

## ***THE TRANSDISCIPLINARY PAIDEIC METADIDACTICS AS A NEW VISION ON THE WORLD***

**Ion Popescu-Brădiceni, Assoc. Prof., PhD, Amelia Boncea, Prof., PhD, University of Târgu-Jiu**

*Abstract: The role of the metadidactics man is more and more self-responsible, because he is always the mediator (exigent but also permissive). The creator of the future sits now, if he has the courage, under the sign of openness and that of the first steps in the open space of the World. Nature claims a live pedagogy and a didactics in transmethodologic resonance with scienceart. Tradition, Creation and Method, simulataneously considered in the interrelation between them and in their conjugation in any phenomenon of live Nature, claim a new paideic metadidactics grafted on transdisciplinarity. Whereas the classical world was one of figuration, the transdisciplinary world is that of transfiguration, fundamental on the three piers: epistemologic, social, pedagogic. A paideic metadidactics differs from the theoretical one and proper metatheoretical because it relies on the implication of modern socio-humanistic sciences. The five piers of the new type of education are: to learn knowledge, to learn the doing, to learn living along others, to learn existing, to learn transforming yourself and changing society. As a self-sufficient discipline, paideic metadidactics is preponderantly metatheoretical and at the same time, productive-functional in reforming the discipline on philosophical bases, credit and prestige, authority and credibility giving.*

**Keywords:** *metadidactic transversalia, reinvention, paideia, transmodernity, inegrated curriculum, Delores Report.*

### **Theme development**

This second “transversality” begins by pleading, just like Albert Camus, for loving life, for creation and its revolution, for “afternoon thinking” which is – and must be – balanced through becoming. Between history and nature, humanism defines the non adversarial relationship between action and contemplation; he is the mediator, “afternoon thinking” being at the same time authoritative and democratic, elitist and libertarian, nihilistic and optimistic (namely optimized).

The (meta) teacher’s role is more and more burdensome, because he is always the demanding but also permissive mediator: “In the heart of the European night, the solar thinking, the double faced civilization awaits its Daybreak”[1].

Prometheism survives even today, being an infinite string of avatars, even if sometimes takes on the clothes of bitterness under a flame, or the clothes of forgiveness addressed by Giordano Bruno to the credulity placed on the pyre. But creation comes from unlimited and carefully auto censored dedication.

In any form of art – whether the reinventing of the syntax, or inventing didactics – rebellion is fulfilled and perpetuates in the true creation, and not in critique or commentaries. Asking himself – not at all rhetorical – “is creation possible? / is rebellion possible?” Albert Camus prudently finds that art struggles between formalism and realism. “If the rebellious one must refuse the fury of the abyss and the consent of totality, the artist must simultaneously escape the formal frenzy and the totalitarian aesthetics of reality. [2].

The ideal way is one of creative synthesis. Art and society, creation and rebellion, human being and history will come to equilibrium in the harshest of tensions. Only the creator finds the source of rebellion, which predates any civilization.

A learning system must know rebellion, revolution, creative work. Any other way, and it irreversibly fails, it succumbs in its own indolence, sufficiency, false axiology. Being any creator – with considerable work behind him, and under an artistic, scientific, quantitative, qualitative, paradigmatic, syntagmatic, symbolic, semiotic, continuous, discontinuous, arcade, apocalyptic, Apollonian, and Dionysian aspect, that what he states receive a particular, not universal certificate. “The hideous society of tyrants and slaves, in which we survive ourselves, will meet its end and transfiguration only at the levels of creation”.

The creator of the future situates himself at this time, if he has the courage, under the sign of openness and that of the first steps in an open environment. He instates the new era of the spoken word whose content of meaning has been returned (therefore being saved from hypocrisy and demagoguery). “Veracity and authority are an infinite source, the genuine origin of this word. The one that says it is always placed in a double opening: he is a recipient of Providence, an ad-coming instance of its work, on one side; messenger, bearer of revelations, on the other side”. [3]

The pedagogical-didactical art teaches us that man does not resume just as history, because he is orientated in/towards trans-history; that the ration of existing in the natural order can be reconotated in its own trans-naturalness. [4]

Living nature demands a living pedagogic and a didactics in a trans-methodological resonance.

