The reflection is part of the philosophy of intervention, the institutional mission of the UNESCO Chair on *Generative Pedagogy and Educational Systems to tackle Inequality*, of which E. Mannese is Chair holder, and reflects its strategy of actions.

If equality means giving everyone the same rights and opportunities by treating each person equally, equity recognizes individual differences, is aimed at training the *Generative Talents* of each person in their uniqueness, and aims to build educational systems consistent with real needs, to guarantee everyone and each the same chances of success by enhancing the singularities of talents as resources, levers for authentic social justice.

Conflict, according to Honneth (1996) and Ricoeur (2005), is not an exclusively negative phenomenon, but a relational element that opens up new

possibilities for growth. Honneth's recognition theory emphasizes how conflict, in educational relationships, is central to the recognition of individual abilities and differences, promoting deeper learning and the reorganization of educational processes. Similarly, Ricoeur highlights the role of interpretative conflict in understanding the world: in the educational field, the comparison between different perspectives can generate new knowledge and transform learning environments. Moving from the ontological dimension of conflict to the axiological dimension of equity, we enter the field of social justice, understood not as formal equality, but as the ability to adapt educational systems to individual specificities. Sen's (2009) and Nussbaum's (2011) theory of capabilities provides a theoretical basis for understanding equity in terms of the development of human potential, underlining that offering everyone the necessary resources is essential to guarantee equal opportunities for success. In this perspective, equity becomes a dynamic process that is built through active participation.

Generative Pedagogy, in line with Rawls's (1971) theory on "justice as equity", proposes an educational model that welcomes conflict as a resource for the co-construction of values in educational contexts. Educational tensions are reinterpreted not as obstacles, but as opportunities for growth and transformation, promoting flexible teaching practices and adaptive evaluation models. The *Methodological Protocol of Generative Orientation and Organizational Systems - O.Ge.S.O.* (Mannese, 2023) represents a concrete example of how educational systems can be designed to respond to the needs of each individual, training *Generative Talents* and building *Knowledge Sharing Communities* (Violante, Buttafuoco & Mannese, 2019).

Therefore, *Generative Pedagogy* recognizes conflict as a driving force that, through a process of co-construction, allows differences to be transformed into development opportunities. Equity, understood as a participatory and dynamic process, becomes the key to designing educational systems capable of promoting individual and collective well-being, responding to the changing needs of educational subjects and building a future based on shared values and social justice.

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# Peace well-being. Participatory research. Peace education. Peace journey

**Symposium:** *Well-being in the context of peace*

**Coordinator**: **Giovanni Scotto**
*Associate Professor of Sociology of Cultural and Communicative Processes - University of Florence*

# Title: Well-being and inner peace as pathways to personal and global harmony

**Contributions**: **Giovanni Scotto, Alessandra Pistillo, Silvio De Magistris,** *members of UTC, University of Firenze*

## Introduction

**Giovanni Scotto, Alessandra Pistillo, Silvio De Magistris**

In this contribution, we propose a fresh approach to peace-building, one that begins with the concept of well-being and embraces transdisciplinary perspectives.

The starting point for this reflection is an insight widely acknowledged and eloquently captured by Otto Scharmer (and earlier by Gregory Bateson, 1972): the root cause of the *polycrisis* we face today is a deep sense of disconnection. This disconnection manifests in three key areas: between humans and the Earth (the ecological divide), between individuals (the social divide), and within each person themselves (the spiritual divide).

Peace-building is a process that can unfold on *both the individual and collective levels*. It begins with personal reconnection: rediscovering harmony within oneself through the body and inner life. This personal transformation can then lead to collective social action, driven by the transformative power of learning.

## A framework for internal and collective well-being: Inner Development Goals

**Alessandra Pistillo**
*Communication consultant and trainer*

If we observe how humans behave in organisations, society or the political system, we can identify a 'blind spot' that those acting are often unaware

of - the inner source from which every individual operates (Scharmer, 2018).

Making people aware of this blind spot could become the crucial first step in enabling a paradigm shift, transforming our view of ourselves and the world from an 'ego-systemic' perspective to an eco-systemic consciousness (Scharmer, Theory U: The Fundamentals, 2018).

This process necessarily involves a conscious reworking of the *'empty space'*: the internal space within each person and between individuals in relationship. This marks the first step toward *'reconnection'*.

*"As we cross the boundaries of celestial bodies, we encounter the interplanetary and intergalactic void. This void is far from empty; it is filled with invisible matter and energy. A clear discontinuity appears between the realms of galaxies, solar systems, stars, and planets. Yet, without this interplanetary and intergalactic void, there would be no Universe"* (B. Nicolescu).

So, what tools can facilitate this process?

One such tool is the participatory research and knowledge framework known as the IDGs (International Development Goals) framework. It offers a transdisciplinary approach for analysing the relationship between individual well-being and global well-being. Inner Development Goals.

Launched in Sweden in 2020 and promoted by the Stockholm School of Economics, this initiative responds to the growing need to develop inner skills and qualities in individuals and organisations to effectively address global sustainability challenges. Its goal is to integrate the inner dimensions of being human with the UN Sustainable Development Goals (SDGs), acknowledging that external change must be paired with profound internal transformation. The framework consists of five main dimensions, each containing specific competencies, totalling 23 skills:

The 5 dimensions:

**1.** *Being*: focuses on fostering self-awareness and managing the relationship with one's thoughts and emotions. Awareness, integrity, mindfulness, authenticity, openness to learning, presence.

**2.** *Thinking*: emphasizes developing cognitive abilities like critical thinking and understanding how things are interconnected. Critical thinking, understanding complexity, perspective-taking, meaning-making, vision.

**3.** *Relating*: encourages building meaningful connections with others. Appreciation, humility, empathy, compassion.

**4.** *Collaborating*: highlights the importance of communication and inclusivity in working with others. Mobilisation, co-creation, trust.

**5.** *Acting*: Encourages taking action driven by qualities such as courage, optimism, creativity, and perseverance.

It takes a collaborative approach, drawing on ongoing contributions from global experts and practitioners. Currently, there are over 250 IDG hubs across more than 60 countries, which help spread the framework and organise educational events.

*IDG and the logic of the hidden third, principle of transdisciplinarity.* The IDG framework serves as a "conceptual bridge," acting as a *hidden third* for exploring the connection between inner well-being and world peace, facilitating the shift between different levels of reality and disciplines. The principle of the hidden third acknowledges that there are multiple levels of reality and that binary oppositions can be transcended. This allows for the simultaneous consideration of diverse perspectives, integration of seemingly contradictory elements, and the exploration of unconventional spaces between disciplines. Such an approach sparks new ideas, fostering integrated and collaborative solutions.

IDGs aim to cultivate inner competencies that promote sustainable and conscious change, underpinned by a transdisciplinary blending of knowledge from various fields.

The concept of the hidden third, introduced by Nicolescu, allows binary oppositions (A or non-A) to be transcended and coexisting intermediate states (T) to be recognised. This is crucial for the Inner Development Goals (IDGs), as it promotes the inclusion of diverse perspectives and experiences in both personal and collective growth processes. The connection between the IDGs and the "hidden third" in transdisciplinarity lies in the integration of various dimensions of human knowledge and experience to address the complexities of the modern world.

Both frameworks emphasise that the interconnections between different aspects of human life: physical, social and psychological, are essential.

*"The essence of transdisciplinarity—and its greatest challenge—is to avoid establishing a hierarchy between levels of reality and corresponding levels of perception. The level of imagination, for example, is as 'real' as the material level. Learning to understand this and making it a familiar part of our worldview represents a profound shift in both knowledge and perspective."* (Fabio Marzocca, 2014).

## Inner peace and individual well-being in organisations and communities

**Silvio De Magistris**
*Engineer*

Recognising the existence of different levels of reality allows individuals to integrate emotional, cognitive and physical experiences, fostering a sense of wholeness and well-being.

To build communities of peaceful coexistence and well-being, it is essential to start with each individual's potential and their ability to form healthy, inclusive relationships based on sharing, reciprocity and cooperation. In this context, inner well-being takes on primary importance: it starts from within,

engaging in a dialogue between spirit and matter, and leading towards global transformation.

But how does one cultivate inner well-being?

The concept of well-being has been explored extensively since ancient times, both in the West (McMahon, 2007) and the East (Hạnh, 2009). Recently, it has gained increasing attention, expanding beyond just human concerns to encompass natural ecosystems and the planet as a whole (Elo, Merja, et al., 2024). Well-being has become central to economic, political, social, and educational strategies aimed at ensuring the flourishing of future generations and all living environments, while safeguarding the planet (Council of the European Union, 2019).

Well-being is at the heart of the 2030 Agenda, and it is a fundamental pillar of peace: without well-being, there can be no peace. Well-being is a fundamental condition for peace: without it, peace cannot exist. To foster peace, it is essential to cultivate well-being within individuals, so that it can be expressed outwardly through their communication, behaviour and caring relationships with all those they share the planet with.

This process requires a journey of personal growth, involving both self-awareness and an understanding of the competencies that nurture well-being and those that enable its realisation (IDG, 2020). It is an inner path that is crucial for creating a culture of well-being (UNESCO Recommendation, 2023).

Organisations and small to medium-sized communities exist in a space between individual reality and the broader human society whose transformation we seek. These settings also serve as the context for educational work, offering a fertile ground for exploring the connection between individual well-being and the capacity for transformative action.

In this context, we can reflect on some of the experiences carried out within the StudentWell project, developed by the University of Florence in collaboration with four other European universities under the EUniWell framework (European University for Well-being). The project explored a well-being pathway within the university environment, promoting the development of inner skills such as presence, awareness, concentration, creativity, trust, empathy and communication (Hanh/Weare 2017; Kraft 1992). A mindfulness-based working methodology was tested in the project, which fostered the emergence of collective intelligence within the group, characterised by openness, collaboration and effectiveness (IDG 2020).

## Part three: peace in the world / transformative action and collective well-being

### Giovanni Scotto

A particularly complex challenge lies in the pursuit of well-being in contexts of widespread social crisis. The contemporary world is defined by the rise of "polycrisis", a series of interconnected crises spanning various systems, from ecological stability to human health to peaceful coexistence. Pandemics, the climate crisis, and wars compound one another, creating what is now known as a *polycrisis*. This interconnected crisis results in a pervasive sense of malaise, frustration and powerlessness among individuals.

