

Adopting a Transdisciplinary Attitude in the Classroom, to Create a Viable Future

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Abstract

To change our future we have to change the way our society educates children. Our modern system of education is mainly interested in formatting children to serve growth, consumption and competition. Over the years, the person has been erased to become a function to nourish blinded consumerism. This way of thinking and doing has participated in creating complex unsustainability in all spheres of our society governed by the power of profit. This being said, changing educational systems would take too long and the need for a viable future cannot wait. In this article, I demonstrate that a solution lies in the way teachers could approach their class in order to initiate a transformation from inside the existing system. The content of what they teach stays the same, but adopting a Transdisciplinary Attitude, teachers switch priority in order to exercise and extend their Duty of Care: care for individuals, communities and human species among other species. Doing so, it becomes possible to prioritise student's quality of being while disciplines taught become instruments to help the child flourish, not the opposite. Then, a powerful peaceful insurrection of consciousness begins.

Keywords: transdisciplinary attitude, insurrection of consciousness, viable future, duty of care as philosophy of education, quality of being, complex thinking, knowledge-action

Insurrection of consciousness

Studying social, economic and ecological unsustainability of our time, scholars such as (Barbier, 2010; Capra, 1982, 2003; Cocks, 2003; Hamilton, 2003; Laszlo, 2006; Morin, 2001a, 2001b; Nicolescu, 1996; Rabhi, 2010; Shapiro, 2010; Taylor, 2014) advocate that it is imperative for our survival to adopt radical mindsets and make crucial decisions regarding our destiny as human beings. Laszlo (2006) stresses that we cannot afford to wait because the critical period of new thinking is now compressed in a single lifetime and the entire human community is concerned with a survival problem. The urgency of adopting new thinking and making crucial decisions is understandable, but where and how do we start? Rabhi (2011) and

Maathai (Nobel Peace Prize, 2004) suggest that the answer can be found in the legend of the hummingbird.

The legend says that, one day, there was a huge forest fire. All the animals were terrified, screaming, and helplessly watching the impending disaster. But there was a tiny hummingbird busy flying from a small pond to the fire, each time fetching a few drops with its beak to throw on the flames. And then again and again. After a while, an old grouchy armadillo cried out: “tiny bird, don’t be a fool! It’s not with those minuscule drops of water that you are going to put out the fire and save us!” To which the hummingbird replied: “I know, but I’m doing my part.”

This legend is simple but yet powerful. The hummingbird is not a fool, it is clear regarding the extent of the disaster but it cannot help doing its part, even if the situation is desperate. Connected to the forest it belongs to, the hummingbird fulfils its duty of care toward its habitat and its environment, including other creatures. This answer, “I’m doing my part” is what Rabhi (2011) calls an “insurrection of consciousness.” Rabhi explains that *consciousness* is that intimate place where every human being can, in complete freedom, take the measure of his responsibility towards life. In Rabhi’s wording, *insurrection* means taking action by doing our part in order to federate changes instead of waiting for States, governments or social movements to initiate them. According to Rabhi and Maathai, the change of mindset that will help us make crucial decisions and take action in regard to our responsibility towards life, is that every one of us wonders: what is *my* “insurrection of consciousness”? How can I do my part?

A re-evolution

The scholars above stress that, as we are at the time of an unprecedented responsibility and power to decide our destiny, it is imperative that we re-evaluate our values and change our priorities. Instead of insatiable production, profit and development, individuals, communities and societies should put human beings and nature at the heart of their priorities. To be able to do so, it is crucial to open the boundaries of our cultural identity in order to take into consideration our primary identity as members of the human species (Morin, 2001a). Understanding that we are all indigenous of the Planet Earth is a step further toward an evolution of our consciousness (Mimoun-Sorel, 2011). Such perception of ourselves would facilitate the opening of our mind to what unites us more than what divides us. This new way of thinking would help prioritise values such as cooperation, complementarity, solidarity and gratitude, respect for life in all its forms, introspection and compassion. In the context of our time, implementing these values into all the spheres of our life is order of a revolution.