Any study claims the integration of an experience lived in an inherited tradition. Tradition, Creation and Method considered simultaneous in the inter-relationship between them and in their conjugation in any phenomenon of living Nature, demand a new methodology – the trans-disciplinary one. “A primarily objective of trans-disciplinarity is the elaboration of a new Philosophy of Nature, mediated (s.n.) privileged of the dialogue between of the domains of knowledge”. Nature appears sooner as a pretext: the book of Nature is not meant to be read, but to be written, meta-written and trans-written.

A definition of literature would be that it mirrors Reality. The trans-disciplinary mirror differs from the mechanistic one, because we find it between and beyond all domains of knowledge. If the classical world was one of figuration, the trans-disciplinary world is one of trans-figuration; The Portrait of Nature inherits the Icon that institutes the triad of iconography / iconology / iconosophy [5].

In the beginning of this second volume of a Meta/didactics Treaty, “we will insinuate” the integrating approach of the curriculum as a paradigm that is funded on three pillars: a epistemological one, a social one and a pedagogical one.

Lucian Ciolan gives this meaning to the notion of an integrated curriculum. The research and this kind of developments make their presence felt also in Education, where, through the most discussed concepts lies inter-disciplinarity, trans/-disciplinarity, the curriculum integration, thematic teaching/learning.

A Paiadeai meta-didactics [6] differs from the theoretical and meta-theoretical one because it relies on the implication of modern socio-human sciences. The explaining and understanding, the right and objective interpretation of reality receive the claim of science.

Conforming to them is an involuntary act (Eugen Negrici) and a voluntary one (Arthur Schopenhauer), through which a structure, a certain model is accepted.

Subscribing the use of methods considered scientific, superior to the ones that are resulted from speculation, reflection, feelings and intuition, we plead for a trans-modern, and not a post-modern alternative.

If the post-modern one is suggesting to the specialist a few perspectives for analysis, closer to the new vision concerning reality and knowledge within socio-human studies [7], the trans-modern one takes in consideration all the dimensions of the human being.

The four pillars of the new type of education: learning to know, learning to do, learning to live among other and learning to exist unfurl its mandatory reach in the trans-disciplinary regime: it is a regime emergent from the Delors Report [8].; and between them, in the trans-disciplinary vision, a trans-relationship exists. A viable education can be only a full education of the human being. An immediate solution would be to establish in any learning institution a workshop for trans-disciplinary research, with the following benefic consequences: from the transformation of learning into recreation and recreation into learning, to finding a job, through trans-disciplinary methods/ trans-methods - because how else? – other than extremely diverse. In this respect, the University is the privileged place of a formation that is adapted to the demands of our time, and trans-disciplinarity is a way to confess our presence to the world and to modify social behavior. The social structures must create the conditions for a trans-humanism that will offer human beings the maximum capacity for spiritual-cultural and philosophical-scientific development, at whose end *Homo sui transcendentalis* will be born.

Form the transversal rationality to the curriculum as praxis, form transversal communication in the concrete social practices to the institutionalized articulations of our cultural existence, searching and even finding the agreement beyond differences becomes an imperative and acquires an integrated legitimacy under the sign of contingency (which is the opposite of necessity).

The transversal rationality is an alternative form to the unitary, closed, rationality, and transforms plurality into a valid rational form. “Plurality and difference become moving forms of reality and knowledge, characterized through contingency” [9].

