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Transdisciplinary Education and Human Micro Universe Decipherment – the Key to Universal Knowledge

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Abstract

Defined by the renowned scholar Basarab Nicolescu as that “which deals with what is at the same time between disciplines, *through* disciplines and *beyond* any discipline” (2007), transdisciplinarity proposes the understanding of the present world by providing unified knowledge. Applied to education, transdisciplinarity is an essential step in the formation and becoming of man in the facilitation of his access and participation in the socio-cultural and spiritual life. Based on these considerations, this study proposes an analysis of the necessity of introducing the transdisciplinary approach directions of knowledge in universities. Their purpose will be the exhaustive preparation of specialists towards a better understanding of human reality. The extent of such a research has led us to opt, at the first stage, to clarify the variables studied. The finalisation of the objectives and research hypotheses will be done after this stage.

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1. The Preamble

In the 70’s of the last century, the famous French thinker André Malraux, referring to the twenty-first century that had already been heralded as spectacular in terms of science and technology development, made a statement that shocked contemporaries, by simply claiming that it will either be a religious one, or it will not be any longer...A

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few decades after the time mentioned above, mankind no longer seems so impressed by the novelty of the claim, seeking ever more intense, as a "philosopher's stone", the key to universal knowledge.

A typical product of secularization, "Homo Tehnicus" proposes a new vision of knowledge. In his conception, created energy can also exist without the constant and infinite help of the uncreated energy, of the divine grace by which God manifests His will and permanent care in Creation. The overtechnicized man separates the Creator from His own creation by replacing Him.

During the last part of his life, Albert Einstein was preoccupied with the already known Unified field theory whose objective is almost accomplished by the English physicist Stephen Hawking. The major consequence of deciphering and framing in precise mathematical formulas the phenomenon called *fundamental unified field of energy* would be the total mastering of the energy of the universe by human species.

Another theory according to which the secular man tends to take the place of God in creation is that of *the open dynamic systems* that shows that any form of movement from one part of the globe, no matter how small its amplitude, can generate a major phenomenon in the opposite side of the globe, by successive amplifications based on resonance (ie, a sneeze on the Australian coast can generate a hurricane devastating the coasts of Florida, United States). Also called *order in chaos theory*, it basically refers to the transformation of information into energy and vice versa.

The need to acquire *the key to universal knowledge* by the mastery of information / energy that human reason would have limited access to, was born out of this immoral desire of taking the place of God in creation. Thus, both the continuous thirst of information that modern man feels in his volunteer longing for universal absolute knowledge and also the focus on exclusive cognitive education at the expense of its axiological dimension and attitude become plausible. As a result, the phenomenon of alienation that modern man knows is rooted in an unbalanced educational system that ignores the entirety of human being in its dual aspect of *body and soul*.

The fragmentation of knowledge is found in the Pauline epistles, where the brilliant and inspired apostle speaks of the imperfect knowledge of truth, *as in a mirror* (I Corinthians 13:12). In the parable of the body consisting of distinct parts which directly depend on each other, St. Apostle Paul speaks of the danger of partial and differentiated knowledge that, in the absence of an integralizing component, tends to neglect the complex interactions between the different parts as necessary to maintain the unity of the whole: "Even so the body is not made up of one part but of many. Now if the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason stop being part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason stop being part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" (I Corinthians 12.14:21).

The famous paradox of relative knowledge, according to which the sphere of knowledge increases in arithmetic progression while the area of ignorance increases in geometric progression (thus solving a problem at the cost of acquisition of two, etc.) is passed through the solution that we propose in another paradox, much less known, that of perfect knowledge, according to which only when we understand the reasons why we can not achieve absolute knowledge, it becomes accessible to us.

Otherwise expressed, understanding why we can not understand, we begin to understand! Where do we find this statement? Even in the pages of Scripture where Jesus Christ our Savior says that "whoever exalts himself will be humbled, but he who humbles himself will be exalted" (Evangelia dupa Luca 14:11) or St. Apostle Peter says: „And God giveth grace to the humble" (I Petru 5), which means the light of knowledge, the specific work of the Holy Spirit in the human heart by which the pure heart allows the work of God on human reason that enlightens (

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