

Transdisciplinarity as Methodological Framework for Going Beyond the Science-Religion Debate

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The war of definitions

How transdisciplinarity was born

Transdisciplinarity is a relatively young approach: it emerged seven centuries later than disciplinarity, due to the Swiss philosopher and psychologist Jean Piaget (1896-1980).

The word itself first appeared in France, in 1970, in the talks of Jean Piaget, Erich Jantsch and André Lichnerowicz, at the international workshop "Interdisciplinarity – Teaching and Research Problems in Universities", organized by the [Organization for Economic Co-operation and Development \(OECD\)](#), in collaboration with the French Ministry of National Education and University of Nice¹.

In his contribution, Piaget gives the following description of transdisciplinarity: "Finally, we hope to see succeeding to the stage of interdisciplinary relations a superior stage, which should be "transdisciplinary", i.e. which will not be limited to recognize the interactions and or reciprocities between the specialized researches, but which will locate these links inside a total system without stable boundaries between the disciplines"². This description is vague, but has the merit of pointing to a new space of knowledge "without stable boundaries between the disciplines". However, the idea of a "total system" opens the trap of transforming transdisciplinarity in a super- or hyperdiscipline, a kind of "science of sciences". In other words the description of Piaget leads to a closed system, in contradiction with his own requirement of the instability of boundaries between disciplines. The key-point here is the fact that Piaget retained only the meanings "across" and "between" of the Latin prefix *trans*, eliminating the meaning "beyond". In such a way, transdisciplinarity is just a new, but "superior" stage, of interdisciplinarity. I think that Piaget was fully conscious of this alteration of transdisciplinarity, but the intellectual climate was not yet prepared for receiving the shock of contemplating the possibility of a space of knowledge *beyond* the disciplines. The proof is that, in his introduction to the Proceedings of the workshop, Pierre Duguet honestly recognizes that some experts wanted, in preliminary meetings, to see the word "transdisciplinarity" in the title of the workshop, but authorities of the OECD refused to do so, because they were afraid to confuse some representatives of the member countries³.

In his contributions, Erich Jantsch, an Austrian thinker living in California, falls in the trap of defining transdisciplinarity as a hyperdiscipline. He writes that transdisciplinarity is "the coordination of all disciplines and interdisciplines of the teaching system and the innovation on the basis of a general axiomatic approach"⁴. He clearly situates transdisciplinarity in the disciplinary framework. However, the

historical merit of Jantsch was to underline the necessity of inventing an axiomatic approach for transdisciplinarity and also of introducing values in this field of knowledge.

Finally, the approach of André Lichnerowicz, a known French mathematician, is radically mathematical. He sees transdisciplinarity as a transversal play, in order to describe “the homogeneity of the theoretical activity in different sciences and techniques, independently of the field where this activity is effectuated”⁵. And, of course, this theoretical activity can be formulated, he thinks, only in mathematical language. Lichnerowicz writes: “The Being is put between parentheses and it is precisely this non-ontological character which confers to mathematics its power, its fidelity and its polyvalence.”⁶ The interest of Lichnerowicz for transdisciplinarity was accidental, but his remark about the non-ontological character of mathematics has to be remembered.

I described in some detail the three different positions of Piaget, Jantsch and Lichnerowicz concerning transdisciplinarity, because they can be found again, a quarter of a century later, in what I call “the war of definitions”.

Beyond disciplines

I proposed the inclusion of the meaning “beyond disciplines” in 1985⁷ and I developed this idea over the years in my articles and books and also in different official international documents. Many other researchers over the world contributed to this development of transdisciplinarity. A key-date in this development is 1994, when the Charter of Transdisciplinarity⁸ was adopted by the participants at the First World Congress of Transdisciplinarity (Convento da Arrábida, Portugal).

This idea did come from my long practice of quantum physics. For an outsider, it might seem paradoxical that it is from the very core of exact sciences that we arrive at the idea of limits of disciplinary knowledge. But from inside, it provides evidence of the fact that, after a very long period, disciplinary knowledge has reached its own limitations with far reaching consequences not only for science, but also for culture and social life.

The crucial point here is the status of the Subject.

Modern science was born through a violent break with the ancient vision of the world. It was founded on the idea — surprising and revolutionary for that era — of a total separation between the knowing subject and Reality, which was assumed to be completely independent from the subject who observed it. This break allowed science to develop independently of theology, philosophy and culture. It was a positive act of freedom. But today, the extreme consequences of this break, incarnated by the ideology of scientism, become a potential danger of self-destruction of our species.

On the spiritual level, the consequences of scientism have been considerable: the only knowledge worthy of its name must therefore be scientific, objective; the only reality worthy of this name must be, of course, objective reality, ruled by objective laws. All

knowledge other than scientific knowledge is thus cast into the inferno of subjectivity, tolerated at most as a meaningless embellishment or rejected with contempt as a fantasy, an illusion, a regression, or a product of the imagination. Even the word “spirituality” has become suspect and its use has been practically abandoned.

Objectivity, set up as the supreme criterion of Truth, has one inevitable consequence: the transformation of the Subject into an Object. The death of the Subject is the price we pay for objective knowledge. The human being became an object — an object of the exploitation of man by man, an object of the experiments of ideologies which are proclaimed scientific, an object of scientific studies to be dissected, formalized, and manipulated. The Man–God has become a Man–Object, of which the only result can be self-destruction. The two world massacres of this century, not to mention local wars and terrorism — are only the prelude to self-destruction on a global scale.

In fact, with very few exceptions – Husserl, Heidegger, Gadamer or Cassirer – modern and post-modern thinkers gradually transformed the Subject in a grammatical subject. The Subject is today just a word in a phrase⁹.

The quantum revolution radically changed this situation. The new scientific and philosophical notions it introduced – the principle of superposition of quantum “yes” and “no” states, discontinuity, non-separability, global causality, quantum indeterminism – necessarily led the founders of quantum mechanics to rethink the problem of the complete Object / Subject separation. For example, Werner Heisenberg, Nobel Prize of Physics, thought that one must suppress any rigid distinction between the Subject and Object, between objective reality and subjective reality. “The concept of “objective” and “subjective” – writes Heisenberg – designate [...] two different aspects of one reality; however we would make a very crude simplification if we want to divide the world in one objective reality and one subjective reality. Many rigidities of the philosophy of the last centuries are born by this black and white view of the world.”¹⁰ He also asserts that we have to renounce the privileged reference to the exteriority of the material world. “The too strong insistence on the difference between scientific knowledge and artistic knowledge – writes Heisenberg – comes from the wrong idea that concepts describe perfectly the “real things” [...] All true philosophy is situated on the threshold between science and poetry.”¹¹

My line of thinking is in perfect agreement with that of Heisenberg. For me, “beyond disciplines” precisely signifies the Subject-Object interaction. The transcendence, inherent in transdisciplinarity, is the transcendence of the Subject. The Subject can not be captured in a disciplinary camp.