The danger of facing such immense global challenges is the risk of succumbing to paralysis and despair. On the other hand, well-being serves as the foundation for the constructive and transformative potential of human beings, fostering what has been termed "active hope." Joanna Macy outlines a path of reconnection that emphasizes cultivating gratitude, consciously processing grief, seeing the world with fresh perspectives, and continuing the journey of transformation despite challenges. (Macy/Johnstone 2022).

Amid multiple crises, complex thinking is essential for identifying innovative solutions, which can only emerge through collaboration among diverse social actors. The cultivation of inner well-being is both a prerequisite for and a consequence of the interconnectedness needed to rebuild peaceful and sustainable social and ecological relationships. To bring well-being and drive global change, we must work with well-being.

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**Symposium**: *Participatory Action Research and Service Learning: Transdisciplinary Methodological Synergies for Shared Knowledge*

**Coordinator**: **Francesca Marone**, *Professor of General and Social Pedagogy, Department of Humanistic Studies, University of Naples "Federico II"*

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The panel focuses on two methodologies of knowledge development, configured as theories of knowledge construction, aimed at fostering human potential through the expression and enhancement of both tangible and intangible knowledge.

This integrated perspective also serves as an opportunity to intercept and discuss the particular broadening of perspective that pedagogical reflection enacts in its specific drive beyond disciplinary boundaries and beyond the divisions between people, ideas and cultures, through the transdisciplinary paradigm. Developed by Morin, this paradigm seeks to capture the interdependence of phenomena from an ecosystemic perspective, addressing the complexity of global issues and taking into account different points of view and the intersections

between disciplines. This makes it possible to understand phenomena while overcoming the solipsism and self-referentiality characteristic of traditional epistemologies, by valuing both differences and connections between different approaches.

The complexity of reality cannot be reduced to linear causal knowledge or universal formulae; rather, it requires a form of knowledge capable of dealing with disorder, the unexpected and contradictions. In this sense, complex thinking does not seek to eliminate chaos, but to integrate it into a vision that acknowledges both order and disorder, rationality and imagination. Transdisciplinarity is therefore more than just a method, it is an ethical attitude towards knowledge, one that seeks to harmonise different fields of knowledge, and is based on a humanising perspective of inclusion and interlogic between disciplines.

It requires intellectual humility, the ability to question one's own certainties and be open to different perspectives. It unleashes the generative potential of pedagogically meaningful thinking, able to build bridges between different social actors, public institutions, the private social sector, organisations, schools and families. It involves listening to the discourse of the other and reflecting on the other as necessary for one's own life, thus fostering a sense of caring - understood as genuinely valuing and taking responsibility for the other.
The transdisciplinary approach identifies solidarity as the conceptual link between knowledge and participation. From this perspective, which examines reality through a lens that nurtures complex knowledge, Participatory Action Research (PAR) and Service Learning emerge as fundamental methodological tools in the psycho-pedagogical field. Although operating differently, both offer effective ways to promote formative action that actively engages participants, facilitates the construction of shared knowledge and fosters both individual and collective development.

Seen through a transdisciplinary lens, PAR is defined as 'research', as it is guided by the exploration and enhancement of components and dynamics linked to both intuitive and analytical thinking; it is 'action', as it is operational and centred on the individual(s) within a cognitive process that interacts with the surrounding reality; it is 'participatory', as it is closely linked to the rational and emotional involvement of the individual, as well as their motivational and experiential sphere.

In PAR, the individual is the central element in the process of knowledge construction, with all their multidimensional reality (emotional, rational, psychological, socio-cultural, sensory and material) serving as a foundation from which to unleash their cognitive potential (tangible and intangible knowledge, including rational, perceptual, emotional and practical knowledge) for the common good.

Similarly, Service Learning integrates formal learning with social engagement within and with the community, in order to address a perceived need

while fostering non-formal learning. This educational approach promotes a reciprocal relationship between school and community, based on a horizontal notion of solidarity rooted in the principle of equality. It recognises that all participants - students, teachers and community representatives - reflect on their role in society and share a sense of responsibility in contributing equally to the growth and transformation process.

Through the methodological tools of Transdisciplinary Participatory Action Research (TPAR) and Service Learning, we can observe how knowledge interacts with participation, participation with solidarity, and solidarity with knowledge. This interplay shows that both methods contain the fundamental and necessary premises for initiating the construction of complex thinking.

### *1. The common dimension*

Education plays a crucial role in shaping individuals capable of critical, creative and complex thinking. This means teaching not only how to solve specific problems, but also how to ask fundamental questions, connect different fields of knowledge and recognise the interdependence between local and global, past and future, individual and community. Through this specific perspective, it becomes possible to reposition and rethink the very idea of an educating community, starting from the concept of territoriality as a real and ideal space with a high generative potential for improving social well-being and reducing inequalities.

We can define the educating community as the network of collaborative relationships established and maintained by local actors committed to ensuring the well-being and growth of children and young people. The idea that education is not confined to the school environment but is a shared responsibility of the whole community emerged in the 1960s and 1970s. This change came about when the idea of the school as "a single, vertical, hierarchical structure, separate from society" became outdated, and the involvement of associations, local authorities, intermediary bodies and the entire reference area in education became necessary (Faure, E. (1972). *Learning to be: The world of education today and tomorrow*. Paris: UNESCO Publishing).

In this sense, PAR is a key methodology that actively involves the community in development processes and problem solving, not only to increase the effectiveness of interventions, but also to foster a sense of belonging and ownership among all community members. Specifically, the PAR model serves as a pedagogical tool that promotes *methodological thinking* and *logic of inquiry*, both essential skills for dealing with complexity.

Over time, PAR has maintained its basic principles while refining its application horizons, adapting to specific contexts and diverse fields while maintaining the concept of local education as a form of universal education. This model has been applied in various fields of education, such as literacy, cultural

and vocational training for adults, active participation in social and political movements and local community development programmes. It positions itself as an integrated theory that links social research, education and action. Applied to situated contexts, it leads to transformations both external and internal to the individual, promoting widespread learning in all fields and generating new material and immaterial knowledge that enables access to and use of territorial resources.

Furthermore, PAR engages identified working groups - often made up of people from the most disadvantaged backgrounds - in an integrated and participatory process. Through an educational intervention, it brings to light local needs and identifies appropriate responses within the organisation of the community and society. This action operates within a bottom-up methodological framework, with participation as its cornerstone. This type of development is based on the conviction that only processes that respond to the priorities expressed by a given territory and work to enhance its cultural and knowledge potential can be considered complete and sustainable. Indeed, PAR provides both a theoretical and practical framework for decentralisation policies and training interventions that seek to base their strategies on the enhancement of a territory's endogenous resources, the inclusion of disadvantaged population groups and equitable and sustainable local economic development.

Similar to PAR, Service Learning is an educational approach that combines academic learning with community service, engaging students in activities linked to curriculum content. It starts with an analysis of community needs and responds to the identified needs by implementing a service involving the community itself. Service learning fosters a reciprocal relationship between school and community, based on a horizontal concept of solidarity rooted in the principle of equality, recognising that all stakeholders - students, teachers and community members - contribute equally to the growth and transformation process.

There is no one-way relationship between those who give and those who receive, but rather an interaction in which both parties learn, benefit and support each other. The projects developed are based on the application of classroom learning to real-life contexts, promoting a concept of learning that goes beyond the mere acquisition of theoretical knowledge. It encourages experiential, complex, integrated and reflective learning. In this way, knowledge is not only transmitted in the abstract, but is developed through concrete action and engagement with real-world problems.

Service learning applies classroom knowledge to practical situations, allowing students to understand how academic concepts can impact everyday life and the community. This situated learning process fosters the development of complex skills such as analytical ability, problem solving in complex situations and critical reflection. Students not only acquire new knowledge, but also reinterpret it in the light of their field experience, thereby consolidating a deeper

and more conscious understanding. In addition, Service Learning promotes a form of participatory knowledge through collaboration with the community and other institutions, establishing a two-way dialogue between formal and non-formal learning.

Service learning is therefore an educational approach that integrates formal learning with social engagement in and with the community, addressing a recognised need while promoting non-formal learning. It has spread largely through practice, to the extent that it has been described as 'over-named' and 'over-defined'. The balance between different types of learning (formal and non-formal), the nature of the service (direct, indirect, advocacy, research-based) and the relationship between personal growth and social impact are central themes in research into this educational approach or philosophy.

Due to its ability to connect different communities of practice (the educational institution and the community in which the service is delivered), it is also referred to as border *pedagogy*, *pedagogical ecotone* or *border crossing*.

The starting point for its implementation is the analysis of community needs in order to respond to the identified needs through the provision of a service that involves the community itself. This approach promotes a reciprocal relationship between school and community, based on a horizontal concept of solidarity founded on the principle of equality, recognising that all stakeholders - students, teachers and community representatives - contribute equally to the growth and transformation process.

There is a bidirectional relationship between those who give and those who receive, with the roles of the participants being interwoven. The projects developed focus on the application and generation of knowledge acquired in the classroom through real-life interventions. In this way, knowledge is not only transmitted in the abstract, but is developed through concrete action and engagement with real-world challenges. This situated learning process fosters the development of complex skills such as analytical thinking, complex problem solving and critical reflection.

It also promotes participatory knowledge through collaboration with the community and other institutions, establishing a two-way dialogue between formal and non-formal learning. The operational guidelines for the implementation of service-learning link it to other theories, such as the community of practice approach, project-based learning, work-based learning, action research and participatory action research, particularly in relation to social justice pathways.

Indeed, service learning also supports the development of ethical and values-based knowledge, ranging from moral sensitivity to moral judgement, motivation and moral character. This is because students do not simply learn about the world, they also engage in changing it for the better, reflecting on their role in society, their responsibilities towards others and the importance of contributing to the common good.

Moreover, service-learning promotes the development of ethical and values-based knowledge: students do not just learn about the world, but actively participate in improving it, reflecting on their role in society, their responsibilities towards others and the importance of contributing to the common good.

This learning process helps to form conscious citizens who can use participatory knowledge to promote solidarity and social justice. After analysing the methodological tools of PAR and Service Learning - where knowledge interacts with participation, participation with solidarity and solidarity with knowledge - we can conclude that both methods contain the essential foundations necessary to initiate the construction of complex thinking.

### *2. Commons and Development: The role of Cultural heritage*

From this perspective, which examines reality through a lens capable of fostering complex knowledge, transdisciplinary participatory action research (TPAR) and service learning prove effective in promoting educational action within protected knowledge laboratories.