But why is it imposed with such stringency in the economy of said “transversally” the meta-didactic institution of transversality, that is about to be implicated in the “Specialty didactics: Romanian Language and Literature?” Well, this happens because of various reasons:

- It appears as a result of dialogue, of the permanent conversation between different domains of knowledge and different disciplines,
- It is the acceptance of difference, of otherness
- It avoids both the authoritarian and hegemonic model of verticality
- The integrated nature
- The holistic and pluralist vision
- The formation of transversal competences
- The reconfiguration of the logos with the help of communicative practice

- The orientation of the praxis towards the cross-curricular themes (also named transversal)

To the four pillars in the Delors/Shaeffer Report, Lucian Ciolan adds a fifth one: learning to transform your self and to change society [10]. Sometimes this learning will spread to the entire span of your life with the multidimensional implication of the three dimensions:

- horizontal (spatial)
- vertical (temporal)
- transversal (operated)

In Europe, a Memorandum was issued concerning permanent education.

To proceed to concrete actions in all the countries that signed this Memorandum, six key-messages are suggested, that Romania acceded, but, strictly political, it moves in a slow and hesitant pace:

- new cardinal skills for all
- more vastly investment in human resources
- innovation in teaching and learning
- the appreciation (capitalization) of learning
- rethinking the professional orientation and counseling
- learning closer to home.

As a self standing discipline, the Paiadeai meta-didactics is mainly meta-theoretical, a context in which is necessary the enunciation of the relationship between the process of scientific research and the formation of the discipline from philosophical (epistemological/semiotic) outlines; simultaneously we find ourselves forced to operate the distinction between research programs, that give more credit, authority and credibility and the disciplinary programs, preoccupied by establishing roles, identifying methods to pass on concepts to groups of people, by facilitating links with other related disciplines, by transmitting information to the persons that are formed for a specific type of career, linked by the discipline in question (Romanian language and literature, eventually a foreign language and literature).

#### Conclusions

Francis Fukuyama seems to have adopted, before us, the transversal theme of “the island”, mysterious and/or transparent, created by German idealism (Kant, Hegel), in whose virtue the metaphysical problem of the possibility of the human free option is the abyss of philosophy: “Human freedom appears only when man is able to surpass the limits of natural, animal existence, and when he can create a new Ego for himself. The emblematic point of departure for this auto-creation process is the deadly fight undertaken for the love of prestige” [14].

But prestige equals with being the beneficiary of the power of knowledge, of the integrated curriculum, of the instrumental inter-disciplinarity (fusion) on one side and behavioral on the other side [16].

Being considered as the one that opens the way to a superior epistemological level, trans-disciplinarity was raised to the rank of a new vision on the world.

**Bibliographical notes:**

1. Albert Camus: Face and the reverse. The wedding, Sisif's myth. The rebellious man. Summer; RAO International Publishing Company S.A.; intro by Irina Mavrodin; Bucharest, 1994, p. 471 ("Afternoon thinking")

2. Idem, ibidem, p. 448 ("Creation and innovation")

3. Andre Scrima> The time of the burning pyre. The spiritual master in the Eastern tradition; preface by Andrei Plesu, editionm by Anca Manolescu; Humanitas Publishing House, Bucharest, 2000, p. 37.

4. Basarab Nicolescu believes that the trans-disciplinary model of Reality includes:

1) the objective nature (it is subjected to subjective reality; this objectivity is subjected in the way that the levels of Reality are corresponding to the levels of perception; the focus is nevertheless on objectivity, with the condition that the methodology is that of science)

2) the subjective nature (it is subjected to a objective subjective; this subjectivity is objective in the way that the levels of perception correspond with the levels of Reality: the focus is nevertheless on subjectivity, with the condition that the methodology is that of the old science of the being, that transverses all the traditions and religions of the world)

3) the Trans/Nature (it is associated with the unity between the trans-disciplinary Object and the trans-disciplinary Subject; The Trans-Nature refers to the domain of the sacred; it cannot be addressed without the simultaneously consideration of the two aspects of Nature) Basarab Nicolescu: Trans-disciplinarity. Manifesto, translation by H.M. Vasilescu, Polirom Publishing House, Iasi, 1999, pp. 76/77.