In fact, this concept of revolution should be approached as a re-evolution: a revolution prioritising the evolution of human beings, understood as *quality of being*, in order to inhabit the planet in sustainable ways (Ordonez, 1998). *Quality of being* is about developing an Ethics of Living as indigenous of the planet Earth (Mimoun-Sorel, 2011) which means being able to make wise choices in regard to the ecology of life and the ecology of living. In order to increase individual wisdom Morin (2001) proposes an Ethics of Understanding which is about developing two essential thinking skills: ‘thorough thinking’ and introspection. The first one requires taking into consideration, as much as possible, the web of complex interconnections and

interdependences impacting on the object of our investigation. The second is about the mental practice of self-examination as, in the search for truth, self-observation is inseparable of observation and self-criticism inseparable of criticism. An Ethics of Understanding leads to an Ethics of thinking, being, creating and acting. Therefore, a re-evolution starts with personal determination to be introspective, to open our mind and heart to realities that surround us and to have the courage to become actor of change. Then, individual re-evolutions grow into collective ones. It all starts with individuals since they are their own hurdles on the way to their survival on the planet (Rabhi, 2011).

New priorities

Considering the collective responsibility of individuals on the planet, what will be my responsibility to make changes happen? As a French teacher in an Australian school, I have been wondering, what will be my *insurrection of consciousness*? In this race against the clock to ensure our survival on the planet, learning French as a second language is not a priority for my students: how could it help change mindset, make crucial decisions and take actions that will impact on the destiny of human species? From where I am, what does it mean to do my part?

In 2009, UNESCO gave some directions regarding the new purposes and priorities of education. In order to raise awareness and open our vision, experts were mobilised in a series of conferences titled Towards a Holistic Vision of Education. Their aim was to increase understanding of how education can help address the key challenges of our time and prepare for a sustainable future. A consensus was made to reaffirm that education is not only a right but also a foundation for sustainable human development and a significant factor in improving human well-being. Experts put forward the role played by education in providing people with capacities and skills so that they might better exercise their responsibility towards others and the world. The emphasis was put on the new responsibility of human species to go beyond adaptation in order to act out at the level of transformation. The paradox of our time is that transformation means restoration, protection and preservation of the living world.

For sure, these UNESCO statements go far beyond delivering the content of disciplines that are required to be learnt at school: it is about developing Duty of Care for life and for the planet. It is a call for equipping students with capacities and skills in ecological wisdom, which means not only think about it but act accordingly. When UNESCO experts affirm the new role of education, it implies the new role of teachers. Some alternative schools prioritising holistic education and ecological awareness already exist. However, in the majority of schools, it is to teachers' own discretion to venture on this path and put their individual *insurrection of consciousness* in action. Therefore, on the matter of Duty of Care for life and for the planet as a philosophy of education, "hummingbird teachers" work on their own and their classroom are becoming experimental laboratories where, through action-research and knowledge-action, teachers and students venture towards re-evolutionary ways of thinking, doing and being. On that matter, no action-research and no knowledge-action are too small.

Beyond from within the classroom

From my position as a French teacher in an Australian school, I was wondering *how* to equip my students with capacities and skills to better exercise their responsibility towards others and the world. How could I achieve this, while teaching ‘only’ French as a second language? How could I go *beyond* from *within* my discipline? How could I incorporate and prioritise this Duty of Care for life and for the planet in my French curriculum and, make it become alive and efficient? Jointly researching on the meaning of the *Learning to Be* dimension in the 21st century, I came to explore the Transdisciplinary methodology of research developed by Basarab Nicolescu (1996). It turned out that it became a starting point for me to be able to go beyond the discipline from within it. Before going further presenting my experiments, as Transdisciplinarity is a fundamentally new way of approaching knowledge and life in general, it needs to be clarified.

