



FOR AN INTERNATIONAL TRANSDISCIPLINARY CHAIR

Online Open Symposium in English on March 21-22, 2024

Organized by Mariana Thieriot Loisel and
Leonardo da Silva Guimarães Martins da Costa

CALL FOR PAPERS

I- General Guidelines

1. The Symposium is open to anyone interested in presenting papers or simply watching, not only for CIRET members. However, CIRET members will have priority.
2. Call for papers deadline February 15, 2024.
3. The interested authors must present the abstract of their proposal in about 10 lines within the deadline, considering what should be a Transdisciplinary chair in theory and practical implementation. Please send to <leosgmc@gmail.com> with copy to <marianathieriot@me.com>.
4. 12 speakers will be chosen by the organizers of the Symposium.
5. The Symposium will be on March 21-22, 2024, from 5 p.m. to 7:30 p.m. Paris Time.
6. 15 minutes for each speaker: 40-minute panel each day to close the discussions.
7. The following references (items II and III) may serve as guidance and eventual insights.

II- Reference # 1: Charter of the CIRET Group *AI, Economy, and Transdisciplinarity*

Board of the CIRET Group *AI, Economy, and Transdisciplinarity*

The Artificial Intelligence and Human Mediation Symposium, on November 21-22, 2023, promoted by CIRET, is the first concrete transdisciplinary result on this matter offered to the public, published by the ATLAS in this book. In that sense, on December 7, 2023, CIRET established the *AI, Economy, and Transdisciplinarity* research group, envisioning the resolution of concrete problems in organizations and civil society, which requires time, collective reflection, and emotional acceptance, to emphasize the need for ethical dialogue in the digital era and binary logic. Inside this Group was created the study group *TD Chair* to develop a transdisciplinary chair for universities and transdisciplinary courses for ONGs (like ECOSOC, etc.). This *TD Chair* Group is supposed to develop a specific symposium in March/2024, to discuss the transdisciplinary chair for universities and others.

Several expressions unite us:

- **Unintentional attitudes** by Mariana Thieriot Loisel (interaction between conscious and unconscious, at personal and collective levels).
- **A plasticity of the living** by Marc-Williams Debono (flexibility to new ideas).
- **Ghosts** by Hubert Landier ("under the carpet" shadows that unconsciously permeate organizations on many levels)
- **Grey areas** by Mariana Thieriot Loisel (mediation zone in between personal and collective conflicts).
- **Forest** by Hubert Landier (the relation between human beings and the environment).
- **Complementarities** by Leonardo da Silva Guimarães Martins da Costa (like in the "grey areas", sometimes the opposites cannot be exclusive: Solutions are found in another level of reality).
- **Quaternary Complementarities** by Leonardo da Silva Guimarães Martins da Costa (the archetypal quaternary structure of reality through the HPTD-M theory and praxis).

How do we bring all this together into a coherent whole?

Let's start with an idea. The world is fractured by multiple borders: the border between good and evil, the border between truth and falsehood, territorial borders, racial borders, and so on. We think of these borders as a line between what is on one side and what is on the other, a line between what is one and what is the other, a line that separates absolutely here and there, this and that.

In the 21st century the mainstream paradigms can no longer deal with the level of uncertainties, conflicts, polarization, and ideologization in which the West finds itself, the result of a binary worldview that has its explanations in the Western culture itself, focused on causality, which does not consider the various interactions in dualities, like the subject-object and conscious-unconscious at intertwined levels, as is clear from the Analytical Psychology and Modern Physics, considering the principle of complementarity.

Couldn't we rather think of the border as a surface, an indecisive and imprecisely sized surface between the one and the other, a surface that is of the order of the approximate? Ukraine, for example, between Russia and Western Europe. Perhaps we need to change our perspective. Ukraine is neither Russia nor Western Europe. A sort of in-between. To determine this, we need to go down to what exists, to look at the history, the landscapes, the language spoken by the people, the dome or the steeple of the churches. With perhaps variations, from one place to another, of this cultural mix.

Nothing, in any case, that is accessible to AI, whose binary logic tells us that 1 does not equal 0, but which ignores the very possibility, of a Norman answer: "perhaps well that yes, perhaps well that no", or else, "to a certain extent yes, to a certain extent no".

And so, we think it's this in-between, inaccessible to binary logic, that needs to be explored. Let's call it the "gray zone", neither white nor black, unspeakable in any way that would be precise in our own words. But this "grey zone" is full of surprises. It's full of:

- **Unintentional attitudes**, i.e., interaction between conscious and unconscious, at personal and collective levels.