The meaning “beyond disciplines” leads us to an immense space of new knowledge. The main outcome was the formulation of the methodology of transdisciplinarity, which I will analyze in the next section. It allows us also to clearly distinguish between multidisciplinary, interdisciplinarity and transdisciplinarity.

Multidisciplinarity concerns itself with studying a research topic in not just one discipline only, but in several at the same time. Any topic in question will ultimately be enriched by incorporating the perspectives of several disciplines. Multidisciplinarity

brings a plus to the discipline in question, but this “plus” is always in the exclusive service of the home discipline. In other words, the multidisciplinary approach overflows disciplinary boundaries while its goal remains limited to the framework of disciplinary research.

Interdisciplinarity has a different goal than multidisciplinary. It concerns the transfer of methods from one discipline to another. Like multidisciplinary, interdisciplinarity overflows the disciplines, but its goal still remains within the framework of disciplinary research. Interdisciplinarity has even the capacity of generating new disciplines, like quantum cosmology and chaos theory.

Transdisciplinarity concerns that which is at once *between* the disciplines, *across* the different disciplines, and *beyond* all discipline. Its goal is the understanding of the present world, of which one of the imperatives is the unity of knowledge¹².

As one can see, there is no opposition between disciplinarity (including multidisciplinary and interdisciplinarity) and transdisciplinarity, but a fertile complementarity. In fact, there is no transdisciplinarity without disciplinarity. In spite of this fact, the above considerations provoked, around 1990, a more or less violent war of definitions. This war is not yet finished.

The challenge of the war of definitions: the Subject/Object interaction

There is a specific different approach of transdisciplinarity, characterized by the refusal of formulating any methodology and by its exclusive concentration on joint problem-solving of problems pertaining to the science-technology-society triad. This approach is represented by figures like Michael Gibbons¹³ and Helga Nowotny¹⁴. The point of view of this transdisciplinary current was largely expressed at the Zürich Congress, held in the year 2000¹⁵.

This version of transdisciplinarity does not exclude the meaning “beyond disciplines” but reduces it to the interaction of disciplines with social constraints. The social field necessarily introduces a dimension “beyond disciplines”, but the individual human being is conceived of as part of a social system only.

It is difficult for us to understand why "joint problem solving" must be the unique aim of transdisciplinarity. It is certainly one of the aims but not the only aim. The use of singular seems to us dangerous, as allowing unnecessary wars and unproductive dogmatism. Is transdisciplinarity concerning only society, as a uniform whole, or, in the first place, the human being which is (or has to be) in the center of any civilized society? Are we allowed to identify *knowledge* with *production of knowledge*? Why the potential of transdisciplinarity has to be reduced to produce "better science"? Why transdisciplinarity has to be reduced to "hard science"? In other words, the Subject - Object interaction seems to us to be at the very core of transdisciplinarity and not the Object alone.

I think that the unconscious barrier to a true dialogue comes from the inability of certain transdisciplinary researchers to think the *discontinuity*. I will give an image in

order to express what I have in mind. For them, the boundaries between disciplines are like boundaries between countries, continents and oceans on the surface of the Earth. These boundaries are fluctuating in time but a fact remains unchanged: the continuity between territories. We have a different approach of the boundaries between disciplines. For us, they are like the separation between galaxies, solar systems, stars and planets. It is the movement itself which generates the fluctuation of boundaries. This does not mean that a galaxy intersects another galaxy. When we cross the boundaries we meet the interplanetary and intergalactic vacuum. This vacuum is far from being empty: it is full of invisible matter and energy. It introduces a clear discontinuity between territories of galaxies, solar systems, stars and planets. Without the interplanetary and intergalactic vacuum there is no Universe.

It is my deep conviction that our formulation of transdisciplinarity is both unified (in the sense of unification of different transdisciplinary approaches) and diverse: unity in diversity and diversity through unity is inherent to transdisciplinarity.

Much confusion arises by not recognizing that there are a *theoretical transdisciplinarity*, a *phenomenological transdisciplinarity* and an *experimental transdisciplinarity*.

The word *theory* implies a general definition of transdisciplinarity and a well-defined methodology (which has to be distinguished from "methods": a single methodology corresponds to a great number of different methods). The word *phenomenology* implies building models connecting the theoretical principles with the already observed experimental data, in order to predict further results. The word *experimental* implies performing experiments following a well-defined procedure allowing any researcher to get the same results when performing the same experiments.

I classify the work done by Michael Gibbons and Helga Nowotny as phenomenological transdisciplinarity, while my own work¹⁶, as well as the one of Jean Piaget and Edgar Morin¹⁷, as theoretical transdisciplinarity. In its turn, experimental transdisciplinarity concerns a big number of experimental data already collected not only in the framework of knowledge production but also in many fields like education, psychoanalysis, the treatment of pain in terminal diseases, drug addiction, art, literature, history of religions, etc. The reduction of transdisciplinarity to only one of its aspects is very dangerous because it will transform transdisciplinarity into a temporary fashion, which I predict will disappear soon as many other fashions in the field of culture and knowledge have indeed vanished. The huge potential of transdisciplinarity will never be accomplished if we do not accept the simultaneous and rigorous consideration of the three aspects of transdisciplinarity. This simultaneous consideration of theoretical, phenomenological and experimental transdisciplinarity will allow both a unified and non-dogmatic treatment of the transdisciplinary theory and practice, coexisting with a plurality of transdisciplinary models.

Formulation of the methodology of transdisciplinarity

The axiomatic character of the methodology of transdisciplinarity

The most important achievement of transdisciplinarity in present times is, of course, the formulation of the methodology of transdisciplinarity, accepted and applied by an important number of researchers in many countries of the world. Transdisciplinarity, in the absence of a methodology, would be just an empty discourse and therefore a short-term living fashion.