In transdisciplinary approach, knowledge is not compartmentalised; it is understood as a vast web of relationships that are interconnected and that open to between, across and beyond disciplines in order to find practical solutions to complex issues of our time (Nicolescu, 2010b). In Transdisciplinarity, scope is defined by the needs of the subject matter, not determined and guided by the parameters of the discipline (Montuori, 1999). Therefore, it is inquiry-driven, not discipline-driven which favours production of knowledge rather reproduction of knowledge. Moreover, the meaning ‘beyond discipline’ is about the integration of the inquirer in the inquiry which means, in his search for understanding, truth and solutions, the inquirer also develops the practice of self-examination in regard to his beliefs and motivations (Montuori, 1999; Morin, 2001a; Nicolescu, 2008). It is an important parameter because the quality of his solutions to solve issues will also depends on his quality of being in order to make wise choices in regard to the ecology of life and the ecology of living. This quality of being can be developed adopting a Transdisciplinary Attitude.

A Transdisciplinary Attitude

According to Forsyth (1994) any attitude combines three components in an “integrated affect-cognitive-behaviour system”. Therefore, adopting Transdisciplinary characteristics, an attitude would reflect them in each of its components. For example, as an inquirer (a teacher) in my inquiry (implementing Duty of Care for life and for the planet into my teaching), my Transdisciplinary Attitude involves a range of motivations integrated in my affect-cognitive-behaviour system. My affect is directed by the feeling of having a share of responsibility in finding solutions to our problem of survival as a human species: it is the *beyond discipline* dimension of transdisciplinarity. My cognitive component uses Transdisciplinary approach and methodology to reach understanding and find solutions. Then, my behaviour component seizes every opportunity in my teaching to equip my students with capacities and skills to better exercise their responsibility towards others and the world: it is about seeing the vast web of interconnected relationships emerging from the being/teaching/learning/acting dynamic. In the context of education, the Transdisciplinary Attitude has the particularity to stay open to embrace unexpected force, dynamic, behaviour, thinking and emotion

emerging from the classroom. In order to be able to approach and understand complex dynamics and interconnected relationships, Nicolescu (1996) put forward a Transdisciplinary methodology.

Nicolescu's Transdisciplinary methodology (1996) has three axioms: (1) multiple levels of reality and multiple levels of perception; (2) the logic of the included middle; (3) the complexity of universal interdependence. Reading about these axioms one may wonder how this methodology can be applicable in the classroom to become a pedagogy leading us toward a viable future.

In this article, instead of explaining Nicolescu's Transdisciplinary methodology and its application to education, I demonstrate its efficiency while addressing the being/teaching/learning/acting dynamic in the classroom. Each of the axioms above will be clarified and will make sense reading the experiments below. Adopting a Transdisciplinary Attitude (TA) in their teaching, teachers are not only concerned with *what* and *how* to teach but also with *how am I going to be as a teacher* or *as a learner* because, as seen above, Transdisciplinary approach is an investigation of both the inquiry as well as the inquirer.

Finding the included middle

In any class, the dynamic of being/teaching/learning/acting is complex. Previously researching on the *Learning to Be* dimension in the classroom, I observed movements generated from students behaviour, thinking, emotion and belief. These movements create a vast web of information emerging from relationship, pattern and process which design different class landscapes. However, each landscape is made out of the same components that I identified as intercreativity, reflexivity, enhancement, complementarity, emergence, chaos, contradiction and tension: they represent rich teaching/learning compost for teachers to use as a fertiliser. However, they also have the potential to ignite conflicts, oppositions and misunderstanding as we will see in the experiments bellow. To find unity, to release tension and blockage, resistance and contradiction taking place in the classroom, the Nicolescu's Transdisciplinary methodology opens to a new logic: the logic of the included middle (axiom 2).

Nicolescu (2010) advocates that it is crucial to be aware that since Newton, our way of thinking has been formatted by linear logic (true/false, right/wrong or yes/no) and reductionism but since quantum physics it becomes possible to understand the principle of superposition of "yes" and "no" states. It may be difficult to picture it at the theoretical level but it makes sense when applied to the classroom context: the included middle logic is very helpful to release tensions and resistance and therefore, facilitate understanding and comprehensive learning. To demonstrate it, I am using an example of included middle in one of my French as second language classes in an Australian school.