In this model, the subjective cognitive dynamic is a complex process of interaction and elaboration in which knowledge is selected, filtered, reshaped, assimilated and incorporated into the mental structure. This integrated approach encourages reflection on the educational potential of cultural heritage and the need to develop a community welfare system that is both inclusive and sustainable. It promotes a deeply human vision of cities and heritage, advocating urban regeneration and community development projects that enhance both individual and collective capacities. It also promotes the intangible dimension of cultural heritage, linking tangible and intangible knowledge in the context of local sustainable development, including 'imaginaries' and aesthetic experiences.

An exemplary case is the 2019 TPAR-led regeneration project in the Novoli district of Florence, which materialised in three sustainable and solidarity-based meta-projects: the market, urban green spaces and streets. These initiatives addressed both individual and community needs, generating a sense of satisfaction among residents and, most importantly, fostering a willingness to take direct responsibility for the actions needed to transform their neighbourhood. At the heart of these actions is a shared sense of responsibility, aimed at collective well-being and mindful of future generations. This approach recognises multiple interdependencies while respecting and valuing differences, ultimately rediscovering deeply human values such as sharing, relationships and care.

Culture as a common good has the capacity to promote an integrated model of well-being that includes health, care, community building and individual empowerment, especially for the most vulnerable. Schools and universities must become places of dialogue, debate and discovery, where students learn not only to "know more" but also to "know better".

Universities and educational research can play a crucial role in promoting

heritage education. In close collaboration with local institutions, they must establish proximity networks and educational agreements, to develop intervention models that encourage cultural participation and innovation while combating economic and educational poverty.

A practical example is provided by projects based on the principles of social innovation, using bottom-up intervention strategies based on the PAR model. In particular, the *Caleidoscopio* project, run in the Bagnoli area, and another project dedicated to the enhancement of the UNESCO-listed historic centre of Naples. Both initiatives are led by the *Observatory on Governance for Cultural, Artistic and Landscape Heritage Education* (OGEP3 Unina), an interdisciplinary research and training centre established in 2020 at the University of Naples Federico II ([1] OGEP3 Unina aims to promote action-research processes and knowledge-sharing on heritage education by bringing together university teachers and practitioners in the field www.ogep3.unina.it.).

OGEP3 Unina's activities focus on disseminating knowledge and best practices, formulating proposals and models from a comparative perspective, and defining long-term governance strategies. An approach to educational governance that also takes into account economic, social, cultural and environmental impacts - an ecosystemic perspective including measurement, monitoring and impact maximisation - can significantly improve cultural heritage management and promote sustainable territorial development, especially when different stakeholders are involved.

This reflection extends to teacher training, proposing the integration of academic pathways with complementary pedagogical experiences in collaboration with third sector organisations active in the artistic and museum field. Issues such as contemporary artistic languages and digital technologies are increasingly relevant, given that the arts are "a transversal, interdisciplinary and flexible educational tool, as well as a resource for the classroom and the wider learning community".

The roles and competencies of educational service coordinators and museum educators need to be rethought to incorporate new narratives and practices that in turn shape the cultural offerings of museums. This includes the use of technology and new media to make art and culture accessible to all.

A universal design approach that supports educational and administrative solutions for people with disabilities can enhance the overall cultural experience for everyone. These inclusive solutions offer additional opportunities for cultural enjoyment and foster a more inclusive community that welcomes and integrates diversity, ultimately enriching the collective cultural landscape.

# *Participatory Action Research in primary school. A transdisciplinary education approach for Earth citizens*

**Enza Varagone**
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## Introduction

*Every perspective has the potential to enrich our learning and deepen our understanding of the world around us.*

As a primary school teacher, I have been embracing an interconnected approach to teaching for several years now, especially since my experience working in kindergarten. This approach, rooted in play and active participation, fosters an inclusive learning environment where collaboration thrives, and every child is encouraged to contribute. It's an environment where each child feels valued and motivated to take part.

In today's fast-paced and ever-evolving world, creating an atmosphere where curiosity, creativity and critical thinking are nurtured is essential. Our students must learn to become explorers of knowledge, eager to tackle new challenges, become aware of their role in society, and take responsibility for the planet's future!

For me, teaching has become a shared journey of growth alongside my students. It is a constant source of excitement to witness their progress, as they evolve into true agents of change.

## The teacher's part in supporting the development of sustainable education for future generations of Earth citizens

The *"Transdisciplinary Participatory Action Research"* (TPAR) methodology as education in *Transdisciplinary Relational Intelligence* (Orefice P. and C., 2023) offers an innovative and flexible teaching approach that centres on students' direct experiences and natural curiosity. This approach facilitates the integration of multiple learning dimensions (sensory, emotional and rational) making the educational process more engaging and meaningful by helping students build connections across these dimensions (what is inside, outside, above, below and around the subject of study). In this framework, several key elements emerge, each of which plays an essential role in fostering learning.

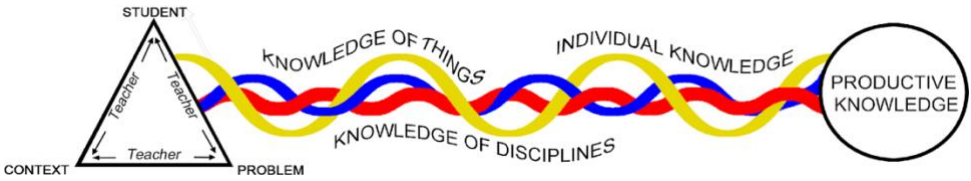
*Flexibility in teaching.* Effective teaching begins with students making tangible discoveries and being encouraged to explore and experiment actively, promoting discussion, dialogue and sharing.

*Teaching Inside and Outside the Classroom.* Learning extends far beyond

the classroom walls. The teacher encourages hands-on, practical experiences that allow students to engage directly with the concepts, promoting a more direct and meaningful understanding of the material. To do this effectively, it is vital to pay close attention to the curiosities, concerns and questions that arise from students themselves.

*The Role of the Teacher as Mediator.* The teacher acts as a mediator, helping students navigate the intersection of knowledge while guiding them through their learning journey. This requires a nuanced understanding of the triangular relationship between the student, the subject matter and the learning context.

**FIG. 1.** INTERSECTION BETWEEN BODIES KNOWLEDGE AND BUILDING PRODUCTIVE KNOWLEDGE




My teaching approach follows the TPAR knowledge-browsing methodology, which is described as "investigative, operational and participatory" (P. Orefice, 2014). The key features of this approach are:

- **Layered structure**

Similar to the layers of an onion that envelop its core, this method explores and analyses the different layers of a multidimensional problem (social, relational, emotional, cultural, historical, geographical, scientific ...). This approach allows you to see how each aspect influences and interacts with the others.

- **Disassembling the Aspects of Knowledge**

Through a process of "disassembly"**,** the different aspects of knowledge, whether individual, disciplinary or environmental/territorial, are carefully analysed. This process is intentional and synergistic, guided by the teacher to ensure that each piece of knowledge informs and enriches the others, in order to answer the question posed by the multidimensional problem at hand.

- **Tangible and intangible elements**

The central goal of the TPAR knowledge-browsing methodology is to provide effective answers to the questions posed by complex problems. Through integrated analysis, students can explore both the tangible (material) and intangible (conceptual) elements of a problem, which fosters a deeper and more holistic understanding.

Unlike traditional approaches, the TPAR methodology does not adhere

to a fixed timeline. Instead, it unfolds in a flexible and integrated way, mirroring the natural process of knowledge construction. Through observation, hands-on activities, involvement and reflection, students, whether young children or older learners, are empowered to build concepts and understanding in a meaningful way, while respecting their unique individualities.

To illustrate how TPAR works in practice, I have drawn from a participatory action research experience conducted with a primary school class during the 2020/2021 school year, presented at the 3CMTv (Third World Congress of Transdisciplinarity, in virtual format).

The TPAR process entitled "The Tree House. What elements of sustainable life? Towards a transdisciplinary curriculum", was designed and developed during a challenging historical period marked by the Covid-19 pandemic. This context necessitated an adaptation of teaching methods, in compliance with the rules and restrictions set out by the regulations (Prime Ministerial Decree of 7 August 2020, as subsequently amended).

Due to the limitations on traditional classroom activities, I opted for an approach that prioritised outdoor learning. Starting the process in the school garden provided several benefits. The class was able to explore the natural environment, gaining a deeper understanding of sustainable living and ecosystems. In addition, the hands-on activities in the garden enabled students to directly engage with the concepts of sustainability, observing nature's elements in a tangible way. These activities fostered an exploratory mindset, sparking curiosity and encouraging thoughtful questions.

Throughout the entire process, I kept a close eye on the class's attitudes and behaviour, documenting their discoveries and reflections, collecting insights and questions, and adjusting my teaching approach to create an environment where teaching and learning could thrive together.

Observation and active listening were essential to my methodology because they allowed me to track the progression from one phase to the next in the TPAR process. This helped me understand how the students were absorbing and integrating new information: each new discovery led to a question or problem, sparking a continuous cycle of curiosity and inquiry.

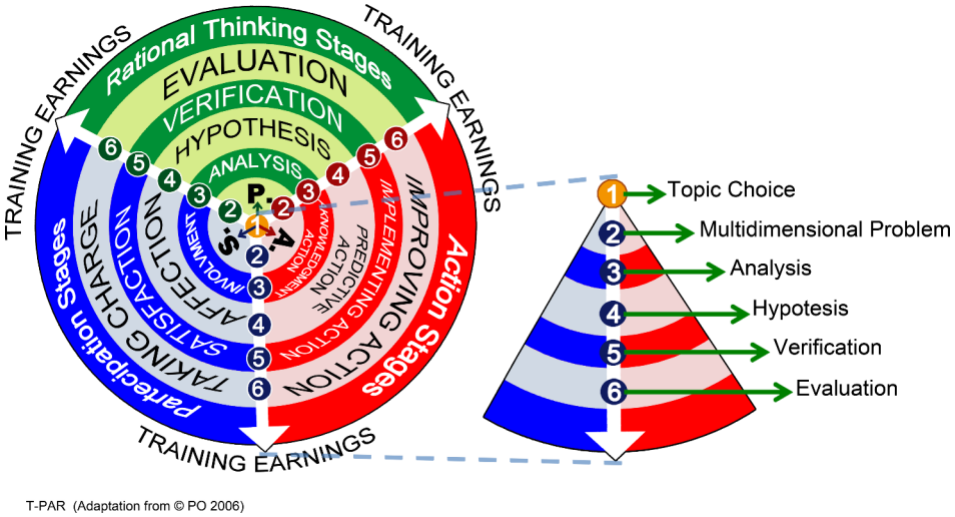
A key element of the process was the integration of knowledge, i.e. the interweaving of knowledge. I observed how new discoveries naturally connected with one another, creating a context where information was integrated, allowing students to see the connections between different areas of learning. This process culminated in identifying sustainable solutions to real-world problems, fostering meaningful and practical learning.

