

CULTURE IN AN ATTEMPT OF THE (NON) CONTRADICTION. A TRIALECTIC NANOGRAPHY OF THE HUMAN CONDITION

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Abstract

Defining the culture as a human condition, the (post) modern philosophy imposes the idea that man produces "different cultural worlds". As an inherent expression of the spiritual imbued with the political and the social elements, the cultural portrays the epigenetic development of human entities in all of its instances of integrity, unity, but also by those of delimitation, difference and uniqueness.

Many philosophical and/or current anthropological approaches and authors like: Edgar Morin, Raimon Panikkar, Raul Fornet-Betancourt, Jacques Demorgon etc. insist, in their own way, on the culturality revision, on the *dia-logos* of cultures with the intention of (re)finding a (judicious) dialectic of phenomenal triad: *man-culture-civilization* in order to show a polytrophic complementarity of the dynamic *real-rational-relational* interface based on three main elements: *space-time-society*. But in a globalizing world, the dualistic paradigm of the fragmentary, reductionism and disjunctive opposition is outdated and should be substituted by a complex, open and connective paradigm. Further to the above mentioned ideas (and authors), we (re) discover the visionary philosophy of Stéphane Lupasco, who, in our view, has anticipated the current projects, outlining before a trialectic nanography of human nature and its (inter) cultural condition, finding themselves, in one way or another, in recent approaches to the identification of a new *modus vivendi* and a better world.

Keywords: *human condition, epigenetic development, integrity, unity, delimitation, difference, uniqueness, the phenomenal triad man-culture-civilization, dynamic real-rational-relational interface, polytrophic complementarity, the paradigm of (non) contradiction, complex paradigm, trialectic nanographie.*

L'art de raisonner consiste à comparer ensemble deux choses par le moyen d'une troisième.

Jean le Rond d'Alembert

1. UNIVERSALISM AND LIMITS OF THE CONTRADICTION

The majority of concepts used by the human intellect work in a duality. There is no any human experience whose representation is not thought

in the terms of dual concepts. Once the man became a *sapiens* species, during all his life he has different situations of interior conflicts, which imply necessarily to make a *choice*, but this is a very particular choice which supplies the dual thinking. A choice that excludes its contrary. After all, this is referred to the law of the excluded tiers which learns to individualize himself, identifying it through his body, and step by step through ideas about his environment. He has to learn to name and to differentiate. This is a process of learning of being separated, cut, divided in many parts, which will make the impression that there is no link between things. Thus, the interior conflict, imposed by the opposition between body and soul comes out to the exterior by the force relations, deviation and exhaustion of individual's energies in different conflicts, the clash provoking consequently the annihilation of these forces.

Is the duality something natural or is it only the *representation* of the natural? Science would free the world of tensions, contradictions, but the world finds its unity in discordance. The principle of *Universal Opposition* and its *multicolored incarnation at the different levels of the Reality*¹ emphasizes the genuine scope of the contradiction, which rises to the rank of creating principles of the Universe. After the Greeks, the entire scientific system was built on the fact of opposition *todo genere* (dualism, dichotomy, polarity, antinomy, antagonism, contradiction, dialectics etc.). Everything goes by contradiction which is not only a subject of Western culture, but also "the essence of thinking" (C. Noica), "the heroic manner of the way of the thinking" "the decisive feature of mental history, of human species" (H. Jonas).

There is no great philosopher who would not have his own dialectics of opposition – from Héraclite to Kant, Hegel, Marx, Aron, Sartre, Berdiaef, Ricœur, Bachelard, Gonthier, Piaget, Weizsacker, Lupasco, in order to quote some of them, even if others, in opposition, associated the whole dialectics to the “animistic mythology” (J. Monod, prix Nobel biologie), to “horror” (L. Althusser), to “an imposture logic” (L. Sève).

In the globalisation epoch, the disjunctive and exclusive contradiction of formal logic is a dialectical contradiction in which the contraries complement each other, interpenetrate, change from one to another and found together a unity in motion, continuous, changing and full of potentials. It is provided by the fact that these poles found dynamic interactions through which the conservation laws and emerging structures had appeared. This dialectical philosophy represents the issue of the scientific discoveries by themselves and not by any *a priori*.

The human civilization did not know the democratic process of cultures clash, according to the disjunctive and forced logic, frequently, there are conquests, invasions, features of slavery, persecutions (political, religious), wars, colonization etc. Also, this logic has led to the following types of intercultural relations: 1) *isolation and ignorance* where every culture lived within its own established limits and the problem of interculturalism was closed; 2) *indifference and disdain* when the contact became inevitable and another culture was considered as an nonoffensive rival; 3) *conviction and conquest* when the relations become more stable and durable and *another* culture becomes a threat against which it should react. According to these relations, cultures clash was considered to be rather a rhetorical and/or ideological problematic, *the democracy of the future* (Derrida) which didn't find itself in the concern of human sciences.