The axiomatic character of the methodology of transdisciplinarity is an important aspect. This means that he have to limit the number of axioms (or principles or pillars) to a *minimum* number. Any axiom which can be derived from the already postulated ones, have to be rejected.

This fact is not new. It already happened when disciplinary knowledge acquired its scientific character, due the three axioms formulated by Galileo Galilei in *Dialogue on the Great World Systems*¹⁸:

1. *There are universal laws, of a mathematical character.*
2. *These laws can be discovered by scientific experiment.*
3. *Such experiments can be perfectly replicated.*

It should be obvious that if we try to build a mathematical bridge between science and ontology, we will necessarily fail. Galileo himself makes the distinction between human mathematics and divine mathematics¹⁹. Human mathematics constitutes, he says (through Salvati), the common language of human beings and God, while divine mathematics is connected with the direct perception of the totality of all existing laws and phenomena. Transdisciplinarity tries to seriously take this distinction into account. A bridge can be built between science and ontology only by taking into account the totality of human knowledge. This requires a symbolic language, different from mathematical language and enriched by specific new notions. Mathematics is able to describe *repetition* of facts due to scientific laws, but transdisciplinarity is about the *singularity* of the human being and human life. The key-point here is, once again, the irreducible presence of the Subject, which explains why transdisciplinarity can not be described by a mathematical formalism. The dream of the mathematical formalization of transdisciplinarity is just a phantasm, the phantasm induced by centuries of disciplinary knowledge.

After many years of research, I arrived²⁰ at the following three axioms of the methodology of transdisciplinarity:

- i. **The ontological axiom:** *There are different levels of Reality of the Object and, correspondingly, different levels of Reality of the Subject.*
- ii. **The logical axiom:** *The passage from one level of Reality to another is insured by the logic of the included middle.*
- iii. **The epistemological axiom:** *The structure of the totality of levels of Reality is a complex structure: every level is what it is because all the levels exist at the same time.*

The first two get their experimental evidence from quantum physics, but they go well beyond exact sciences. The last one has its source not only in quantum physics but also in a variety of other exact and human sciences. All three are in agreement with traditional thinking, present on the earth from the beginning of historical times.

Axioms can not be demonstrated: they are not theorems. They have their roots in experimental data and theoretical approaches and their validity is judged by the results of their applications. If the results are in contradiction with experimental facts, they have to be modified or replaced.

Let me note that, in spite of an almost infinite diversity of methods, theories, and models which run throughout the history of different scientific disciplines, the three methodological postulates of modern science have remained unchanged from Galileo until our day.

Let me also note that only one science has entirely and integrally satisfied the three Galilean postulates: *physics*. The other scientific disciplines only partially satisfy the three methodological postulates of modern science. However, the absence of rigorous mathematical formulation in psychology, psychoanalysis, history of religions, theology, law theory and a multitude of other disciplines did not lead to the elimination of these disciplines from the field of science. At least for the moment, not even an exact science like molecular biology can claim a mathematical formulation as rigorous as that of physics. In other words, there are *degrees* which can respectively take into account more or less completely the three methodological postulates of modern science. Likewise, the process of more or less taking completely into account the three methodological pillars of transdisciplinary research will generate different *degrees of transdisciplinarity*. Large avenues are open for a rich and diverse transdisciplinary research.

The above three axioms give a precise and rigorous definition of transdisciplinarity.

Let me now describe the essentials of these three transdisciplinary axioms.

The ontological axiom: levels of Reality of the Object and levels of Reality of the Subject

The key concept of the transdisciplinarity is the concept of *levels of Reality*.

Here the meaning we give to the word "Reality" is pragmatic and ontological at the same time.

By "Reality" we intend first of all to designate that which *resists* our experiences, representations, descriptions, images, or even mathematical formulations.

In so far as Nature participates in the being of the world, one has to assign also an ontological dimension to the concept of Reality. Reality is not merely a social construction, the consensus of a collectivity, or some inter-subjective agreement. It also has a trans-subjective dimension: for example, experimental data can ruin the most beautiful scientific theory.

Of course, one has to distinguish the words “Real” and “Reality”. *Real* designates that which *is*, while *Reality* is connected to resistance in our human experience. The “Real” is, by definition, veiled for ever, while “Reality” is accessible to our knowledge.

By “level of Reality”, I designate a set of systems which are invariant under certain laws: for example, quantum entities are subordinate to quantum laws, which depart radically from the laws of the macrophysical world. That is to say that two levels of Reality are different if, while passing from one to the other, there is a break in the applicable laws and a break in fundamental concepts (like, for example, causality). Therefore there is a *discontinuity* in the structure of levels of Reality, similar to the discontinuity reigning over the quantum world.

Every level of Reality has its associated space-time, different from one level to the other. For example, the classical realism is associated with the 4-dimensional space-time (three dimensions of space and one dimension of time), while the quantum realism is associated with a space-time whose number of dimensions is bigger than four. The introduction of the levels of Reality induces a multidimensional and multi-referential structure of Reality.

A new *Principle of Relativity*²¹ emerges from the coexistence between complex plurality and open unity in our approach: *no level of Reality constitutes a privileged place from which one is able to understand all the other levels of Reality*. A level of Reality is what it is because all the other levels exist at the same time. This Principle of Relativity is what originates a new perspective on religion, politics, art, education, and social life. And when our perspective on the world changes, the world changes.

In other words, our approach is not hierarchical. *There is no fundamental level*. But its absence does not mean an anarchical dynamics, but a coherent one, of all levels of Reality, already discovered or which will be discovered in the future.

Every level is characterized by its *incompleteness*: the laws governing this level are just a part of the totality of laws governing all levels. And even the totality of laws does not exhaust the entire Reality: we have also to consider the Subject and its interaction with the Object.

The zone between two different levels and beyond all levels is a zone of *non-resistance* to our experiences, representations, descriptions, images, and mathematical formulations. Quite simply, the transparence of this zone is due to the limitations of our bodies and of our sense organs — limitations which apply regardless of what measuring tools are used to extend these sense organs. We therefore have to conclude that the topological distance between levels is finite. However this finite distance does not mean a finite knowledge. Take, as an image, a segment of a straight line – it contains an infinite number of points. In a similar manner, a finite topological distance could contain an infinite number of levels of Reality.