I realised that the approach not only facilitated the understanding of academic content but also helped develop a sense of social and environmental awareness among the students, preparing them to be conscious and active global citizens.

**The TPAR phases in developing sustainable education for future generations of Earth citizens**

The journey of becoming and being active citizens of the Earth requires a deep, thoughtful approach to education. It cannot simply involve the transmission of knowledge and rules, rather, it must stimulate curiosity, and guide students to ask questions and seek their own answers. Throughout the stages of solving complex, multidimensional problems, the experience highlighted the importance of cultivating responsibility and a sense of civil coexistence through caring education.

**FIG. 2.** TPAR FRAMEWORK "KNOWLEDGE-BROWSING THROUGH THE PHASES"




T-PAR (Adaptation from © PO 2006)

**First phase: CHOICE OF TOPIC.** ***Towards the Sensitive Activating Problem***

Selecting the topic is a critical step in the TPAR process, creating a space full of potential where the Investigative Dimension (exploratory attitude, motivation to discover and learn), the Operative Dimension (the group's active engagement with a specific topic, sparking the desire to learn through action) and the Participatory Dimension (the group's active participation, which nurtures a passion for knowledge and creates an engaging learning environment), are all stimulated. In this context, the teacher's role evolves into that of a mediator and facilitator encouraging the group to identify the problem at hand while fostering discussion and reflection. The problem itself becomes a powerful driver for

inquiry and discovery. Students are motivated to seek answers and solutions, adopting an active, hands-on approach to learning.

The school garden became the stage for the exploration. The class focused on identifying elements of sustainable living around one of the trees. As they observed the details that had previously gone unnoticed, they made a surprising discovery: hidden within the tree was a **house**.

**Second phase: THE MULTIDIMENSIONAL PROBLEM *Sensitive Activating Problem***

The identification of the multidimensional problem marks a stage where emotional, operational, and rational skills all begin to develop.

Writing down the children's questions turned out to be an effective strategy to validate their interest and show them that their curiosity and ideas were valued.

This phase emphasised the role of sensitive thinking within a learning group. The emotional interconnection created a mix of confusion and uncertainty, combined with enthusiasm and excitement, generating a dynamic and stimulating environment. The question of how the tree benefits the environment and living beings led the students to explore elements of sustainable living within the "tree house." The sub-questions generated by the group served as guiding points for further exploration.

At this stage, the teacher's role is that of a supportive guide, reassuring students about the value of mistakes and helping to establish a safe space where learning occurs through trial and comparison.

**Third phase: ANALYSIS. Engaging Recognitive Analysis**

In this phase, the group collaborates to pool prior knowledge and compare it, creating shared meanings and insights. The teacher serves as a facilitator and mediator, helping to integrate the children's lived experiences with the knowledge from various disciplines. During the analysis of the problem, the teacher becomes immersed in the context, observing how the traditional knowledge from each discipline merges and interconnects to help solve the problem at hand.

The phase begins with a key question posed by the teacher to explore the central elements of the topic, in this case, the aspects of life in the tree.

The answers given by the students then provide essential keywords that guide further exploration of the multidimensional problem related to life in the tree. These insights are deepened and expanded through transdisciplinary activities, where knowledge from various fields is integrated to tackle complex problems.

At this stage of the problem-solving analysis, the transdisciplinary

approach enables a thorough exploration of the cultural, social, environmental, biological, morphological and physiological aspects of the topic (the tree). The students become deeply engaged, taking an active role in discovering and investigating the various facets of the tree house. Exploratory thinking and participative action emerge as key components of active learning.

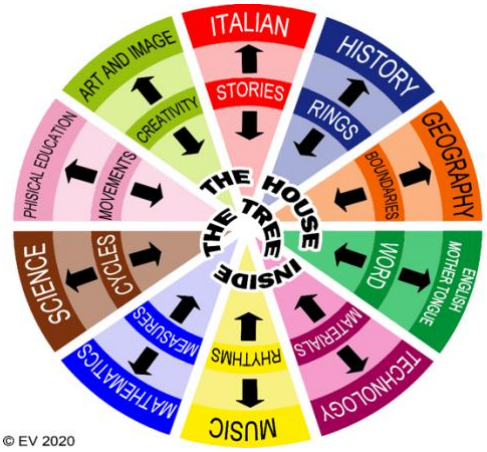
**Fourth phase: HYPOTHESIS. Affective Prediction Hypothesis**

During this phase of the TPAR process, the group's need to formulate predictions and hypotheses based on their analysis becomes evident.

This step highlights how intuitive thinking evolves into predictive thinking, creating a strong emotional connection to the problem. The students feel motivated to explore solutions from a fresh perspective, guided by their attachment to the topic. In this atmosphere, respect and openness to one another's ideas are fostered. Every hypothesis is welcomed, encouraging constructive discussion. The group's actions centre around a shared commitment, fostering a deep sense of collective responsibility. An emotional bond forms toward the subject of study (the tree), which is perceived as an entity that nurtures, protects, and supports.

At this stage, the teacher continues to serve as a mediator and guide, encouraging the formulation of potential solutions that align with the group's feelings. The teacher also facilitates the blending of the group's knowledge, the knowledge of the object (the tree), and the insights from various disciplines, creating a transdisciplinary approach.

**FIG. 3.** THE CONTRIBUTION OF DISCIPLINES TO THE TPAR PROCESS




**Fifth phase: VERIFICATION. Satisfactory Implementation**

**Verification**

During the fifth phase of the TPAR process, the group revisits the hypotheses they previously formulated and begins to examine them for verification. This process encourages an active, engaging approach where error is seen as an opportunity to try again and improve, helping to develop critical problem-solving skills. The teacher guides the group through this reflection and reasoning process, fostering a dynamic learning environment where time is managed flexibly. At this stage, each member of the group contributes their knowledge, working together to form a community united by a commitment to the common good.
The active participation in discovering solutions to multidimensional problems generates a profound sense of satisfaction.

**Sixth phase: EVALUATION. Taking charge and making a commitment to improve**

During the evaluation phase, problems are addressed at both the micro and macro levels. Reflections are made on the elements that have emerged throughout the process, assessing the evolution of the ideas and hypotheses formulated, and analysing the subject of study in its multiple dimensions. Together, the teacher and the class identify the tangible elements (materials and organisms) and intangible elements (emotion and values), fostering continuous active participation. The teacher's role evolves into that of a guide, facilitating the exchange of different opinions and recognising mistakes as valuable learning opportunities.

Throughout the process, I transcribe the children's reflections, as they provide vital insights into their learning journey and help the teacher understand how the process of research and knowledge building evolves.

**Educational gains made during the sustainable training process for the new generation of Earth citizens promoted by TPAR**

The process described provided a valuable opportunity for professional growth and reflection on transdisciplinarity as an essential tool for qualification.

Transdisciplinarity allowed for a deeper examination and reinforcement of the scientific foundations of "good practice".

It emphasised the importance of looking beyond the immediate and adapting to changes, ensuring that educators approach the world of students with the right tools. The method I refer to as interconnected teaching, enable by TPAR, underscored the significance of linking the in-depth knowledge of students and interpreting complex realities through the integration of various disciplines.

Transdisciplinarity emerged as an approach rooted in concrete reality,

bridging the gaps between different areas of knowledge. Through the logic of the *Third Element,* it transcended duality by offering a third perspective that unites and facilitates the collaborative actions of citizens of the Earth, fostering sustainable relationships.

The students cared for the tree, while the tree provided its fruit and protection.

The care was the *Third Element*, a bond that nurtured an awareness of both rights and duties towards all forms of life.

## SUGGESTIONS FOR EXERCISING OUR RESPONSIBILITY AS TEACHERS

Here is a potential outline for a work project through TPAR aimed at identifying and discussing effective strategies that teachers can adopt to promote a sustainable educational process.

**Question – problem**: *How can teachers influence students' understanding of sustainability, and what specific actions can they take to promote sustainable practices in the classroom?*

Your/our job is to think critically about how educators can influence and promote sustainability in their teaching practices across disciplines.

| **Actions to undertake** | Experiential Education (outdoor activities, practices, etc.) | Integration of Disciplines (transdisciplinary curriculum, promotion of debate, etc.) | Promotion of Sustainable Behaviour (identification of sustainability rules, education on the use of resources, etc.) | Community Involvement (local partnerships, promotion of voluntary activities, etc.) | Use of Technology (use of online platforms and educational resources, research activities, etc.) |
|---|---|---|---|---|---|
| **Work stages** | Participatory planning (organising the ideas and details of a project) | Research and Information Gathering (exploring resources dealing with sustainable education, knowledge sharing, etc.) | Brainstorming Ideas (integrating sustainability issues into the curriculum, encouraging critical thinking, creating a sustainable environment, etc.) | Planning the Task (TPAR phases, interweaving of knowledge/ disciplines)<br>- environmental sciences<br>- health education<br>- civics and citizenship education<br>- geography<br>- history<br>- economics<br>- art and creativity | Plenary discussion (summary of main points, importance of the contribution of each participant/ discipline, reflection on how to apply the ideas that emerged…) |

| | | | | | |
|---|---|---|---|---|---|
| | | | | - technology and IT<br>- mathematics<br>- social sciences<br>-…) | |

Throughout this analysis, I have sought to highlight the complexity of the interconnections between education, transdisciplinarity, and sustainable human development, drawing upon a series of essential contributions in the field. My approach aligns with a tradition of thought that values the relational dimension of knowledge and the imperative need to overcome disciplinary fragmentation in order to address the challenges of our time.