Nowadays, culture is placed on the foreground, as the survival condition of humanity. For this reason, democracy – the quest of freedom and equality, as well as the pursuing of social justice, of wellness, in brief, the construction of a new *modus vivendi* of a better world, appeared as culturally defined. That is why, there appeared other types of relations between cultures: *coexistence and communication*, where the victory

and the supremacy are partial and the cultures will discover that they should be more tolerant; *convergence and dialog* – the consciousness of the clash and realizing the possible influence and mutual coexistence.

Thus, following the dialectical movement of thinking, which includes an *alter*, another culture becomes another pole, and maybe, a complement of us, because the common world is not given, it is always, in a way, a collective construction with complexity, diversity and conflict.

2. THE CONTRADICTIONARY NANOGRAPHY OF THE CULTURAL CONDITION

From the early age, human beings have accumulated in a progressive way numerous differences which contribute to challenge an *identity reflex* of protection – retreat in the family, clan, religious community, national identity etc. Retreat, meaning a reification of *difference*, in order to distinguish oneself from the other one, even to oppose the others to protect one's own identity and to guard one's own interests because the *identity separates and stabilizes*. Once the difference is established in separation and in individual estrangement, the problem of culture cohabitation appears.

The contradictory nature of the human cultural condition was outlined by many researchers. Thus, the duality (the contradiction), the actional dynamism and symbolic dynamism of the culture genesis are postulated in the works of Fernand Dumont, who claimed that the difficulty to build the humanity, regarding the world that we live in, consists in the *culture ontology*, that of its doubling phenomenon. According to him, the *primary culture*, first of all, is an *environment (bio-physical)* for human being; it offers a set of markers that make the world get a meaning from the start. But, as a human being needs to make a self-representation, he creates a distance. This is the function of the *secondary culture* (psychic), which aims to constituting the skyline from the culture to itself properly: culture doubling, language doubling, and conscious doubling. The culture doubling has challenged the appearance of the hierarchy of truths: on the bottom there are truths connected with manners of human existence – the primary culture, and on the top

there are situated truths related to the object knowledge – the secondary culture. The distance and the poles which indicate it represent exactly what it should be understood as a concept of *culture*.

Hence, the human culture is born from the fissure's contradiction, opposition, when man has got the consciousness of himself. This is the starting point of doubling, the distance from himself to himself. The doubling origin, according to Fernand Dumont, is situated in the tension between the event and advent, between two ways of getting the sense of the world which surround us. Whereas, the cultural object is the reconquest of the signification, the knowledge represents the second process of doubling. It is characterized rather by the reduction of the signification than by its displacement. Both of them have in common the search to find a universe of the autonomous sense of the advent of the signification which superposes and contradicts often the natural representations. Dumont postulates a duality of *action* and *signification* on the ground of the opposition between cultural object and scientific object. As a result, the epistemological effort of culturality will be applied in order to differentiate and also to save its significance, the value, the norm, the information and the operation, because the culture exists due to the dialectical manner in perpetual opposition with itself, it is like the light mingling in the shade, so that we could see the objects. Another oppositional dialectics occurs in the human sciences which overturns the movement, whereby there are formed cultures and traditions. It starts challenging the behaviors and situations regarding the syncretism of the acquired significations. Thus, human sciences represent the perpetual questions on customs and ideologies. These disciplines are characterized by their inability to establish a universal consciousness within the social life. The (im)possible ideal of the human science would be, therefore, at the limit to remake another history of human beings.

According to P. Charaudeau, the interior antagonism is explained by *the psychological and social mechanisms*. It presides the identity construction, which is based, at the same time, on the "subject" and "identity" notions. This is

the case when the perception of the other as different could bring to life the identity consciousness. The difference perception of the other one represents, first of all, the proof of self-identity: "he is different from me, so I'm different from him, thus I exist". In this respect, Descartes' quotation should be easily corrected and it would be: "I'm thinking *differently*, so I am". But Descartes was, maybe, too preoccupied with the reason and the mind to see the other. The difference being perceived, it is broken out to the subject a double process of affinity and the rejection By consciousness of the difference to the subject, it is started(activated) a double process of attraction and repulsion/reluctance vis-à-vis of the other. J. Demorgon affirms that the cultural similarities and differences are double possible, because they result from the operation of the human adaptation which invents them, and also the encountered situations which impose them: "differences and similarities are not only the products of chance, they rather represent the results of the human adaptive work in order to oppose the hazard and the doubt". (Demorgon 11)