One day, one of my Y6 students (12 years old) told me: "I can't speak French, it's not me". When she said this, I could see the tension between the two affirmations: *speaking English is me* and *speaking French is not me*. Here was the linear and reductionist logic where "yes" excludes "no" or vice versa. When she said this powerful statement, other students immediately agreed with her. From here, my Transdisciplinary Attitude (TA) was to switch priority: put my French curriculum on the side for a while and consider the identity issue which was taking place between my students' capacity to learn and the content of my French

lesson. How, from their statement “speaking French it’s not me” could I find a way to overcome their limitations, which hindered their learning? My TA at that moment and in that specific context was to venture in *between* and explore the levels of reality and perception related to my students’ sense of identity instead of trying other pedagogical approaches specific to learning a foreign language (my prime level of reality). Doing so, I activated the key concept of Transdisciplinary approach: exploring and navigating from and between different levels of reality and levels of perception (axiom 1). Putting my French curriculum on the side was about exercising my Duty of Care for life and for its expression in order to help my students understand this fundamental notion of identity. I asked them to explore their perception of identity through this question: *what does it mean to be you?* The class brainstormed the topic and agreed among each other that their sense of identity was shaped by their mother tongue and learning another language felt like ‘losing their identity’.

Complex thinking

The feeling of ‘losing their identity’ was certainly not helping learning French but here was another key aspect, a new opportunity for me to seize. Being open to what was emerging, my concern became: how could I help them realise that learning French was not a question of losing their identity but extending it? In order to open their mind to the depth and vastness of their being, I asked them to brainstorm the quote of Maturana and Varela (1987), “The world we see is not *the* world but *a* world.” Different perceptions, understandings and feelings were expressed. One student underlined that even if we have differences, we also have commonalities: “everyone is a world in itself and in the main time we are all made of the same things. We all can be: sad, happy, crazy, funny and angry but not necessarily for the same reasons”. Another realised that we never stop learning and for this we need to be flexible and persistent: “What scares me is that in order to be able to communicate from one world to another, we need to adapt ourselves. It seems to be endless: adapting all the time.” Another was concerned that “because there are so many different worlds, with different rules, it is difficult to know who is telling the truth. Who can we trust and believe?” Following this last statement, the students expressed that the notion of “truth” is relative and linked to a specific context.

All that was arising was deep and rich in complexity. It created movements of information generated by their thinking, emotion, and belief (axiom 3). It was not only about learning another language. It was using their French class as a means to explore between, across and beyond contexts, concepts, cultures and beings. While venturing into different levels of reality and perception they abandoned the fixity of their mind and enjoyed the adventure of discovering new “territories” and making connections between different “worlds” including their own. It was about developing an Ethics of Understanding (Morin, 2001a). For them, it was also order of *experiencing who I am and being aware and open to what I am becoming*. This transformative journey could happen because the included middle (axiom 2) was activated. In fact, the open stand of my Transdisciplinary Attitude combining my Duty of Care as a priority was the included middle that helped release the contradiction/tension between the two affirmations: *speaking English it’s me* and

speaking French is not me. The thinking and being supporting their learning became *speaking English is me* and *speaking French is also me, an extended me*. Not only students opened their minds but they also caught up very easily and quickly the four French lessons that were ‘lost’ in the process of exploring their identity. I observed that learning French started to really matter because it was learning another language for understanding oneself (self-examination) and others (opening to other ways of thinking and being). The TA also served my Y6 students progression in French as, at the end of year assessment, 75% of them demonstrated an understanding of applied knowledge equal to that usually reached at the level of end of Year 8 (Mimoun-Sorel, 2010).