This open structure of the unity of levels of Reality is in accord with one of the most important scientific results of the twentieth century concerning arithmetic, the theorem of Kurt Gödel²², which states that a sufficiently rich system of axioms

inevitably leads to results which are either undecidable or contradictory. The implications of Gödel's theorem have considerable importance for all modern theories of knowledge, primarily because it concerns not just the field of arithmetic, but all of mathematics which include arithmetic. The Gödelian structure of levels of Reality implies the impossibility of a self-enclosed complete theory. *Knowledge is forever open.*

The zone of non-resistance corresponds to the *sacred* — to that which does not submit to any rationalization. Proclaiming that there is a single level of Reality eliminates the sacred, and self-destruction is generated.

The unity of levels of Reality and its complementary zone of non-resistance constitutes what we call *the transdisciplinary Object*.

Inspired by the phenomenology of Edmund Husserl²³, I assert that the different levels of Reality are accessible to our knowledge thanks to the different levels of perception which are potentially present in our being. These levels of perception permit an increasingly general, unifying, encompassing vision of Reality, without ever entirely exhausting it.

As in the case of levels of Reality of the Object, the coherence of levels of perception presupposes a zone of non-resistance to perception.

The unity of levels of perception and this complementary zone of non-resistance constitutes what we call the *transdisciplinary Subject*.

In a rigorous way, we see that “levels of perception” are, in fact, *levels of Reality of the Subject*, while “levels of Reality” are, in fact, *levels of Reality of the Object*. Both types of levels imply resistance.

The two zones of non-resistance of transdisciplinary Object and Subject must be identical for the transdisciplinary Subject to communicate with the transdisciplinary Object. A flow of consciousness that coherently cuts across different levels of perception must correspond to the flow of information coherently cutting across different levels of Reality. The two flows are interrelated because they share the same zone of non-resistance.

Knowledge is neither exterior nor interior: it is simultaneously exterior and interior. The studies of the universe and of the human being sustain one another.

The zone of non-resistance plays the role of a *third* between the Subject and the Object, an Interaction term which allows the unification of the transdisciplinary Subject and the transdisciplinary Object while preserving their difference. In the following I will call this Interaction term the *Hidden Third*.

Our ternary partition { Subject, Object, Hidden Third } is, of course, different from the binary partition { Subject vs. Object } of classical realism.

The emergence of at least three different levels of Reality of the Object in the study of natural systems - the macrophysical level, the microphysical level and cyber-space-time (to which one might add a fourth level - that of superstrings, unifying all physical interactions) - is a major event in the history of knowledge.

Based upon our definition of levels of Reality, we can identify other levels than the ones in natural systems. For example, in social systems, we can speak about the individual level, the geographical and historical community level (family, nation), the cyber-space-time community level and the planetary level.

Levels of Reality of the Object are radically different from levels of organization as these have been defined in systemic approaches²⁴. Levels of organization do not presuppose a discontinuity in the fundamental concepts: several levels of organization can appear at one and the same level of Reality. The levels of organization correspond to different structures of the same fundamental laws.

The levels of Reality and the levels of organization offer the possibility of a new taxonomy of the more than 8000 academic disciplines existing today. Many disciplines coexist at one and the same level of Reality even if they correspond to different levels of organization. For example, Marxist economy and classical physics belong to one level of Reality, while quantum physics and psychoanalysis belong to another level of Reality.

The existence of different levels of Reality has been affirmed by different traditions and civilizations, but this affirmation was founded on the exploration of the interior universe only.

The transdisciplinary Object and its levels, the transdisciplinary Subject and its levels and the Hidden Third define the transdisciplinary Reality (see Fig. 1).

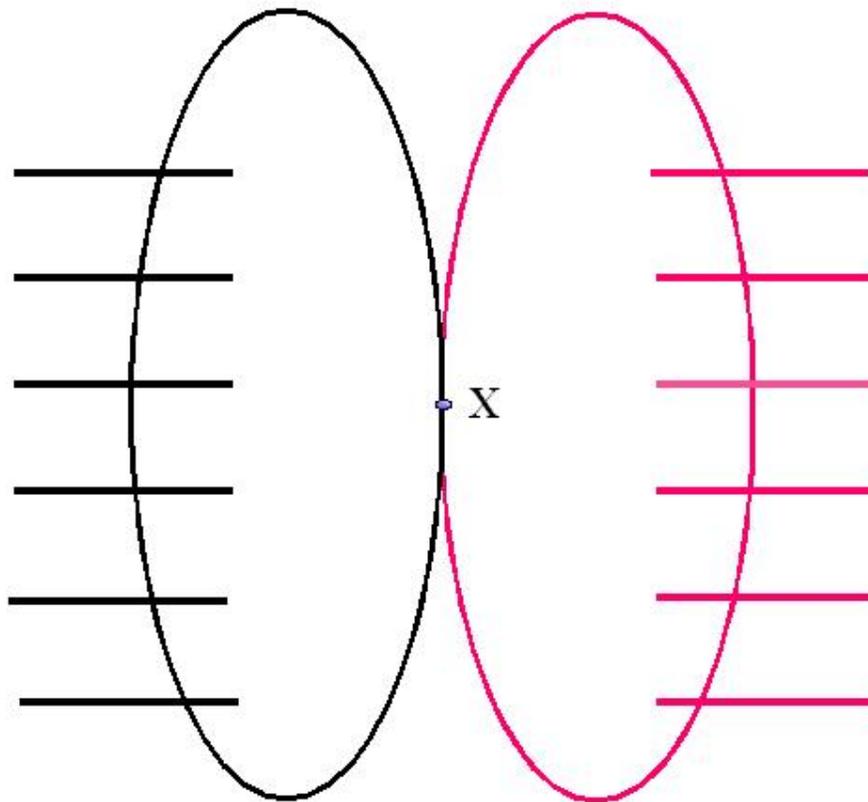


Fig. 1 : Transdisciplinary Reality

Based on this ternary structure of Reality, we can deduce other ternaries of levels which are extremely useful in the analysis of concrete situations:

Levels of organization – Levels of structuring – Levels of integration

Levels of confusion – Levels of language – Levels of interpretation

Physical levels – Biological levels – Psychical levels

Levels of ignorance – Levels of intelligence – Levels of contemplation

Levels of objectivity – Levels of subjectivity – Levels of complexity

Levels of knowledge – Levels of understanding – Levels of being

Levels of materiality – Levels of spirituality – Levels of non-duality

I formulated the idea of levels of reality already in 1976, during a post-doctoral stay at Lawrence Berkeley Laboratory, after stimulating discussions with Geoffrey Chew, the founder of the bootstrap theory and other colleagues. My main motivation was the fact that this idea offered a logical solution to the incompatibility between the theory of relativity and quantum mechanics. I interpreted this incompatibility as the necessity of enlarging the field of Reality, by abandoning the classical idea of a single level of Reality. I decided to publish my findings in an article published in 1982²⁵ and later, in an elaborated form, in 1985, in the first edition of my book *We, the particle and the world*²⁶.