Maria Montessori, in her works *Impariamo dai bambini a essere grandi* (2014, Garzanti, Milan) and *La mente del bambino* (2017, Garzanti, Milan), offered an innovative vision of education, emphasising the importance of learning through experience and developing human potential in harmony with nature. This perspective intersects meaningfully with the approaches of Edgar Morin, who, starting with *Terre-Patrie* (1993, Éditions du Seuil, Paris) and continuing with *La Complexité humaine* (1994, Flammarion, Paris), *Le Temps est venu de changer de civilisation* (2017, with Denis Lafay, Éditions de l'aube, La Tour-d'Aigues), and *Connaissance, Ignorance, Mystère* (2017b, Éditions Fayard, Paris), advocated for an education that fosters complex thinking and planetary consciousness. Furthermore, his 2020 work, *Quelle école voulons-nous? La Passion du savoir* (with Jean-Michel Blanquer, Éditions Sciences humaines, Auxerre), explores in depth the necessity of a new educational model capable of responding to contemporary challenges.

In this context, transdisciplinarity, as formulated by Basarab Nicolescu in *Le Tiers Caché dans les différents domaines de la connaissance* (2016, Bois d'Orion, L'Isle-sur-la-Sorgue), becomes an essential tool for overcoming barriers between disciplines and reconstructing an integrated model of knowledge. Paolo Orefice, through his works *La formation de specie. Per la liberazione del potenziale di conoscenza del sentire e del pensare* (2003, Guerini, Milan) and *Disagio storico della scuola e paradigmi della civiltà sostenibile* (2019, in the volume edited by L. Berlinguer, A. Marcello, and A.F. Rocca, *Il modello formativo dell'autonomia didattica*, MIUR, Rome), supports this vision by proposing a pedagogical model based on participatory action research and the development of individuals' critical autonomy. Moreover, in collaboration with Carlo Orefice, in *Intelligenza Relazionale Transdisciplinare. Paradigma del futuro per i cittadini della Terra* (2023, in *La sfida transdisciplinare per una società sostenibile*, Sb Editorial, Buenos Aires, chap. 1, ebook, also available in Spanish), he argues for the necessity of relational transdisciplinary intelligence as the paradigm of the future.

Similarly, Enrico Varagone's approaches to linguistic autobiography, presented in *Io nel passato, nel presente e nel futuro: l'autobiografia linguistica*

(2021, in *Unu, dy, sān! Proposte operative per la didattica plurilingue nella scuola del primo ciclo*, Edizioni La Linea, Bologna, pp. 132-142), and the sustainable education of responsible citizens, developed in *Sviluppo del processo formativo sostenibile delle nuove generazioni di cittadini della Terra* (2023, in *La sfida transdisciplinare per una civiltà sostenibile*, Sb Editorial, Buenos Aires, pp. 141-165, ebook, also available in Spanish), reflect the same concern for education as a process of raising awareness about our planetary interdependence. Thus, this contribution aligns with a research trajectory that combines a transdisciplinary perspective, participatory pedagogy, and reflection on complexity to propose an educational model suited to the new global realities. In this regard, the present analysis has been deeply inspired by the aforementioned works, which provide essential reference points for rethinking knowledge in the 21st century.

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**Symposium:** *The transdisciplinary approach to Peace Education: the role of Italian UNESCO Associated Schools (ASPnet)*

**Coordinator: Carla Guetti,** *National Coordinator Italian UNESCO Associated Schools (ASPnet) - Ministry of Education and Merit*

**Contributions**: *Carla Guetti, Giuliana Pirone, Roberta Mimi, Annateresa Rondinella*

## Abstract

The themes of transdisciplinarity and peace education play a central role for the Italian UNESCO Associated Schools (ASPnet) within the national education system.

Notably, four Italian school institutions participated in the Third World Congress of Transdisciplinarity at the invitation of the UNESCO Transdisciplinary Chair in Florence. With support from the National Coordination of ASPnet, these schools presented their projects during the Symposium on *Transdisciplinary Education for the Citizens of the Earth: Learning from the Pandemic*, held in November 2020. The event featured the UNESCO ASPnet International Coordinator, Julie Saito-Loubiere, and was part of the first of six international congress weeks organised by Italy, themed *Transdisciplinary Vision: Citizens of Earth. Human Frailty and the Post-Pandemic Species Community*.

In this international setting, the Italian schools showcased Italy's contribution to the transdisciplinary approach and method through innovative projects and activities. These initiatives were groundbreaking in their content, methodology, objectives, and the skills they fostered. By creating cross-disciplinary pathways to explore the complexity of knowledge and reality, the projects demonstrated the innovative potential of collaborative learning to address the complex challenges of our world.

The quality of the work presented was a testament to the professionalism, research and dedication of school leaders, teachers and students, both in physical and virtual classrooms. Their efforts reflected a shared commitment to building a better future through education, grounded in values of responsibility and global solidarity, especially in times of crisis like the pandemic.

In the years that followed, the Italian Schools associated with UNESCO ASPnet continued their work, remaining faithful to the principles of the Charter of Transdisciplinarity, UNESCO's core values, and the ongoing ASPnet campaigns.

Following the *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development*, adopted in Paris in November 2023 during the 42nd UNESCO General Conference and inspired by the UNESCO 2021 Report *Re-imagining our futures together: a new social contract for education*, Italian schools are working to ensure that the transdisciplinary approach and peace education nourish and enliven the school curriculum and teaching programmes in the first and second cycle of education.

The goal is to empower young people with the values, knowledge, skills, attitudes, and behaviours needed to become agents of peace within their communities. This is achieved through education focused on peace, sustainable development, global citizenship, gender equality, the right to education for all, as well as education in the digital age and media and information literacy.

In line with these objectives, the Italian Schools Associated with UNESCO ASPnet celebrated the International Day of Education on 24 January 2024, under the theme *Learning for Lasting Peace*. This event reaffirmed the essential role of education in fostering a culture of peace, promoting the universality of human rights, and nurturing a shared sense of belonging to a global community.

A key highlight of the celebration was the contribution of educational institutions, which showcased their activities and outlined future initiatives through the transdisciplinary approach. These efforts emphasise the transformative power of education both within national and international contexts.

In the coming years, this aspect will be further strengthened by the UNESCO Associated Italian Schools (ASPnet), which will encourage the involvement of educational institutions from other ASPnet member countries in joint projects through the international platform ASPnet Connect. This initiative aims to bring the goals and objectives of the UNESCO 2022-2029 Medium-Term Strategy to life within the global educational community.

## *Pathways to Peace Education*

**Giuliana Pirone** and **Roberta Mimi**
*IC Marco Polo, Prato*

*Pathways to Peace Education* is the title of a school project at the "Marco Polo" Comprehensive Institute in Prato, a multicultural and multilingual school located in the city's historic centre.

Beginning in the first year of primary school and continuing through to the fourth, this educational "journey" starts within the classroom but extends to the entire educational community, including parents and grandparents. The aim

is to create the *Seat Museum: 23 Ideas to Sit On*, a project involving the design and construction of chairs made from various materials.

Dedicated to the chair as a symbol of welcome, the installation is offered to the city as a means to foster intergenerational dialogue and "encourage meeting and being together."

In the classroom, made up of students from four different continents speaking 14 different languages, there is a strong desire to understand how to build "peace." This is especially important for some of the female students who have fled conflict zones such as Ukraine and Palestine.

During a spontaneous exchange of ideas, one girl coined the term *"pacecare"*, in Italian *(peacecare)*, a word that quickly resonated with the group. The teacher later clarified its meaning by connecting it to the English word "care," explaining that *peacecare* refers to the act of "taking care of peace."

For the students, *peacecare, i.e. "taking care of peace"* has come to symbolise more than just the absence of conflict; it represents the space where culture, language, diversity, emotions, acceptance, cities, and countries can coexist through understanding and the practice of inclusion.

The Pathways to *Peace Education* are framed within a transdisciplinary approach, offering a fresh perspective on nature and reality. This approach is embodied in the creation of "shared knowledge that leads to common understanding," as outlined in the Charter of Transdisciplinarity.

An education that guides students in their quest for not just the correct answer, but the possibility of alternative solutions encourages doubt, the use of diverse languages (including that of the body, for example), and fosters connections between disciplines.

Through group work, students engage with different materials, experiment, hypothesize, test and share their findings, engaging in an active and participatory learning process. This approach challenges fixed beliefs and opens up new possibilities, promoting transdisciplinary and transcultural experiences.

## *Monuments and Sites as Messengers of a Culture of Peace*

**Annateresa Rondinella**
*University of Pisa*

This speach offers a brief overview of the concept of a culture of peace, first formulated at the International Peace Congress in Côte d'Ivoire in 1989. In 1997, inspired by the efforts of several Nobel Peace Prize laureates, UN Resolution 53/25 declared the period from 2000 to 2010 as the *International Decade for a Culture of Peace and Non-violence for the children of the world.*

The year 2000, with all its symbolic significance marking the start of a new millennium, provided a unique opportunity to promote the Culture of

Peace. It became clear that this message needed to be translated into action, leading to the creation of the UNESCO programme *Monuments and Sites as Messengers of a Culture of Peace*. In 2000, UNESCO's outgoing Director General Federico Mayor called on communities worldwide to select a local symbol that would serve as a lasting testament to peace and tolerance.

Italy's response was extraordinary, both in terms of speed and scale. From the outset, sixty monuments and sites across the country were chosen, with full involvement from local communities.

**Symposium:** *On the road with young people for peace: grounding ourselves in Nature*

**Coordinator: Angela Colonna,** *Director of "UNESCO Chair of Mediterranean Cultural Landscapes and Communities of Knowledge", University of Basilicata and* **Fiorella Dallari***, ReCUI, Professor, Alma Mater University of Bologna*

**Contributions: Angela Colonna, Fiorella Dallari, Gian Luigi Bettin, Sara Ferrari, Silvia Grandi, Gabriele Manella, Alessia Mariotti, Filippo Pistocchi, Claudio Rossi, Paola Spalazzi, Sami Tawfik, Anna Trono, Rodolfo Valentini**

In the Symposium, ten speakers presented a range of perspectives drawn from diverse fields and personal experiences. The topics discussed ranged from Geography to Sociology, Tourism to the design of tourist routes and itineraries, Territorial Governance to the Experience of Pilgrimage, and from Cultural Heritage to the Phenomenology and Historiography of the Landscape. The goal was to foster a transdisciplinary dialogue on the theme of walking trails, exploring how their existence and preservation add value not only for those who travel them but also for the communities that host them. The core focus of this dialogue, which remains exploratory and does not seek definitive conclusions, is the walk itself: an opportunity for reconnection with nature and a tool for promoting peace between different peoples and territories, particularly among the younger generation. Walking and pilgrimage, in fact, represent a form of mobility that engages both the physical and the psychic-spiritual realms. This phenomenon unfolds through the experience of the body, highlighting the embodied nature of perception and cognition. In relation to the body, the experience of walking emphasises fatigue, sobriety, silence and listening. It unfolds within the path and the journey, in the process and the procedure, always deeply connected to nature. The proximity tourism that characterises many of these routes, when guided by regenerative principles, can foster a harmonious coexistence between humans and the natural environment, paving the way for new economies of transition. Geography plays a crucial role in understanding the human-territory relationship, which is increasingly challenged by our impact on the environment, but also shapes new forms of relationality between human communities and the spaces they inhabit. Spiritual routes, in this context, hold particular significance.