At that time and in that context my *insurrection of consciousness* was to put the French curriculum on the side for a while in order to provide my students with capacities and skills to open their mind and later on, better understand and serve the human community and its environment. For sure, my *insurrection* was only a drop of water in the ocean but I seized the opportunity to activate and practice my Duty of Care towards human beings in becoming. The Transdisciplinary Attitude (TA) helps teachers stay alert to see opportunities to venture between, across and beyond disciplines taught in order to equip students to become actors of change for a viable future.

Duty of Care as philosophy of education

Staying alert requires to re-connect ourselves to our inner freedom in order to have the courage to seize the opportunity. Doing so is going beyond the lesson plan of the day. It is entering in the reality of the present moment where we suspend our intention of teaching what was planned. The former example addressed a learning issue, the following one highlight the benefit of the tandem Transdisciplinary Attitude and Duty of Care as philosophy of Education to respond to behavioural issues in the classroom.

Students of one of my Y4 classes were not interested in learning, not only French but any other subject. The class was very challenging in term of disruptive and disrespectful behaviour. As the disciplinary plan put in place by the school was not efficient, I decided to speak to my students from another level of reality and perception by sharing one of my points of view about their behaviour on that specific day. Very calmly I said: “I have been observing you and what I see is that you behave like little princesses centred on themselves. It surprises me that you are not able to measure the privilege you have to go to school and learn: learning is so essential to our survival. You may not know that, in comparison with you, the majority of children in the world are poor: they don’t have the chance that you have to learn about life, about the world and above all to learn to stay alive.” With a defiant tune of voice a student interrupted me to say: “I live in Brighton, I have a swimming pool and a tennis court, I have a beach house, a boat, and two horses...I don’t know what it means to be poor.” What she said was an amazing opportunity to respond with a TA. I replied: “Oh yes, of course! Thank you for telling me this. Next week, I will show you how most children in the world live. It will help you measure how lucky you are to be born in Australia.”

Connect to their sense of humanity

The following week I made a confronting Power Point presentation to show them photos illustrating the kind of concerns other children in the world have to face during their daily life. It was ranging from children walking kilometres to collect and carry water instead of going to school; children eating only one meal a day for the luckiest and in other areas, my students could see the skeletal bodies of the ones suffering from famine. I showed the lack of hygiene provoking illness and some photos of kidnapped children who were forced to become child soldiers. Others were about orphan children living on garbage and eating from it, other pictures showed children working as slaves from 5 years old and so on.

That day, my students had a reality shock. Some of them had a few tears. They stayed silent for a while, which never happened in my French class. Then, one student said: "I feel like saying to these children: 'I'm sorry. I wasn't aware of your suffering!'" Another one added: "I feel like guilty because I am safe but not them; I can eat but not them. I understand why they dream to go to school!" Another one said: "I feel ashamed that I am doing nothing to help them!" Students took time to share their emotions and thoughts. Their indignation was growing. I encouraged them to share with their parents what they saw on the Power Point because it had a huge impact on them. For the first time of the year, they were emotionally and intellectually touched by the content of a class. In this example, my *insurrection of consciousness* was, again, to go beyond the French curriculum in order to reach a level of reality which would first make them connect to their sense of humanity and responsibility toward others and the world (UNESCO, 2009) and second, to connect to the meaning and importance of learning about life beyond their own life. I started to perceive that connecting them to challenging and complex realities of our world they opened their hearts, which in turn, switched on their desire to learn more and take action.

Producing knowledge-action

The following session they shared their enthusiasm to speak about their new awareness. However, a few students rushed to tell me: "my parents are wondering: what does it have to do with learning French?" It was a legitimate question and for me, a proof that the TA involves an acceptance of the unknown, the unexpected and the unforeseeable (Nicolescu, 2010b). My TA in alert, I was open to possible information, knowledge and experience *between, across and beyond* the context of my class to answer to this important question: I made a link with the calendar. We were in the 14th of July week where French people celebrate the French Revolution. Jumping to another level of reality I had to find out the included middle which would release the contradiction that some parents pointed out: speaking about children's living condition in other parts of the world is not a topic belonging to the French curriculum. However, this topic was resonating with my Duty of Care: for my students as individuals opening their mind and heart to the complex inequity of the world, for people living in disadvantaged communities and for the dignity and evolution of consciousness of the human species.