In 1998, I had a big surprise to discover the idea of « levels of Reality », expressed in a different form, in a book by Werner Heisenberg, *Philosophy - The manuscript of 1942*²⁷. This book had a quite astonishing history: it was written in 1942 but it was published in German only in 1984. I read the French translation of the book in 1998. There is not yet, to my knowledge, an English translation of this book.

The philosophy of Heisenberg is based on two main ideas: the first is the notion of levels of Reality corresponding to different modes of embodying objectivity in terms of the respective process of knowledge and the second is the gradual erasing of the familiar concept of 3-dimensional space and 1-dimensional time.

For Heisenberg, reality is “the continuous fluctuation of the experience as captured by consciousness. In that sense, it can never be identified to a closed system [...]”²⁸. By “experience”, he understands not only scientific experiments but also the perception of the movement of the soul or of the autonomous truth of symbols. For him, reality is a tissue of connections and of infinite abundance, without any ultimate founding ground.

“One can never reach an exact and complete portrait of reality”²⁹ - writes Heisenberg.

The incompleteness of physical laws is therefore present in his philosophy, even if he makes no explicit reference to Gödel.

Heisenberg asserts many times that one has to suppress any rigid distinction between the Subject and Object. He also writes that one has to renounce the privileged reference to the exteriority of the material world and that the only way to understand the nature of reality is to accept its division in regions and levels.

The similarity with my own definition of reality is striking, but the differences are also important.

By “region of reality” he understands a region characterized by a specific group of relations. His regions of reality are, in fact, strictly equivalent to the levels of organization of contemporary systemic thinking.

His motivation for distinguishing regions and levels of reality is identical to my own motivation: the break between classical and quantum mechanics.

Heisenberg classifies the numerous regions of reality in only three levels, in terms of the different proximity between the Object and the Subject³⁰. He deduces that the rigid distinction between exact and human sciences has to be abandoned.

Heisenberg's first level of reality corresponds to fields which embody objectivity in an independent way from the knowledge process. Classical physics, electromagnetism and the two theories of relativity of Einstein belong to this level.

The second level corresponds to fields inseparable from the knowledge process: quantum mechanics, biology, the sciences of consciousness (like psychoanalysis).

Finally, the third level corresponds to fields created in connection with the knowledge process. He situates there philosophy, art, politics, the metaphors concerning God, the religious experience and the artistic creative experience.

If the first two levels of Heisenberg totally correspond to my own definition, the third one mixes levels and non-levels (in other words, the zones of non-resistance). The religious experience and the artistic creative experience can not be assimilated to levels of Reality. They merely correspond to crossing levels in the zone of non-resistance. The absence of resistance and especially the absence of discontinuity in the philosophy of Heisenberg explain the difference between his approach and mine. A rigorous classification of regions in levels can not be obtained in the absence of discontinuity.

Heisenberg insists on the crucial role of intuition: "Only an intuitive thinking – writes Heisenberg – could bridge the abyss between old and new concepts; the formal deduction is impotent in realizing this bridge [...]"³¹. But Heisenberg did not draw the logical conclusion concerning this impotence of formal thinking: only the non-resistance to our experiences, representations, descriptions, images or mathematical formalisms can bridge the abyss between two levels. *This non-resistance restores the continuity broken by levels.*

The logical axiom: the included middle

The incompleteness of the general laws governing a given level of Reality signifies that, at a given moment of time, one necessarily discovers contradictions in the theory describing the respective level: one has to assert A and non-A at the same time. This Gödelian feature of the transdisciplinary model of Reality is verified by all the history of science: a theory leads to contradictions and one has to invent a new theory solving these contradictions. It is precisely the way in which we went from classical physics to quantum physics.

However, our habits of mind, scientific or not, are still governed by the classical logic, which does not tolerate contradictions. The classical logic is founded on three axioms:

1. *The axiom of identity:* A is A.
2. *The axiom of non-contradiction:* A is not non-A.

3. *The axiom of the excluded middle*: There exists no third term T (“T” from “third”) which is at the same time A and non-A.

Knowledge of the coexistence of the quantum world and the macrophysical world and the development of quantum physics have led, on the level of theory and scientific experiment, to *pairs of mutually exclusive contradictories* (A and non-A): wave and corpuscle, continuity and discontinuity, separability and non-separability, local causality and global causality, symmetry and breaking of symmetry, reversibility and irreversibility of time, and so forth.

The intellectual scandal provoked by quantum mechanics precisely consists in the fact that the pairs of contradictories that it generates are actually mutually exclusive when they are analyzed through the interpretive filter of classical logic.

However, the solution is relatively simple: one has to abandon the third axiom of the classical logic, imposing the exclusion of the third, the included middle T.

History will credit Stéphane Lupasco (1900-1988)³² with having shown that the logic of the included middle is a true logic, mathematically formalized, multivalent (with three values: A, non-A, and T) and non-contradictory³³. You will learn more about the significance of this logic from the talk of Joseph Brenner³⁴.

In fact, the logic of the included middle of Lupasco goes well beyond the formal logic. It is a true *philosophy of the included middle*.

Let me note that the logic of the included middle is the very heart of quantum mechanics: it allows us to understand the basic principle of the superposition of “yes” and “no” quantum states: any answer combining “Yes” and “No” is still a valid answer.

Heisenberg was fully conscious of the necessity of adopting the logic of the included middle. “There is – writes Heisenberg – a fundamental principle of classical logic which seems to need to be modified: in classical logic, if one assertion has a meaning, one supposes that either this assertion or its negation has to be true. Only one of the sentences “There is a table here” and “There is no table here” is true: *tertium non datur*, i.e. there is not a third possibility and this is the principle of the excluded middle. [...] In quantum theory, one has to modify this law of the excluded middle. If one protests again any modification of this basic principle, one can immediately argue that this principle is implicated in the ordinary language [...]. Consequently, the description in ordinary language of a logical reasoning which does not apply to this language would mean simply a self-contradiction.”³⁵

Our understanding of the axiom of the included middle — there exists a third term T which is at the same time A and non-A — is completely clarified once the notion of “levels of Reality”, not existing in the works of Lupasco, is introduced.