For instance, the route associated with Saint Francis offers an experience of prayer and meditation, conveying the charm of simplicity. Thus, the route emerges not only as a physical journey but as a means of connecting with peace,

both as an inner state and as a relational experience with others and with Nature. Sociology, which has often been sidelined in peace discussions, also plays a key role in this process. It can serve as a mediator, promoting participation, social cohesion and conflict prevention. Cultural itineraries, alongside inclusive accessibility for peace, respond to the emotional and intellectual needs of travellers, promoting awareness of the right to inclusion. Through all these aspects, and many others, walking becomes an opportunity to encounter and recognise diversity, contributing not only to the promotion of peace but also to the regeneration of the places and communities along the way. Several concrete examples emerged from the exploration of this theme: alongside the Via di San Francesco there is the Parco di Monte Sole di Marzabotto, which houses the International Peace School; the historic Via Francigena, the Germanic and Strata Romea Ways, and the ancient Phoenician Route.

## Walking, the Body and the Phenomenology of Peace

**Angela Colonna**
*University of Basilicata - UNESCO Chair*

Experience is a dynamic process, shaped by the continuous exchange between the external world and our inner world. Our mind operates, even at the most abstract levels, through the body's capacity to move through space. When we consider peace as a state of being that can be experienced, we can speak of a *Phenomenology of Peace*. In this context, we can recognize a profound connection between the experience of walking or pilgrimage and the experience of peace. Furthermore, as the landscape reflects the conscience of nature, it simultaneously speaks to the conscience of the subject. Therefore, the Walk becomes an experience that bridges the external world and our inner selves. Through the landscape, it fosters a conscious connection with Nature, ultimately facilitating the experience of Peace as a state of being. For this reason, it can serve as a learning space where we can reproduce that sense of peace, carrying it into our everyday lives.

## Regenerating (the Territory?) through Walks and Tourism

**Alessia Mariotti** and **Paola Spalazzi**
*Alma Mater Studiorum- University of Bologna*

Proximity tourism has the potential to generate valuable and creative experiences in local, less-travelled areas. Slow tourism, particularly practices

centred around the walking routes, can play a key role in regenerative actions by facilitating spiritual, personal and political re-signification of the places traversed.

## Paths of Proximity with Nature for integral sustainability

**Filippo Pistocchi**
*University of Macerata*

The concepts of "paths", "proximity", "nature" and "integral sustainability" encapsulate a complex geographical phenomenon rooted in the inescapable human-territory relationship. This relationship shapes and determines new forms of interaction between human communities and the spaces they inhabit. *Overtourism* presents a significant challenge, raising critical concerns about the loss of identity and authentic experience, aspects which are dangerous not only for the territories involved but also their societies. Moreover, these trends contradict the goals of education and personal development for younger generations, who should instead be encouraged to explore, understand and appreciate both their own identities and those of others. They should learn to value diversity and be driven by curiosity in the pursuit of ever-expanding knowledge.

## Path of Spirituality for a complex knowledge of religious heritage with Saint Francis and his Brotherhood of Peace

**Gian Luigi Bettin**
*Sviluppumbria Spa - Umbria Region economic development agency*

The Way of St. Francis (*Via di Francesco*) stands apart from other Italian and European pilgrimage routes due to its deep connection with Saint Francis of Assisi. Walking through the lands where he lived allows pilgrims to experience, step by step, his unique vision of life, The pilgrim encounters the modern followers of Francis, sharing not just physical spaces but also the rhythm of prayer and daily life. This experience offers an opportunity to uncover the deeper human and Christian meaning of one's journey along the Way of St. Francis. The Walking route becomes a living, experiential path, where the spirit of the *Poverello* still speaks to the heart.

## A Pathway to Peace Between Nature and Community: A Sociological Perspective

**Gabriele Manella**
*Alma Mater Studiorum- University of Bologna*

While the topic of peace has been explored extensively within the social sciences, particularly in political science, it has received less attention from sociology. Nevertheless, sociology has long been focused on social conflicts with various territorial dimensions, from classical theorists onward. In this context, sociologists can play the role of mediators, promoting integration and conflict prevention, often through territorial planning (such as in Living Labs). This perspective aligns with the growing interest within sociology in non-religious as well as religious paths. Walking routes, with their deep connection to the environment, seem naturally suited to fostering peace, both within oneself and in relation to others. This paper will explore recent trends in social research on the culture of peace, especially among young people. The experience offered by the Parco di Monte Sole in Marzabotto provides an insightful starting point in this context, thanks to its blend of historical and natural significance, as well as the presence of the International School of Peace located within it.

## Digital Marketing for Religious Routes: Youth, Peace and Nature

**Claudio Rossi**
*University of Perugia*

As religious routes, once seen primarily as spiritual and meditative experiences, gain popularity among young people, digital marketing has become an essential tool for connecting with this audience. This paper explores how digital marketing can be leveraged to promote both peace and environmental awareness along religious routes.

## Cultural itineraries and inclusive accessibility for Peace

**Anna Trono**
*University of Salento*

Linking cultural itineraries with ancient devotional paths meets both emotional and intellectual needs, as people seek culture, authenticity, and spirituality. The walk is a journey of both ethical and spiritual significance,

which today holds great importance, not only for the personal transformation it offers those who undertake it, but also for its impact on the host community. It plays a vital role in rediscovering a lost identity and in reclaiming and sharing forgotten values. Some key aspects of the path include accessibility, understood as a conscious way of seeing the world, and its role as a promoter of peace. These paths offer journeys through nature, in silence, and moments of introspection, where self-awareness, rooted in the present moment, awakens the peaceful and healing energies that reside within each of us.

## In search of an ethics of walking

**Rodolfo Valentini**
*Walker and Father of the VRG, President of the European Friends of the VRG and the Vie Romee*

Unlike the "traveller," who remains in their familiar world and has a specific destination to reach within a set timeframe, the "wayfarer" becomes one with the environment they traverse, seeking the deeper values of nature that give meaning to their existence. The wayfarer walks, observes but does not merely look, treads softly without destroying, and, in essence, becomes Nature itself. They connect with all the elements of the natural world, both living and non-living, plant and animal (Galimberti, U., L'Etica del Viandante, 2023, Feltrinelli). With these ideas in mind, I walked as a "wayfarer," sometimes alone, sometimes in the company of others, both small groups and large gatherings. The philosophy of the "wayfarer" has always guided, inspired and supported me, first in designing and then in bringing to life the Via Romea Germanica, alongside fellow travellers who were not wayfarers themselves. These companions had a clear route in mind, faithful to the path of the Monk Albert of Stade (whose testimony and technical guide must not be deviated from), with a definite destination: Rome. Bolzano was chosen as the official headquarters of the European Via Romea Germanica Association (EVRG).

## A European way of cultures, for All

**Sami Tawfik**
*Project Manager, European Association of the Via Francigena Ways, EAVF*

The Via Francigena is officially recognised as a Cultural Route of the Council of Europe, as defined by the Enlarged Partial Agreement (EPA) on

Cultural Routes, adopted by the Committee of Ministers of the Council of Europe in 2010. As such, it is rooted in the core values of the Council of Europe: the defence of human rights, cultural democracy, the promotion of European cultural diversity and identities, and the fostering of dialogue, exchange and mutual enrichment that transcends borders and time. The projects along the Via Francigena aim to promote sustainability in its environmental, socio-cultural and economic dimensions through a bottom-up approach. The goal is to create a pathway that is accessible to all. In addition, the activities of the EAVF seek to strengthen intercultural dialogue between those who walk the route and the local communities that host them. They also aim to foster interreligious dialogue, which is more relevant today than ever before. This dialogue serves as a powerful vehicle to promote peace between Europe and the Mediterranean Basin.

## The Smart Ways of the Phoenicians' Route: Regenerative Tourism and Heritage Promotion

**Sara Ferrari**
*Deputy Director, The Phoenicians' Route - Cultural Route of the Council of Europe*

In the Cultural Routes recognised by the Council of Europe, the resources and unique features of a territory are not "inanimate." Instead, they are integrated into a dynamic system, united by a central theme that gives purpose and meaning to the entire route. The heritage of these regions is networked, and various forms of "immersion" and "narrative" are developed to showcase and communicate the layers of history embedded in the selected locations. These elements are then presented as a "thematic-territorial concept". The Phoenicians' Route, a Cultural Route recognised by the Council of Europe since 2003, spans 15 countries across the Euro-Mediterranean area. It seeks to create solutions for shared governance of tourism, focusing on innovation, responsibility, sustainability, and creativity in cultural tourism. The key tools for implementing this vision are the Smart Ways: exemplary pathways that serve as collectors of heritage, communities and individual services, helping to build a territorial quality brand and establish a network of heritage interpretation centres.

## Towards a generative and regenerative model for young people

**Silvia Grandi** and **Fiorella Dallari**
*Alma Mater Studiorum- University of Bologna*

The journey of young people through education and experiential learning for peace is an urgent and vital commitment, already being explored in both research and practical training. The Phoenicians' Route (Council of Europe, 2003), the Italian and European Paths, the Little Romei Paths, and those dedicated to Art and Faith at the diocesan level offer opportunities to embark on a meaningful metaphorical and spiritual journey, one that has become increasingly necessary. To foster innovative training, new cultural and methodological paradigms are needed—approaches that go beyond traditional learning to create complex, experiential practices capable of cultivating new ways of sharing and coexisting peacefully in a spirit of fraternity and solidarity. A reflection on the 5 Ps (Planet, People, Prosperity, Partnership, Peace) is essential, and we must align this with the Sustainable Development Goals to overcome the divide between Man and Nature, reimagining them as part of a unified ecosystem.

Together, these perspectives illustrate the profound potential of walking as an educational, cultural, and transformative practice. Whether approached from a spiritual, sociological, economic, or environmental lens, walking paths emerge as powerful instruments for peace, sustainability, and human connection.

