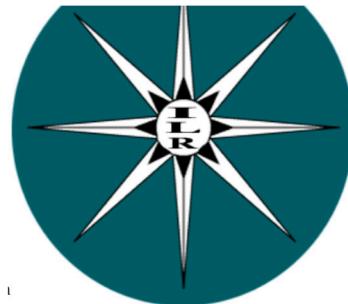


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CODA

PLASTIR

Transdisciplinary Review of Human Plasticity
Number 20

<http://plasticites-sciences-arts.org/index.html>

[**WARNING:** Much information in English. Articles are in French.]

This journal was a new one to me, despite the fact of my interested in transdisciplinarity and that this is its 20th issue. I see a close connection between integral and transdisciplinarity with considerable potential for collaborations between the two communities. From their website:

The PSA research group aims at opening new fields of interaction between sciences, arts and humanities. The group has its origins in 1994 when it established a Transdisciplinary network of researchers focusing on the nature of evolutionary processes. The identity of the group is founded on both knowledge and human experience as on the suggestion of the concept of plasticity. The latter is considered to be the basic principle underlying the organization of any life form, art or idea.

The President, Marc-Williams Debono

Further,

We present the concept of plasticity as a new epistemological paradigm. An opened, transverse attitude opposing to the fragmentation of the reality.

By our actions we foster:

- the rise of discoveries at the frontiers of their own discipline
- any research work of transdisciplinary nature
- the achievement of projects in science and epistemology
- the questioning of the relationship between arts and science
- considerations concerning the future of humanity, the foundations of thought or the various modes of apprehension of knowledge
- creativity in all forms.

Our three key-words: Plasticity, Art & Science, Transdisciplinarity.

The current issue contains the following, which are downloadable pdfs:

- Rachel Zahn, Embodied, disembodied and re-embodied cognition—the potentials and obstacles for elegant human-computer interfaces,
- Claude Berniolles, Wittgenstein and the bumps of philosophy
- Daniel Danetis, The state of the critical thought in the processes of plastic creation: expression and/or evaluation, second part—the pyramid of creators: from the astute handyman to the chairman of the creation
- Mariana Thieriot Loisel On the traces of Patanjali—a second reading of the “yogas sutra” IX to XIV of Patanjali

In Number 19 we find, among others,

- Patrick Menneteau, BHL—From the war in philosophy or the “no philosophical”: a return to the myth
- Daniel Danetis, The state of the critical thought in the processes of plastic creation: expression and/or evaluation, first part—the time of a space between dream and reality

In Number 18,

- Edgar Morin, the Infinite today
- Olivier Penelaud, The paradigm of enactment today—contribution and limits of a “revolutionary” cognitive theory-

In number 17,

- Gladys Fabre, In short: the Creation
- Basarab Nicolescu, Adonis and the Transreligious (See some notes on this below.)

In Number 16,

- Maurice Couquiaud, The springboards of uncertainty

In Number 14,

- Joseph E. Brenner, The dialectics of plasticity: a lupascian analysis
- Philippe Queau, The fingerprint of the soul
- Eric Combet, From the concept of plasticity to the plasticity of the concept

Number 11,

- Ilke Angela Marechal, Carl Friedrich von Weizsäcker, the great thinker of the whole

Number 10,

- Basarab Nicolescu, Can man live happy without spirituality?

Number 9,

- Jean-Yves LeLoup, Dialogues of the hermeneutics or dialogues of the philosophies of the world

Number 8,

- Mariana LaCombe-Loisel, Marc-Williams DeBono, Patrick Loisel, Paul Ghils and Ubiratan D'Ambrosio, Scientific Research, Plasticity and Transdisciplinarity: A possible Transdisciplinary chair in the universities

Number 7,

- Mariana LaCombe-Loisel, First elements for a transdisciplinary dialogue on the concept of wisdom

Number 3,

- Madeline DeRiaz, Creativity, an essential component of personal and collective development

Number 2,

- Khaled Ait-Hamou, My grand-mother is twelve thousand year old

Number 1,

- Dominique LaPlane, The truth is not found by simple reflection

And so on.