- **Ghosts**, unseen and unacknowledged presences of a past that is always there, and which, unbeknownst to all, is always manifesting itself in the present and in the future. What Hubert Landier understands by ghosts: the ever-present, yet never spoken, the memory of an event or a person that destabilized the community and contributes to maintaining this collectivity divided, without apparent reason. In Landier's non-academic perception coming from experience in companies as a social climate auditor: It is based on a cultural knowledge from which one knows how to distance himself. This concept is similar to the Analytical Psychology concept of shadow, which the HPTD-M considers in levels of collective unconscious, something unconsciously hidden in the organizations or "under the carpet", because ignored or repressed by the participants of those organizations.

- **A plasticity of the living** that escapes the already-there, the already-there of words, the already-there of ready-made thought, which enclose us within our limits, intent on ignoring the vast forest that surrounds them, its mists, its legends struggling to say the unthinkable, the unspeakable.

- **Complementarities**, such as between disciplinarity and transdisciplinarity, comprising the logic of the Included Third. Modern physics rediscovered in the beginning of the 20th century this simple principle: 1) De Broglie demonstrated the wave-particle duality and 2) Einstein the convertibility between mass and energy ($E= mc^2$). All of this was intuitively already known by the Alchemical Tradition, as seen in the Ouroboros symbol and the Taoist Philosophy, through the circular Tai Chi symbol of Ying-Yang. The Tao means the way, i.e., the true way is not the true way (like in a Zen koan). Each one of us has to find his own subtle passage on the way. So, complementarity can be seen clearly through science, philosophy, and traditions, so as to demonstrate that binary logic can be applied only to certain contexts in terms of practice.

- **Quaternary complementarities**, as seen in the HPTD-M, through archetypal relations for effective and dialectical organizational problem solving. Roughly, this principle can be seen through the complementarity between soft skills (human abilities) and hard skills (technical abilities), considering the quaternary types of intelligence, i.e., empirical, emotional, rational, and intuitive. This means soft skills are emotional and intuitive, and hard skills are empirical and rational.

Perhaps we should call this gray zone the "diaphanous zone". It's possible to penetrate it, but you have to be careful to catch a glimpse of the shapes and colors that come from what lies on either side of its surface. These shapes and colors are variable, and cannot be precisely described. Is jade green, blue or cream? It depends, and there is no binary answer to such a question. It's debatable until we agree.

A zone, then, off the unthought, off the absence of certainties, but also a zone of encounters, of shattering and always unexpected apparitions. It's the only space where the necessary mediations

between 1 and 2, between yes and no, can come into play, enabling us to break out of the blockages imposed by the multiple boundaries that limit and divide us.

Such an off-the-beaten-track approach requires:

- A transdisciplinary, transcultural, inclusive approach, with no imposed methodology, borrowing from different fields of thought: scientific thought, poetic expression, artistic dazzle, spiritual intuition, recalling traditions. In other word, there are four epistemic ways or main disciplines, i.e., technoscience, philosophy, tradition, and art. Another way to see the same principle is the complementarity between culture and technoscience. Culture can be seen as the conjunction of philosophy + tradition + art, and science cannot be confused with technoscience, because technoscience is the complementarity feedback between technology and science: A newly discovered technology that works may not be explained scientifically, and a new scientific discovery may not have technological applications at once. Furthermore, religion cannot be confused with tradition, because tradition involves not only religions, but also other cultural traditions, spiritual traditions, like the Alchemical tradition which was also a protoscience until the 17th century.
- A shared desire to move towards an understanding of the secret of tomorrow's world, which we only know will not be the world of today, because it will be materially impossible:
- it will be a different world,
- our certainties and questions will be different, the words to express them will be different,
- living communities will take place within different institutional frameworks.

And so, a shared journey in order to purge ourselves of these certainties and thus bring to light everything that blocks us and prevents us from seeing the world as it is beyond the contemporary saying, to rediscover the ancient and multiple strata of human reality and its relationship to reality, and thus open up paths that lie beyond the clichés suggested to us by the utopia of happy globalization and technological happiness.

Finally, considering and envisaging the concreteness of a *Transdisciplinary Chair* that deals with praxis, not only theory, the HPTD-M understands through the quaternary complementarities principle that TD involves the following requirements and attributes for dialectical and effective problem solving through the complementarity of the analytic and synthetic methods:

- Requirements: viability, rationality, reasonableness, meaningfulness.
- Attributes: effectiveness (not only efficiency), simplicity, sustainability (especially psychological, not only biological-environmental), and dialectics.

So, in the HPTD-M perspective, a TD chair could start rationally by simplifying processes, such as the bureaucracy of presenting articles, papers, and texts following flexible rules, such as references by numbers between brackets, like [1] quoted in the texts, to make the content cleaner. A TD chair base involves the content and the essence before the form and the bureaucracy of standards,

otherwise the ideas are lost to dogmatisms. The Western culture has been creating this kind of cartesian, mechanistic, and positivist trap since the end of the 18th century: The scientism

feedbacked by dogmatism, which in the end tend to consider the form more important than the content itself.