The following answer came to my mind: "It has to do with the French Revolution. People make revolutions to change unfair systems and it usually starts

from an inner revolution. It is about finding in oneself the courage to stand up and initiate a change, like the French people did in 1789 to finally have the right to say “we are all born free and equal in dignity and rights!” A student underlined: “As we have seen, it’s still not the case for a lot of children in the world!” Everyone agreed to say that those people and children were probably too weak, ill or scared to stand up to make a revolution. I suggested, “But you, what are you going to do with the power you have thanks to your good health, to your education and your right to have a voice?” I was giving them the possibility to participate in making the world a better place. I told them that, even as children, they have the power to participate in making changes: to prove my point I showed them examples of activist children such as Severn Suzuki and Ta’Kaiya Blaney. They responded with great enthusiasm to the idea. Their French project became: *From French Revolution to Inner Revolution: My Revolution*. Students had to connect to their inner motivation to develop their activist project: what kind of re-evolution they would like to do in our world, how they would do it and why. The first step was to explore their inner strengths and weaknesses in order to develop their quality of being which would help them achieve their goal: standing up and acting out for a better world. The impact the project had on my students was unexpected and beyond the classroom. During their French class, they experienced what we could call the motivation for the process of ‘knowledge-action’: they organised themselves in teams with classmate, friends and relatives to create events such as “fun run” on the beach and drawing competitions in order to raise money for different causes and humanitarian organisations.

A different level of reality

The TA gave my students the opportunity to access a totally new level of reality (axiom 1): take actions to do real things which really matter in order to participate in making the world a better place. From their enthusiasm, emotions, conversations, projects and actions I could see them developing a spirit of Duty of Care. Venturing way beyond the French curriculum also helped them come back to it. I noticed that being aware of their place in the world and their power; they became willing and ready to learn French.

The two examples above show that from their TA my students became more introspective and open. Connecting to different levels of reality and perception they developed their Duty of Care to the point they could feel the emergency to act for a better world, which is crucial in order to move in the direction of a breakthrough in the 21st century. Adopting a TA in all my classes, I experienced that it is relatively easy to go beyond a discipline from within it and turn any topic or classroom issue into deeper and meaningful learning experiences. Furthermore, I could see that prioritising my students’ quality of being increased their ability to understand and transform. I observed, from a multitude of examples in my classes, that the TA makes learning become a personal life experience for students by releasing tension, contradiction or incomprehension and, by connecting them to a wider web of life. In a way, the TA is a re-connector to the unity of being, learning and living, not only for students but also for teachers.

Teachers' opportunities

In their daily school life, teachers have a fair amount of opportunities to exercise their Duty of Care as a philosophy of education and to adopt a TA. As teachers represent a force made out of millions people spread on the planet, the tandem TA and Duty of Care has the potential to make consequent changes in the way we think about and act in the world. Teachers are predestined to be the main actors of a re-evolution. Even if it is not always the case, choosing to be a teacher is a significant indication that individuals are interested in caring for children education and their future. Through their role, they have the responsibility/privilege to exercise their Duty of Care in order to equip children for the challenges of our time and, on this matter, an *insurrection of consciousness* is a response to UNESCO recommendations as well as a growing number of spiritual leaders in the world. To make it happen, teachers are encouraged to re-connect to their inner freedom in order to seize opportunities in their classroom.