In order to obtain a clear image of the meaning of the included middle, let us represent the three terms of the new logic — A, non-A, and T — and the dynamics associated with them by a triangle in which one of the vertices is situated at one level

of Reality and the two other vertices at another level of Reality (see Fig. 2). The included middle is in fact an *included third*. If one remains at a single level of Reality, all manifestation appears as a struggle between two contradictory elements. The third dynamic, that of the T-state, is exercised at another level of Reality, where that which appears to be disunited is in fact united, and that which appears contradictory is perceived as non-contradictory.

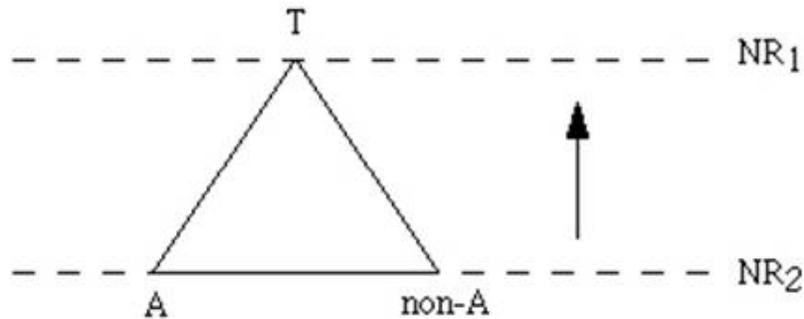


Fig. 2 : Symbolic representation of the action of the included middle logic.

It is the projection of the T-state onto the same single level of Reality which produces the appearance of mutually exclusive, antagonistic pairs (A and non-A). A single level of Reality can only create antagonistic oppositions. It is inherently self-destructive if it is completely separated from all the other levels of Reality. A third term which is situated at the same level of Reality as that of the opposites A and non-A, cannot accomplish their reconciliation. Of course, this conciliation is only temporary. We necessarily discover contradictions in the theory of the new level when this theory confronts new experimental facts. In other words, the action of the logic of the included middle on the different levels of Reality induces an open structure of the unity of levels of Reality. This structure has considerable consequences for the theory of knowledge because it implies the impossibility of a self-enclosed complete theory. Knowledge is forever *open*.

The logic of the included middle does not abolish the logic of the excluded middle: it only constrains its sphere of validity. The logic of the excluded middle is certainly valid for relatively simple situations, for example, driving a car on a highway: no one would dream of introducing an included middle in regard to what is permitted and what is prohibited in such circumstances. On the contrary, the logic of the excluded middle is harmful in complex cases, for example, within the economical, social, cultural, religious or political spheres. In such cases it operates like a genuine logic of exclusion: good *or* evil, right *or* left, heaven *or* hell, alive *or* dead, women *or* men, rich *or* poor, whites *or* blacks. It would be revealing to undertake an analysis of xenophobia, racism, apartheid, anti-Semitism, or nationalism in the light of the logic of the excluded middle.

There is certainly coherence among different levels of Reality, at least in the natural world. In fact, an immense self-consistency — a cosmic bootstrap — seems to govern the evolution of the universe, from the infinitely small to the infinitely large, from the infinitely brief to the infinitely long. A flow of information is transmitted in a coherent manner from one level of Reality to another in our physical universe.

The included middle logic is a tool for an integrative process: it allows us to cross two different levels of Reality and to effectively integrate, not only in thinking but also in our own being, the coherence of the Universe. The use of the included third is a transformative process. But, at that moment, the included third ceases to be an abstract, logical tool: it becomes a living reality touching all the dimensions of our being. This fact is particularly important in education and learning.

Recent findings in the physiology of the brain give a particularly deep understanding of the action of the included middle. High technology tools, like the single photon emission computed tomography, allow to rigorously visualizing the blood flow patterns in the brain during so different activities like solving a mathematical problem, Zen meditation or Christian prayer. Different specialized zones of the brain are now identified. Of course, the notion itself of “reality” is empty without the brain participation. This does not necessarily mean that the brain creates reality. Merely we can say that we have inside ourselves an apt apparatus of perceiving reality.

Based on these neurophysiological discoveries, Andrew Newberg and Eugene d’Aquili introduced a series of *cognitive operators*, which describe the general functions of the human mind³⁶. Between them, of particular interest for us are the binary operator and the holistic operator.

The binary operator means the “human brain’s ability to reduce the most complicated relationships of space and time to simple pairs of opposites – above and below, in and out, left and right, before and after, and so on” and it “gives the mind a powerful method of analyzing external reality”³⁷. The brain constructs in such a way, during the evolutionary process, a binary representation of the world, very useful for survival in a hostile environment. However, culture extended this binary representation, in terms of exclusive contradictories, to ethical, mythological and metaphysical representations, like good and evil, the space-time background of such representations being erased. The binary operator describes, in fact, the neurological operations of the inferior parietal lobe³⁸. The classical logic is a product of the inferior parietal lobe.

In its turn, the *holistic operator* “allows us to see the world as a whole. [...] The holistic operator most likely rises from the activity of the parietal lobe in the brain’s right hemisphere.”³⁹ The holistic view is also a product of the evolutionary process. When our ancestors were confronted with a wild animal, the binary representations were not sufficient for survival. If our ancestors spent their time in analyzing the different parts of the wild animal and the associated pairs of the mutually exclusive contradictories, they would be simply killed and we would not be here to think about excluded or included middle. The holistic operator erases contradictories and therefore is connected with the action of the included middle.

The epistemological axiom: the universal interdependence

There are several theories of complexity. Some of them, like the one practiced at the Santa Fe Institute, with the general guidance of Murray Gell-Mann, Nobel Prize of Physics, are mathematically formalized, while others, like the one of Edgar Morin, are not.

In the context of our discussion, what is important to be understood is that the existing theories of complexity do include neither the notion of levels of Reality nor the notion of zones of non-resistance⁴⁰. However, some of them, like the one of Edgar Morin⁴¹, are compatible with these notions. It is therefore useful to distinguish between the *horizontal complexity*, which refers to a single level of reality and *vertical complexity*, which refers to several levels of Reality.