Even some transdisciplinary academics don't understand concretely the idea of technoscience as the interaction and complementarity between technology and science. Those tend to think about the interaction between science and culture as the essence of TD, which is an important point of view, but not complete in terms of TD epistemic forms. So, HPTD-M understands essential for TD to evidence clearly and concretely the concept of technoscience and complementarity, considering that some technics or technologies cannot be demonstrated by science, and have nothing to do with culture.

III- Reference # 2: Reflections on a Transdisciplinary Chair for Universities

Dr. Mariana Thieriot Loisel: postdoc research in philosophy, sciences, and technologies

A few notes on 24 years of

Transdisciplinary research. Ways of working

for a transdisciplinary chair

occupied and orchestrated by a group

of researchers representative of technoscientific

and cultural diversity.

We believe that violence will keep the peace,

but this assumption is inevitably false.

René Girard

1. The transdisciplinary body

We often speak in French of an army body or a body of ballet to describe a group that fights or dances together. All over the world, I have met people with shared democratic and humanist values, concerned with balancing science and conscience, life and meaning. Becoming transdisciplinary

seemed to me more like daring to do a collective dance for peace, for the joy of being and doing together... I never imagined that I would have to learn to fight: to valiantly support our fundamental human values and sometimes put my image at risk, because if you don't want to choose sides you are easily designated a coward or a traitor.

The transdisciplinary position requires sacrifice, as defined by René Girard:

One has to make a distinction between the sacrifice of the others and self sacrifice. Christ says to the father: you want neither Holocaust nor sacrifice; then I say: here I am". In other words, I prefer to sacrifice myself than to sacrifice the other. But this still has to be called sacrifice... I prefer to die than to kill, but all men prefer to kill than to die.

But you will be killed because man wants to kill you, not because you volunteered.

(Apocalyptic thinking after 9/11 an interview by Robert Doran with René Girard Board of regents, University of Wisconsin's System, 2008, substance, 115 vol. 37 n. 1)

This is an essential clarification.

Being part of a transdisciplinary group has given me the courage to peacefully defend democratic values and the rights of men, women, children, animals, nature and our planet.

The difference between disciplinary research and transdisciplinary research is that it requires the ability to give way to the other discipline when its arguments in solving a problem are better, whatever the researcher's socio-cultural background or academic level. This is an essential requirement. We wanted to dance and we often had to fight. The birth of new representations requires immense efforts, alternating the balance of the dancer with the endurance of the valiant resistant soldier... Another way of evoking a learning body...

2. "So far, so near": knowing how to leave, being able to return

Very often our encounters are fleeting, and I have had to accept varying the distance: accepting that the sum is greater than the parts: the sum of the subject and the sum of the group. Sometimes you have to forget yourself for the sake of the group, or conversely, you have to reflect alone and quiet. I found myself, a bit like the tortoise, carrying my house on my back, speaking several languages and I discovered that being part of a transdisciplinary team meant being a translator: the one who says: Don't get angry, it seems to me that he meant that or: Is that really what you meant?

3. Scars and floaters

Invisible wounds are a fashionable term these days. The wounds inflicted on the transdisciplinary researcher because he refuses to judge and prefers to understand, to be a ferryman rather than a customs officer of knowledge, are numerous. Transdisciplinarity enables them to avoid the pitfalls of vanity or excessive modesty and to occupy a unique and singular place in the academic world, one that is both privileged and often targeted. So we need to have a transdisciplinary skin, to be able to breathe, relax, float... Take the time to heal and sometimes even be reborn. Real dialogue is difficult and risky.

Along with Paul Ghils, Marc Williams Debono, Ubiratan D'Ambrosio and Patrick Loisel, I helped to develop the concept of a transdisciplinary chair to teach Transdisciplinarity in universities. I am convinced of the importance of this chair being collective, of several lines of thought from different cultures and technoscientific disciplines being present in the form of a relay.

4. A transdisciplinary linguistic and philosophical effort

Michel Cazenave invited us to forge a new language. I imagine this new language to be a hybrid, the result of the meeting of different peoples, but all equally human. Capable, as Susan Sontag points out, of constantly questioning itself so as not to be trapped in a rigid form. According to Susan Sontag: "It is, so to speak, Flaubert corrected by Gide: a more educated, lighter rigour; a relationship of greed and cunning towards ideas, excluding fanaticism.

I would dare to add a language as lucid as that of Bazin in *La mort du petit cheval*, or as visionary as that of Rabindranath Tagore, who challenges us: Let them be useful and prosperous and let me be useless and mad... For can we conceive of a human happiness that does not have its pragmatic utopias?

This Chair again calls for an effort to establish a philosophical foundation for the human being, capable of going beyond ideologies to provide an ethical, and therefore dialogical and cooperative, basis for human formation. In this sense, I don't think that the idea of a transdisciplinary chair made up of a single subject, however cultured, is relevant or sufficient.

Best regards,



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