Holistic approaches

The TA in the classroom is not the only approach embracing Duty of Care as philosophy of education and having the potential to lead our society toward a viable future. Mainstream schools are implementing more and more holistic values or programs into their curriculum. There is also a variety of holistic schools around the world creating their own holistic approaches to being, thinking, teaching and learning. Schools highlighting the "holistic" label are promoting, to different degrees, transformative learning, connectedness to what is within and beyond human beings, meaningfulness of content for learners and transdisciplinary inquiries. Every initiative, official or non-official, incorporating concepts of holism into education is good. The Transdisciplinary Attitude is also a holistic approach but it has the particularity to be effective in mainstream education. It is a teaching/learning attitude responding adequately to the urgency of the situation: transform from where we are (mainstream education) and what we have (mainstream curriculum).

An individual decision

Contradiction, tension and resistance exist between mainstream educational systems and imperative new ways of thinking and doing in order to transform our present for a viable future. McGregor (2014) argues that, to overcome resistance to change, individuals need to see their personal connection to the problem. In a way or another, everyone has a role to play in restoring the ecology of living which would benefit everyone. Are we going to *see* it? As seen in the experiments above, the TA helps see and explore within and beyond oneself: it facilitates a transformative process. For teachers to adopt a Transdisciplinary Attitude, from *what we have* and *where we are*, is an individual decision. There is no program to follow, no authority to force us. While re-connecting to our inner freedom, we are face to face with ourselves to decide to take part in changing the direction that our common destiny is taking. More than ever, our common identity as indigenous of the planet Earth is where we all meet and therefore, where our re-evolution begins.

As teachers, we have the power to awaken students' consciousness of interconnectedness and interdependence of our world as well as their capacity

to become actors of change. In my classes, I could see my students strongly empowered every time ‘grownups’ were interested in their opinion, motivation, determination, creativity and wisdom to fix the planet. The young Dutch Boyan Slat is a great example of this. For his Y12 project, he conceived a machine that could help clean up the ocean’s plastic trash, which was supposed to be totally unrealistic. However, he made the decision to pursue his project. Two year later, after overcoming multiple resistances and using internet for seeking help from experts around the world, he put a 530-page of feasibility report on the table which is now backed up by 15 universities and engineering groups. His story is an interesting example demonstrating the power of this first step to venturing beyond from within the classroom. It also shows how the horizontality of our interactions with the world, through internet and social networks, is powerful. Teachers’ *insurrection of consciousness* is a horizontal force and movement as well, which has the potential to spread all over the planet. This insurrection is a call for teachers to make connections beyond the limits of the curriculum in order to engage students with the living world.

An emerging popular movement

The Transdisciplinary Attitude is an approach that does not exclude mainstream education. Through its process of exploring different levels of reality and perception, searching for the included middle in order to release contradictions and, approaching the real in term of complexity, the curriculum is not anymore a flat dead piece of knowledge content: it becomes alive because it is questioned, extended and sometime put on the side for a while. The focus is made on the relationship between the students, the discipline and the context of the 21st century. The Transdisciplinary Attitude produces Transdisciplinary knowledge emerging from the dynamic of the world and leading to vibrant knowledge-actions responding to priorities of our time.

The *insurrection of consciousness* is an emerging popular movement among teachers. It is spontaneously happening in different places around the world and is essentially developing through internet communication such as the French educational initiatives called ‘Printemps de l’Education’, ‘Les Colibris’ and ‘RÉCit’. These initiatives, counting thousands of participants, collaborate together to create exchange networks, organise research projects and take common actions in order to build an education which respects Nature and human beings and responds to the world complex issues. These movements and encounters do not only happen in France but also in Belgium, Canada, Switzerland, Italy and Brazil. Each year, there are significant increasing numbers of spontaneous initiatives which represent a political force of civil society. They are active in Local Social Forums as well as World Social Forums such as the one in Belém, Brazil (2009). Participants are teachers, also called *on the field actors*, who innovate in order to prepare children for the challenges of our time. While sharing valuable information and practices from real current contexts, the purpose of these networks is personal and collective transformation. This way of approaching knowledge produces alternative practices to make another world possible. As Rabhi (2010) underlines, a viable future only depends on what humans choose to do. The Transdisciplinary Attitude in the classroom is one effective solution among others and, one of its particularities is to be forever open to participate in the renewal of the world.

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