4. Basarab Nicolescu: op. cit., p. 77

5. To see Ion Popescu-Bradicieni: The basis of trans-modernism: a short treaty of semiotic and image rhetoric; Universitaria Publishing House, Craiova, 2007, pp. 62-65

6. Paideia: the education of the human spirit, in ancient Greece, through the study of philosophy and science

7. Lucian Ciolan identifies seven neo-analytical: (de) co constructivism (that will serve at questioning the dominant paradigm, at the penetration of the symbols occurrence to make them transparent/trans-apparent, at the disavowal of the universal regimes of truth, preferred being the mete/curricular approach that puts firstly the transversal competences across all the disciplines)

- the glocal context

- semiotic (it advances a standpoint according to which the post-modern meta-reflection must go beyond the surface level of conventional signs and symbols to uncover the hidden ideological interests (meaning the sum of all beliefs of a society or social class))

- ethnography (needed to discover real life, but hidden to the individuals and organizations, inaccessible for the rational-formal modern theories; Knowledge is oriented by the experiences we go through, and not by the imperative of following a certain set of rules)

- post-modern/trans-modern critique (that proposes to demolish the great meta-narrations and to reconstruct the analysis in the socio-humanist domain from the critical speech approach)

- the linguistic conversation (the universe of knowledge is, in its turn, a universe of speeches, an exercise of “putting into speech”) [to see Lucian Ciolan, *Integrated Learning. Basics for a trans-disciplinary curriculum*; Polirom Publishing House, Iasi, 2008, pp. 16-20]

8. According the Delors Report, learning to know signifies the scientific spirit and it represents the ability to establish bridges that will lead to a infinitely re-united being. Learning to do involves the acquisition of some jobs intertwined with other jobs and it ultimately means to learn to be creative. “The equality of chances” means to realize the creative potentials different from one being to another. “Competition can also mean the harmony of the creative activities from a community. The edification of a true persona involves the provision of the conditions to realize its maximum creative potentials. The social hierarchy, generally arbitrary and artificial, can be replaced by the cooperation of the structured levels depending on personal creativity”. (Basarab Nicolaescu: *Trans-disciplinarity. Manifesto*; cited edition, p. 167). Learning to live among others signifies the following of the rules that manage the links between the beings that form a community but also recognizing yourself in the face of the Other. Learning to be involves interrogation and more interrogation; and this is where the scientific spirit is a precious guide! Learning to be is also a permanent teaching of the student by the professor, but also of the teacher by the student. The construction of a person passes through an inevitable trans-personal dimension.

9. To see Lucian Ciolan, in the cit. work, chapt. 6, p. 48

10. Idem, *ibidem*, p. 71

11. The vertical dimension refers to the presence and the necessity of the learning processes throughout life, no matter the age

12. The transversal dimension refers to the diversity of the educational field, at enriching it with new transversal/integrated study areas that focus on the formation of same key concepts, specific for a society that is based on learning and knowledge.

14. Francis Fukuyama: *The end of history and the last man*; translation by Mihaela Eftimiu; ed. Paideia, Bucharest, 1992, p. 154

15. The instrumental trans-disciplinarity seeks to give the student new methods and intellectual work techniques that are transferrable to new situations that he encounters; it is oriented the most to solving certain problems, and not on acquiring knowledge for "knowledge sake"[Louis D'Hinault: *Study programs and permanent education*, Ed. Did. si Pedag, Bucharest, 1981]

16. Behavioral trans-disciplinarity seeks to help the student to organize any of his approaches in several situations. This kind of approach focuses on the activity of the subject that is learning; By taking in account the psychology of the learning process, behavioral trans-disciplinarity is permanently situated in a close bond with the life situations that are significant to the one that is learning.