From a transdisciplinary point of view, complexity is a modern form of the very ancient principle of universal interdependence. This recognition allows us to avoid the current confusion between complexity and complication. The principle of universal interdependence entails the maximum possible simplicity that the human mind could imagine, the simplicity of the interaction of all levels of reality. This simplicity can not be captured by mathematical language, but only by symbolic language. The mathematical language addresses exclusively to the analytical mind, while symbolic language addresses to the totality of the human being, with its thoughts, feelings and body.

It is interesting to note that *the combined action of the ontological, logical and epistemological axiom engenders values.* The transdisciplinary values are neither objective nor subjective. They result from the Hidden Third, which signifies the interaction of the subjective objectivity of the transdisciplinary Object and the objective subjectivity of the transdisciplinary Subject.

Transdisciplinarity as methodology of going beyond the science/religion debate

Transdisciplinarity today

After a long hibernation of a quarter of century after Piaget, transdisciplinarity is experiencing an accelerated movement in the 90's. Today, transdisciplinary activities are flourishing in many parts of the world⁴². Transdisciplinary institutes, associations and networks are being created in Brazil, in France, in Italy, in Canada, in Romania, in South Africa, in Switzerland. Important international conferences dedicate entire sessions on transdisciplinarity, in Russia, in Turkey, in Canada, in Austria, in USA, in Holland and in other countries. Transdisciplinary magazines are published one after another in several countries and on the Web. A surprisingly big number of transdisciplinary books were published in the last few years, covering an amazingly diverse range of subjects, such as education, "science and religion" studies, economics, management, therapy, geography and landscape studies, post-colonialism, nursing, health social science, storybook activities for children or even studies of the work of Jacques Derrida from transdisciplinary point of view. Two editing houses in France, one in Brazil and two in Romania, founded "Transdisciplinarity" series. A quite new

phenomenon, transdisciplinary lectures are given in several universities in USA, in Spain, in Romania, in France, in Brazil, in South Africa and even transdisciplinary chairs are created.

We live now in a new period of the advancement of transdisciplinarity.

The theory of transdisciplinarity is fully developed. Now the time for action has arrived. In the past, our actions were concentrated in the field of education, a fact which is natural because of the central role of education in individual and social life. But now we have the ethical obligation to extend our activities in the scientific, social, political and spiritual sectors.

Dialogue between cultures and between religions

The transdisciplinary model of Reality allows us to define three types of meaning:

1. *Horizontal meaning* - i.e. interconnections at one single level of Reality. This is what most of the academic disciplines do.
2. *Vertical meaning* - i.e. interconnections involving several levels of Reality. This is what poetry, art or quantum physics do.
3. *Meaning of meaning* - i.e. interconnections involving all of Reality - the Subject, the Object and the Hidden Third. This is the ultimate aim of transdisciplinary research.

It may seem paradoxical to speak about cultures and religions in transdisciplinarity, which seem to refer, by the word itself, to academic disciplines. However, the presence of the Hidden Third explains this fake paradox.

The crucial difference between academic disciplines on one side and cultures and religions on the other side can be easily understood in our approach. Cultures and religions are not concerned, as academic disciplines are, with fragments of levels of Reality only: they simultaneously involve one or several levels of Reality of the Object, one or several levels of Reality of the Subject *and* the non-resistance zone of the Hidden Third.

Technoscience is entirely situated in the zone of the Object, while cultures and religions cross all the three terms: the Object, the Subject and the Hidden Third. This asymmetry demonstrates the difficulty of their dialogue: this dialogue can occur only when there is a *conversion* of technoscience towards values, i.e. when the techno-scientific culture becomes a true culture⁴³. It is precisely this conversion that transdisciplinarity is able to perform. This dialogue is methodologically possible, because the Hidden Third crosses all levels of Reality.

Technoscience has a quite paradoxical situation. In itself, is blind to values. However, when it enters in dialogue with cultures and religions, it becomes the best mediator of the reconciliation of different cultures and different religions.

Building a new spirituality

“Spirituality” is a completely devaluated word today, in spite of its etymological meaning as “respiration”, in an act of communion between us and the cosmos. There is a big spiritual poverty present on our Earth. It manifests as fear, violence, hate and dogmatism. In a world with more than 10000 religions and religious movements and more than 6000 tongues, how can we dream about mutual understanding and peace? There is an obvious need for a new spirituality, conciliating technoscience and wisdom. Of course, there are already several spiritualities, present on our Earth from centuries and even millennia. One might ask: why is there a need for a new spirituality if we have them all, here and now?

Before answering to this question, we must face a preliminary question: is a Big Picture still possible in our post-modern times? Radical relativism answers in a negative way to this question. However its arguments are not solid and logical. They are in fact very poor and obviously linked to the totalitarian aspect of the political and philosophical correctness expressed by the slogan “anything goes”. For radical relativists, after the death of God, the death of Man, the end of ideologies, the end of History (and, perhaps, tomorrow, the end of science and the end of religion) a Big Picture is no more possible. For transdisciplinarity, a Big Picture is not only possible but also vitally necessary, even if it will never be formulated as a closed theory. The well-known art critic Suzi Gablik, in her book *Has Modernism Failed?*⁴⁴, joined recently our point of view. The last chapter of her book is entitled “Transdisciplinarity – Integralism and the New Ethics”. For her, the essential intellectual change of the last two decades is precisely transdisciplinarity. This change was anticipated by the big quantum physicist Wolfgang Pauli (1900-1958), Nobel Prize of Physics, who wrote fifty years ago: “Facing the rigorous division, from the 17th century, of human spirit in isolated disciplines, I consider the aim of transgressing their opposition [...] as the explicit or implicit myth of our present times.”⁴⁵

The first motivation for a new spirituality is technoscience, with its associated fabulous economic power, which is simply incompatible with present spiritualities. It drives a hugely irrational force of efficiency for efficiency sake: everything which can be done will be done, for the worst or the best. The second motivation for a new spirituality is the difficulty of the dialogue between different spiritualities, which often appear as antagonistic, as we can testify in our everyday life.

In simple words, we need to find *a spiritual dimension of democracy*.

Transdisciplinarity can help with this important advancement of democracy, through its basic notions of “transcultural” and “transreligious”⁴⁶.