The website offers links to many transdisciplinary activities including,

TRANSDISCIPLINARITY & TRANSCULTURALITY

Center Edgar Morin : Center of Transdisciplinary Studies Sociology, Anthropology, History - Cetsah
Centre de Educação transdisciplinar : CETRANS (Transdisciplinarity/ Brazil)

Cosmopolis (Agora Encyclopedia: Review of Cosmopolitics)

Discas - Education

Edgar Morin – Transdisciplinarity : Bio - Morin

Group of inter and Transdisciplinary reflexion : GRIT

Implexus : Education, critique and complexity : IMPLEXUS

Institute Kurt Bosch : IUKB

Interdisciplines – The potential of Transdisciplinarity : Interdisciplines - CNRS

Interdisciplines - Art & Cognition : Interdisciplines - CNRS

International Center of Transdisciplinary Research and Studies - CIRET

International Certificate of Human Ecology - CIEH

Learning Development Institute

Mcx-Apc - Network Intelligence & Complexity

Transdisciplinary centre– Epistemology of the literature – CTEL

Transversales Science Culture

For the philosophically and transdisciplinarity inclined—and that should include some integral souls—there are no doubt some valuable resources.

Nicolescu and Adonis

Nicolescu's article, Adonis and the Transreligious, intrigued me, so I took the time to do some rough translating. He begins the article by acknowledging the work of Michael Camus and his presentation of Adonis as a wanderer, someone exciled from his country; Nicolescu shares this fate, or did, in his past exile from Romania. He is inspired by Adonis' poetry and its mysticism, which provides an access to freedom. But Adonis is a great philosopher, as well. When questioned at a conference on physics and transdisciplinarity in Damascus, Nicolescu noted, "I told him that Adonis was not against the science, but against 'the finitude technician', against the arrogant imperialism of scientism, which would reduce everything to technoscience, against a 'civilization of production and marketing'".

Nicolescu continued, "I explained why Adonis, like the fathers of quantum mechanics, Werner Heisenberg, Wolfgang Pauli and Niels Bohr, is at odds with modern metaphysics, based on the full cut of subject and object. Adonis wrote: "The truth seems to exist in neither the subject or the object, but in a certain relationship between the two " Here we have the pillar of transdisciplinarity, "the included middle" that separates itself from scientific and philosophical notions of the excluded middle, that is, if A and if B, B cannot be A. The included middle raises the possibility that A and B are contained in something between the, perhaps a category that includes each. Thus science and poetry are not opposed, but two complementary ways of knowing.

Camus' work on Adonis points to the transcultural and the transreligious. The implication is that no particular culture is ideal, but that each represents and actualization of the potentiality of being human. Our transcultural and trans religious experience relates to the silence between levels of perception and of reality, what Camus calls our bright ignorance.

Nicolescu proposes substituting transreligion for mysticism in order to avoid the pejorative notions associated with the latter. He proposes, "...transreligion is neither religious nor anti-religious—it is non-religious." Thus, it is a bridge spanning all traditions and attitudes from all cultures throughout history. "To paraphrase Adonis, one could say that transreligion is beyond all speech, but it can be tasted, enjoyed, experienced." Nicolescu finds much to learn from this work on Adonis to help us address the terror introduced into this beautiful and peaceful planet. And it remains to clarify the nagging question of God, how to distinguish between God and religion. Adonis is a pantheist and it is in that Nicolescu discovers, "Adonis is a free man." And only poetry can illuminate how monotheism results in the destruction of man by man, imposing its horrors on us all. It is only poetry that can show us the way to freedom.

So, There you have it—a taste of *Plastir* and of Nicolescu. I cannot guarantee that my fractured French has successfully captured the essence of his article. I am open to alternative translations. Anyone up for it?

I do hope that we can find a way to make sure the ideas of those writing in *Plastir* can get wider distribution in the English-speaking world, and elsewhere.

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<http://www.integralleadershipreview.com>