# ANNEXES

## Symbology of the logo

## 30 YEARS OF TRANSDISCIPLINARITY: THE MEETING OF TWO WORLDS SYMBOLOGY OF THE LOGO

The Law of Origin, shared synchronically and diachronically by the world's original peoples, taught that the permanence of life on Earth depended on communities - sacred, natural and human - coexisting with a high degree of complementarity and symbiogenesis for the general well-being. This intricate tapestry, woven with perfect harmony, generates and sustains itself in a spiralling cycle.

Today, we are called on to reconnect, to engage in dialogue, and to focus on the cosmos, life, spirituality and nature, living resiliently and united rather than divided. We must prioritise the health and harmony of the planetary ecosystem to safeguard life in all its forms.

This introduction is recursively connected with the concept of the hidden third, with the sacred symbolised in the logo for the 30th Anniversary Celebration of the Transdisciplinarity Charter, which will be held simultaneously in a hybrid format across various countries.

The logo features a simplified depiction of the concentric circles of a tree trunk on the left, alongside a human fingerprint on the right, both intertwining in a spiral movement that culminates in the union of the hummingbird and the snake, representing the third element. This image has no clear beginning or end; it can be interpreted from left to right or from inside to outside, emphasising the continuity of existence. At the point where the meeting concludes, the serpent's

tongue begins to coil and uncoil, giving rise to the Flower of Life, where pollination occurs.

The hummingbird and the snake embody a synchronic and diachronic synthesis of the recreation of Space-Time. The snake symbolises the dense, material experience of our world, while the hummingbird represents the spiritual realm beyond. Together, they integrate to guide the origin and restoration of all that is sacred on the planet.

# CALL FOR PAPERS

## CELEBRATING 30 YEARS OF THE CHARTER OF TRANSDISCIPLINARITY
## 1994-2024
## (6 / 7 NOVEMBER 2024)
## CALL FOR PAPERS
## PEACE BEYOND VIOLENCE
## *TRANSDISCIPLINARY FILIGREE*

INTERNATIONAL COMMITTEE
**TRANSCOMPLEXA - National School of Anthropology and History, Mexico City (Mexico)**
**UTC - UNESCO Transdisciplinary Chair in Human Development and Culture of Peace, University of Florence, Florence (Italy)**
**CIRET - International Centre for Transdisciplinary Studies and Research, Paris (France)**

PARTNERS COMMITTEE
**ReCUI - Network of Italian UNESCO Chairs (Italy)**
**PUA - Pontificia Università Antonianum, Rome (Italy)**
**USRT - Tuscany Regional School Directorate, Florence (Italy)**
**Fondazione CR, Florence (Italy)**
**Multiversidad Mundo Real Edgar Morin, Mexico City (México)**
**Centro Cultural Kuska de Sabidurías Ancestrales, La Paz (Bolivia)**

**The year 2024 represents the 30th anniversary of the Charter of Transdisciplinarity**, adopted at the First World Congress of TD in Arrábida, Portugal, on 6 November 1994, proposed by Edgar Morin, Basarab Nicolescu

and Lima de Freitas, signed by the other participants at the congress and subscribed to today by numerous researchers and advanced scientific training organizations from various regions of the world.

**The aim of the international celebration** is to retrace the path of TD, to analyse its emergence and affirmation in various research centres around the world, and to reflect on the progress and changes in transdisciplinarity over the last 30 years, taking in the **first, second and third TD World Congresses**, in order to prepare the ground for the **fourth TD World Congress**.

**Peace beyond violence, examined through the TD filigree**, from inner peace to the cosmic peace of the whole human family, based on fundamental rights and the essential conditions for the well-being of the Earth, is the key to accessing TD's contributions to overcoming the profound crises of the contemporary world. The transdisciplinary thread of peace points the way to possible scenarios in which conflicts can be resolved through dialogue, not through war, but through the sensitive, transparent and sharing intelligence of Homo Sapiens Pacificus.

In addition, the historical topicality of transdisciplinarity, which the Celebration wishes to highlight, can open up new ways of overcoming the growing dehumanization of human beings and halting the destruction of the planet in the Anthropocene epoch, for which advanced projects for re-humanization and ecological transition against the destruction of the planet are being developed.

**The international celebration of the Charter of Transdisciplinarity concludes with the proposal and consolidation of the Global Transdisciplinarity Network on the road to the IV World Congress of Transdisciplinarity: a community of knowledge and intelligence** to unite institutions, groups, researchers and all those involved in the struggle to generate scenarios of peace, justice, dignity, inclusion and sustainability.

**FIRST DAY: 6 NOVEMBER 2024: GLOBAL CELEBRATION OF THE 30TH ANNIVERSARY OF THE CHARTER OF TRANSDISCIPLINARITY**

**SECOND DAY: 7 NOVEMBER 2024: NATIONAL, REGIONAL CELEBRATION OF THE 30TH ANNIVERSARY OF THE CHARTER OF TRANSDISCIPLINARITY**

**WEB SITE: www.transdisciplinariedad.mx**

# Concept Note. The filigree of peace beyond violence

**Paolo Orefice**,
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## The archipelago of disciplines

In 1970, Jean Piaget, the father of genetic psychology, raised a fundamental question at the international conference on interdisciplinarity: are we certain that there are no aspects of reality that disciplines overlook when trying to establish connections between them? At the time, this question seemed rather unconventional, given the historical context, which was already making strides in finding foundations and methods to relate disciplines that had traditionally worked in isolation. The epistemological, theoretical and methodological nature of a discipline, its knowledge shaped by its specific field of inquiry and approach, was already complex enough to move beyond the mere proximity of disciplines working alongside each other, as seen in multi- or interdisciplinarity, and to establish deeper connections in terms of content and methods across different fields. Interdisciplinary research has since continued to refine its rules and tools, both theoretical and operational, in order to create well-organised, interconnected networks of disciplines. From this perspective, interdisciplinary research and its outcomes represent a far more advanced approach compared to the simple, superficial juxtapositions or exchanges between disciplines working side by side in a multi-disciplinary framework.

## The Charter of Transdisciplinarity (6 November 1994): towards the evolving paradigm of disciplines in the 21st century

Piaget's question was comprehensively answered in the *Charter of Transdisciplinarity* (CTD), drafted by Basarab Nicolescu, a particle physicist, Edgar Morin, a leading scholar of complexity, and the painter Lima De Freitas, and signed on 6 November 1994 by delegates attending the First World Congress of Transdisciplinarity in Arrábida, Portugal.

In **Article 2** of the CTD, the problem is posed within the context of the relationship between disciplines and reality, where the logic of TD is clarified. *The recognition of the existence of different levels of Reality governed by different types of logic is inherent in the transdisciplinary attitude. Any attempt to reduce reality to a single level governed by a single form of logic does not lie within the scope of TD.*

The crux lies in the two different logics for understanding reality:

disciplinary regulation, by its very nature, operates at a specific level that shapes and sustains disciplinary research. Each discipline follows its own linear logic, which provides the security and control needed to manage its particular aspect of reality.

However, the disciplinary problem becomes apparent when we recognise that reality, by its nature, manifests at multiple levels, which is where the transdisciplinary approach is born and fuelled. Piaget's question is answered: there are spaces of reality both around and within the disciplines that must also be addressed and governed within the broader field of knowledge work.

**Article 3** makes it clear that TD does not oppose disciplines. Instead, it emphasises that the work of each discipline should continue and be enriched through collaboration with other disciplines that operate at different levels of reality. *Transdisciplinarity complements disciplinary approaches. It occasions the emergence of new data and new interactions from out of the encounter between disciplines. It offers us a new vision of Nature and Reality.*

Evidently, a new paradigm emerges in the relationship between knowledge and reality. TD is not a reassertion of the logic of disciplinary power, nor does it position itself above the intersection or convergence of disciplines.

*Transdisciplinarity* - continues article 3 - *does not strive for mastery of several disciplines but aims to open all disciplines to that which they share and to that which lies beyond them.*

Here, the relationship between reality and discipline is turned on its head: it is not the discipline that carves out its own boundary of reality along a linear logical plane. Instead, it is the multiple realities, each situated at various levels and governed by different logics, that demand a multi-referential and multi-dimensional cognitive approach, which is precisely the approach offered by TD (**Article 6**).

This approach clearly stems from *a new vision of Nature and Reality* (Article 3) that transcends the traditional separation of knowledge and the solipsisms of individual disciplines: *The TD vision* - explains **Article 5** - *is resolutely open insofar as it goes beyond the field of the exact sciences and demands their dialogue and their reconciliation with the humanities and the social sciences as well as with art, literature, poetry and spiritual experience.*

The horizon of TD spans all levels of reality in which the subject is immersed, from the micro-reality of particles to the cosmological reality of the Universe. Contemporary knowledge has made it increasingly clear that everything in the Cosmos is interconnected. This understanding forms the foundation for human dignity, which TD acknowledges, as summarised in **Article 8**: *The dignity of the human being is of both planetary and cosmic dimensions. The appearance of human beings on Earth is one of the stages in the history of the Universe. The recognition of the Earth as our home is one of the imperatives of TD. Every human being is entitled to a nationality, but as an*

*inhabitant of the Earth is also a transnational being.*

In the articles that follow, the Charter unfolds a series of corollaries in which the intersection of knowledge and reality guides the work of transdisciplinary intelligence in the new century. This approach aims *to confront the complexity of our world and the present challenge of the spiritual and material self-destruction of the human species* (lines 4-7 of the Charter's Preamble).

In this context, TD, as expressed by the prefix 'trans' according to Basarab Nicolescu (*La TD Manifeste*, Ed. Du Rocher, 1996, p.66), concerns *what lies between* disciplines, *crosses boundaries between them* and all other forms of knowledge, *goes beyond* their existing acquisitions, and *leads to an open attitude towards myths and religions* (**Article 9**). It adopts *a transcultural approach* (**Article 10**) and develops an economy that *must serve the human being and not the reverse* (**Article 12**). Its *ethic rejects any attitude that refuses dialogue and discussion, regardless of its origin*, with the belief that *shared knowledge should lead to a shared understanding based on an absolute respect for the collective and individual Otherness united by our common life on one and the same Earth*. (**Article 13**).

The series of articles concludes by highlighting the three *fundamental characteristics of the TD attitude and vision*. *Rigour in argument... is the best defence against possible distortions.* Opening *involves an acceptance of the unknown, the unexpected and the unpredictable*. Tolerance *implies acknowledging the right to ideas and truths opposed to our own*.