The *transcultural* designates the opening of all cultures to that which cuts across them and transcends them, while the *transreligious* designates the opening of all religions to that which cuts across them and transcends them⁴⁷. This does not mean the emergence of a unique planetary culture and of a unique planetary religion, but of a new *transcultural and transreligious attitude*. The old principle “*unity in diversity and diversity from unity*” is embodied in transdisciplinarity.

Through the transcultural, which leads to the transreligious, the spiritual poverty could be eradicated and therefore render the war of civilizations obsolete. The transcultural and transreligious attitude is not simply a utopian project — it is engraved in the very depths of our being.

Beyond the science/religion debate: homo religiosus and homo economicus

Homo religiosus probably existed from the beginnings of the human species, at the moment when the human being tried to understand the meaning of his life. The *sacred* is his natural realm. He tried to capture the unseen from his observation of the visible world. His language is that of the imaginary, trying to penetrate higher levels of Reality - parables, symbols, myths, legends, revelation.

Homo economicus is a creation of modernity. He believes only in what is seen, observed, measured. The *profane* is his natural realm. His language is that of just one level of Reality, accessible through the analytic mind – hard and soft sciences, technology, theories and ideologies, mathematics, informatics.

This problem of language obviously plagues the science/religion debate, leading it to bad turnovers and finally to a dead end.

The migration of concepts from one field to another, so fashionable in our period of time, has only a limited ray of action. For example, the migration of elements of the chaos theory in religious studies⁴⁸ or of the notion of apophatism from religious studies to science⁴⁹ is, of course, interesting and stimulating but it can provoke a violent rejection from both fields, founded on the conviction that such a migration is illegitimate as appropriating the respective notion out of its context.

In my view, the only way to avoid the dead end of the science/religion debate is to adopt the *transdisciplinary hermeneutics*. John van Breda will develop in his talk⁵⁰ this new notion and, in particular, its relation with the philosophy of Hans-Georg Gadamer.

It is sufficient to say here that the transdisciplinary hermeneutics is a natural outcome of the transdisciplinary methodology.

Transdisciplinary hermeneutics is able to identify the common germ of *homo religiosus* and of *homo economicus* - called *homo sui transcendentalis* in my *Manifesto of Transdisciplinarity*⁵¹.

Homo sui transcendentalis is in the process of being born. He is not some new man but man reborn. This new birth is a potentiality inscribed in our very being.

His language is generated by the notions of levels of Reality of the Subject, levels of Reality of the Object and the Hidden Third. In transdisciplinary hermeneutics, the classic real/imaginary dichotomy disappears. We can think of a level of Reality of the Object or of the Subject as being a crease of the Hidden Third. The real is a crease of the imagination and the imagination is a crease of the real. The ancients were right:

there is indeed an *imaginatio vera*, a foundational, true, creative, visionary imagination.

At a more or less long term, we can predict that the transdisciplinary hermeneutics will lead to what Gadamer calls *fusion of horizons*⁵² not only of science and religion but also of all the other fields of knowledge, like arts, poetry, economics, social life and politics, so crucial in the science/religion debate. Transdisciplinary hermeneutics avoids the trap of trying to formulate a super-science or a super-religion. Unity of knowledge can be only an open, complex and plural unity. The science/religion debate will be so led towards its true finality, which is not to generate a new academic discipline but to allow us to have a decent life on this troubled Earth.

Endnotes

[1.](#) Apostel et al., 1972.

[2.](#) Piaget, 1972, p. 144.

[3.](#) Duguet, 1972, p. 13.

[4.](#) Jantsch, 1972 a, p. 108. The same ideas are expressed in Jantsch, 1972 b.

[5.](#) Lichnerowicz, 1972, pp. 130-131.

[6.](#) *Ibid.*, pp. 127.

[7.](#) Nicolescu, 1985.

[8.](#) "Charter".

[9.](#) Descombes, 2004.

[10.](#) Heisenberg, 1989, p. 269.

[11.](#) *Idem*, pp. 363-364.

[12.](#) Nicolescu, 1996.

[13.](#) Gibbons, 1994.

[14.](#) Nowotny, 1994 and "The Potential of Transdisciplinarity".

[15.](#) Thompson Klein et al., 2001.

[16.](#) Nicolescu, 1982, 1985, 1986, 1991, 1996, 1998, 2000, 2004, 2006.

[17.](#) Morin, 1999.

- [18.](#) Galileo, 1956, 1992.
- [19.](#) Galileo, 1992, p. 192.
- [20.](#) Nicolescu, 1996.
- [21.](#) Nicolescu, 1996, pp. 54-55.
- [22.](#) Nagel and Newman, 1958.
- [23.](#) Husserl, 1966.
- [24.](#) Camus et al., 1998.
- [25.](#) Nicolescu, 1982, pp. 68-77.
- [26.](#) Nicolescu, 1985.
- [27.](#) Heisenberg, 1998.
- [28.](#) Idem., p. 166.
- [29.](#) Ibid., p. 258.
- [30.](#) Ibid., p. 372.
- [31.](#) Idem, p. 261.
- [32.](#) Badescu and Nicolescu (ed.), 1999.
- [33.](#) Lupasco, 1951.
- [34.](#) Brenner, talk at this Conference.
- [35.](#) Heisenberg, 1971, pp. 241-242 ;
- [36.](#) Newberg et al., 2001.
- [37.](#) Idem, p. 63.
- [38.](#) Ibid., p. 51.
- [39.](#) Ibid., p. 48.
- [40.](#) Nicolescu, 1996, 1998, 2000.
- [41.](#) Morin, 1977, 1980, 1986, 1991, 200, 2004.

[42.](#) Nicolescu (ed.), 2007.

[43.](#) Nicolescu, 2004.

[44.](#) Gablik, 2004. The first edition was published in 1984.

[45.](#) Pauli, 1999, chapter “Science and Western Thinking”, p. 178. This chapter was first published in 1955, in *Europa –Erbe und Aufgabe*, Internazionaler Gelehrtehkongress, Mainz.

[46.](#) Nicolescu, 1996.

[47.](#) Nicolescu, 2003.

[48.](#) Constantinescu et al., 2006, p. 257-261.

[49.](#) Cazenave, 2006, p. 53-60 ; Nicolescu, 2006, p. 19-29 ; Staune, 2006, p. 197-202.

[50.](#) van Breda, talk at this Conference.

[51.](#) Nicolescu, 1996.

[52.](#) See the talk of John van Breda at this Conference.

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