Ultimately, this helps clarify the direction of TD pedagogy, which is central to TD work. It emphasises the importance of valuing the full spectrum of human knowledge, both intellectual and emotional. Within it, *authentic education cannot value abstraction over other forms of knowledge. It must teach contextual, concrete and global approaches.* At the same time it *revalues the role of intuition, imagination, sensibility and the body in the transmission of knowledge.*

The TD Manifesto represents TD's first significant historical contribution. It also outlines the three foundational pillars of TD that form the core methodology of TD research. These pillars are:

- *The levels of reality*, as described in Article 2 above;
- *The axiom of the Hidden Third,* which asserts that *there exists a third term, T, that encompasses both A and B* and offers a broader perspective that encompasses the partial opposing views of A and B, overcoming the principle of non-contradiction, which treats A and B as mutually exclusive.
- *Complexity*, understood as the *emergence of complex plurality*. This can be seen in two interconnected ways: as both a factual and perceived expression of reality, always interconnected across various levels and forms, and as a collection of interrelated, open knowledge systems capable of exploring their individual components and their processes of conjunction and recursion.

Transdisciplinarity, in its contemporary codification, paves the way for *Homo Complexus* and advocates for a *policy of civilisation*, shared by the two principal authors of the Charter of TD: Edgar Morin and Basarab Nicolescu, who reaffirmed it in their keynote lectures at the 3rd WCTD.

## The UNESCO 2023 Recommendation on Education for Peace, Human Rights and Sustainable Development and the role of science for the future of the world

Over the past thirty years, **transdisciplinarity has evolved and deepened**, driven by its emergence in international discussions about the contemporary crisis. The most recent World Congress, held virtually from October 2020 to October 2021, revisited and expanded on the theoretical principles, methodological frameworks, and strategies for addressing the challenges faced by TD in response to the growing vulnerabilities of the human condition, particularly highlighted by the Covid pandemic. Following this, the outbreak of wars, marked by unprecedented violence in Eastern Europe and the Middle East, brought the urgent issues of conflict, the precariousness of life, and the widespread fratricidal wars in various regions of the world into sharp focus. These events underscored the need for a broad and profound vision for peaceful coexistence among the beings that inhabit our small planet, the *blue dot* in our galaxy.

**Contemporary science**, through its research and disciplinary inquiries, has been, and continues to be, compelled to reassess its own structures, the organization of professional training, and its broader role in light of the global crisis threatening the achievement of the 17 United Nations Sustainable Development Goals by 2030.

In this evolving context, **the most recent UNESCO General Conference issued a broad Recommendation on Education for Peace, Human Rights and Sustainable Development**[1] with significant strategic importance for "re-imagining the future together" of humanity. This recommendation updates and expands upon a similar one made fifty years ago on peaceful coexistence, a concept that has become even more crucial today and for the future. The 2023 Recommendation advances an innovative vision of peace, linking it directly to the fundamental needs of humanity, while also shaping key global, regional, national and local priorities.

This systemic interpretation of peace, its culture and its education opens up transformative possibilities for the re-humanisation of our species, both for

[1] Recommandation sur l'éducation pour la paix et les droits de l'homme, la compréhension internationale, la coopération, les libertés fondamentales, la citoyenneté mondiale et le développement durable (Actes de la Conférence générale, 42e session Paris, 7 - 22 novembre 2023 - Actes de la Conférence générale 42e Session Paris, 7- 22 novembre 2023, Volume 1 Résolutions, ANNEXE IV – pp.129-144). Publié en 2024 par l'Organisation des Nations Unies pour l'éducation, la science et la culture7, place de Fontenoy, 75352 PARIS 07 SP Composé et imprimé dans les ateliers de l'UNESCO, Paris © UNESCO 2024.

current generations and, more importantly, for younger ones, which must be adequately educated with a clear sense of purpose and innovative tools to navigate the coming decades of this century and beyond, working to save the planet and its inhabitants from the "risk of insignificance."

The central role of scientific knowledge becomes even more pivotal for the future of humanity and other living species, transcending the hegemonic approaches of the past, which failed to deliver the happiness promised by limitless progress and instead contributed to the crisis of the “short century”, which is intensifying as we face the challenges of the “global century”. Scientific and disciplinary knowledge is now called upon to engage in open dialogue with diverse forms of knowledge worldwide in order to elevate human intelligence, helping us transcend the regressive crisis of unsustainable sectoral development and establish a masterful body of community knowledge aligned with the needs and priorities of the entire human community.

It is in this context that the **Network of Italian UNESCO Chairs**, recently recognised at ministerial level with the Seal of Excellence, is called upon to seize the urgent opportunity that exists to offer a strong example of "research together" on the new paradigms for the future. The idea of "Dialogues between Chairs" remains alive and must evolve into a broader "dialogue between disciplinary knowledge," as well as social and cultural knowledge. It is crucial and strategic for the Network to foster, through specific collaborative efforts, the critical and priority issues highlighted by the 2023 UNESCO Recommendation. These issues revolve around the multidimensional essence of peace in the context of a new, advanced humanity.

We all hope that this innovative, in-depth and complex Recommendation will not lose the profound sense of renewal it carries and be reduced to the status of a document that is praised but ultimately left unimplemented. All nations around the world have been invited to engage with it consistently and systematically, forming internal and international networks, as also called for by UNESCO’s periodic reports and global monitoring efforts.

**Peace through the Focuses of the UNESCO Recommendation.**

On 6 November 2024, the Network of Italian UNESCO Chairs (ReCUI) joined the UNESCO Transdisciplinary Chair (UTC) in celebrating the Charter of Transdisciplinarity signed on 6 November 1994 in a simultaneous broadcast *(unified link)* across several countries and regions of the world.

**The Celebration continued on 7 November** in the same countries with subsequent independent events in the respective time zones.

In Italy, the ReCUI and UTC of the University of Florence celebrated the 30th anniversary of TD with a Colloquium on the filigree of peace, which explored the interconnected issues clearly outlined in the UNESCO Recommendation. Its final title is *Peace beyond violence. The challenge of*

*Transdisciplinary Ecology.*

The colloquium was organised around the interconnected issues which, through their relationships, form the intricate filigree of peace, focusing on the following:

- international understanding,
- cooperation,
- human rights,
- the rule of law,
- fundamental freedoms,
- sharing
- global citizenship,
- inclusion
- sustainable development

The central theme of peace functions as a hidden third, included within the recursive logic of TD. On the one hand, it provides unity and coherence to the diverse aspects of reality and the contributions of various disciplines. On the other hand, it lays the foundations for and nurtures lasting peace.

The outcome is akin to a "peace chant":

- *there is no peace without understanding,*
- *there is no peace without cooperation,*
- *there is no peace without human rights,*
- *there is no peace without the rule of law,*
- *there is no peace without fundamental freedoms,*
- *there is no peace without sharing,*
- *there is no peace without global citizenship,*
- *there is no peace without inclusion,*
- *there is no peace without sustainable development,*
- *there is no peace without growth with nature,*

The presentation of contributions at the Symposia, within this "community of knowledge" experience, is based on the free expression of the similarities, differences and types of relationships between the various disciplinary and sub-disciplinary contributions (including technical, instrumental and other relevant fields if necessary).

In essence, the goal is to present, much like a polyphonic concert, a weaving of reasoning articulated from different perspectives that do not stand alone but follow a common, differentiated score, connected through instruments and voices, in this case, concepts, words, facts, examples, etc., aiming to bring into communication different disciplinary grammars and techniques for realising peace as a complex value.

Each Symposium, through the exchange of knowledge in their research laboratories, reconfigures the diverse elements of real-world situations that need to be explained and resolved, following the recursive logic of intertwined realities and interconnected thoughts and concepts. In this way, the

transdisciplinary filigree of peace, offering a historical alternative to the prevailing tradition of violence, gains a solid, transformative presence and efficacy.

Each Symposium highlights certain components of this filigree that are indispensable for the education and realisation of peace in human activities on the planet. These components, due to the paradigmatic and non-exhaustive nature of the Symposium, focus only on a few fundamental conditions for building the complex filigree of peace discussed so far. Some of them are exemplified here, which may recall the thematic axes of the Symposia: *relational intelligence for understanding the other; respect for freedom for international cooperation; human rights beyond the legitimisation of violence and war; levels of citizenship for global inclusion; human religiosity beyond the diversity of religious cultures; and the integral ecology of the creatures of the Earth.*

## Organization of the Colloquium: the Celebration of the Charter of Transdisciplinarity

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# Editors' bibliographic profile

**Paolo Orefice**

Full time Professor of General and Social Pedagogy at the University of Florence since 1990. In 2006, he was appointed Director of the UNESCO Transdisciplinary Chair in "Human Development and Culture of Peace" at the same university, where he has been an Emeritus Professor of General and Social Pedagogy since 2012.

He was a member of the International Committee of the 3rd World Congress of Transdisciplinarity 2020/21 (3CMT), serving as president of one of its four organizing committees (CTU Committee, Italy). He is part of the Network of Italian UNESCO Chairs (ReCUI), of which he was a spokesperson (10/2022-03/2023). He has extensive experience in scientific leadership and managing local, national, European, and international projects. He is involved in research and international cooperation actions, mainly in Latin America and, in recent years, also in Africa, concerning transdisciplinary training for global citizenship in human development and culture of peace. His publications in Italy and abroad number over four hundred.

With Carlo Orefice he recently edited the text "Desafío transdisciplinario para la civilización sostenible: enfoques y modelos de saberes" (2023), Sb Editorial, Buenos Aires (also in Italian).

**Carlo Orefice**

Associate Professor of General and Social Pedagogy at the University of Siena (Italy) since 2016. Ph.D. in Anthropological Sciences (2006), his research and teaching activities currently focus on Pedagogy of Community and Pedagogy of Care, with particular attention to anthropologies of the body and experiences of illness. He has carried out teaching, research, and intervention activities at universities and organizations in Latin America and Africa and currently participates in inter-university projects in Italy and abroad (Spain, Mexico, Colombia, Chile). He has presented his works in national and international journals and is the author of volumes and monographs outlining his main research areas.

From October 2020 to October 2021, as an "Adjunct Professor" of UNESCO Chair, he was a member of the Italy Committee of the 3CMT. Since March 2020, for the University of Siena, he has been the Coordinator of the *Red latinoamericana para el cambio social y el aprendizaje emancipatorio*.