The cultural difference, emphasized or masked, discriminatory or tolerant, has always been part of the civilization process. Our epoch has recognized and has asserted the *cultural diversity existing within the people and nations on the global scale*.² But the specificity and the diversity of cultures are not identified by the biological/racial diversity, but by the human existence foundation, in the diversity of forms of practical and spiritual activity, through which human communities have reproduced their social existence. The geographical, sociological, psychological and historical circumstances, the factors of the internal morphology of the community, the emerging peculiar forms of the subject/object relation to this community – all these are the components which explain the diversification of culture. Therefore, the culture diversity reflects different ways of realization of the human condition, diverse mechanisms, whereby societies produce their historical development. Thus the catalyst of the ethno-cultural diversification resides in the dialectics of social existence which will make up the (*bio*) *physical flap* of the cultural anthropology. This is

a dialectics of heterogeneity which became the law of culture, its mechanism of a large and progressive self-reproduction generating a relevant and visible polar structuring of human beings, a constitutive mechanism of cultures and human civilizations. Other intangible, less explored dimension is the psychological/psychic dimension which should not be neglected, being responsible, according to some researchers, to a *matrix* which predetermines the whole human cultural evolution. A rudimentary nanography shows us that the human being – psychological, social and cultural – is constructed and (re)acts henceforth to the intersection of the diverse interconnections of the numerous influences or ontological plurality: physical, biological and psychic/symbolic (representational). The passage from nature to culture, as C.L. Strauss asserts, is performed by the passage from the real exchange to the symbolic exchange or there is also an *implicit reciprocity* – one of the generative laws at the foundation of societies. Hence, initially, there was a relation and any relation implies a duality of terms seen in a unity, which reports one to another one. The freedom of being and acting in an intercultural manner will beholden to “a movement grace which, the otherness of the difference is lived as the otherness of the relation”. (Labarriere 127)

Another contradictory and epistemological nanographical dimension which causes misunderstandings in the intercultural dialog represents the confusion between concept and symbol. The intentionality is the concept which points to an object. The symbol puts in the communication what is symbolized by virtue of a participation, which makes us aware of the symbolic difference of two objects in relation. The knowledge of culture is the knowledge of the symbolic, which is not a conceptual one. The concept is objective, objectivable. The symbol, instead, is not objectivable beyond the subject for which the symbol is symbol. The concept pretends to be and is intelligible for the reason and thus it has a certain pretension to universality. The symbol is objective only in a subjective way.

3. THE EMERGENCE OF INTERCULTURAL

The culture of every nation represents a mis-en-scene of itself and of others, a kind of expression of its “vital sentiment” (H. Wölfflin), of the freedom and of the “life autoaffection” (M. Henry), which outlines personal, *perceptive*, *cognitive* and *affective* models. Paraphrasing C. Geertz, it could be concluded that the culture (as a social system) is for a community (society), what makes the program for a computer to function, the scales for performing a symphony or as a modest a modest analogy, the recipe for making a cake.

Cultures could be understood as a set of differences which create the system through its global intelligibility and its reproduction capacity. But there are moving sets which exist only due to the relationships between them. A culture needs contacts and exchanges in order to exist, as our body needs oxygen for surviving.

The present intrepid transfer to an intersection/junction of (inter) cultural perception, to a stage of global interdependence resorts to the democratic bases of the civilization and it projects a new *modus vivendi* of the human race – *unity in diversity*, as there is only one human constant – the mankind, observable in the determined cultural universes. Placed in front of the knowledge and acting, interculturality means not only to acknowledge the value of the difference but also to recognize the perpetual exchange and the mutual “contamination”, which is not only an ideological choice, an option among many others, but an anthropological feature of the human civilization. The What culture gives back, the *dia-logos* of cultures should be regarded, not only in the identity and diversity terms, but also in terms of collateral fecundity negotiation of differences, coalition of cultures and resources in order to explore the human nature. From this point of view, in relation to the multiculturalism – *the dream of XXI century* (Taylor), *the headache of XXI century* (Pierre Bourdieu, Loïc Wacquant), *the static, sterile and immutable observation* (Antonio Marazzi) the interculturality represents *an action, a movement and a process* in the intentions of (re) construction: *the human condition* (Strauss), *the transcendence of individual cultures* (Hall), *the planetary empathy*

(Rifkin), *the ethos of the future* (Betancourt), *the cultural integrity/multiple man* (Demorgon), *the unity over us* (Panikkar), *the Society-World/Earth-Homeland* (Morin), *the changing of Reality Level* (Lupasco). It is realized and acts among the Nations-States and/or inside a multiple space where different wills are invited to be respected. The cultural diversity, in its dynamic deployment is intrinsically a conflict, but it is too susceptible to be constructive. In order to realize it, sciences dealing with the human being need a redefinition of entities taking part in the phenomenal triad *man-culture-civilization*, which profiles a polytrophic complementarity of the dynamic interface *real-rational-relational*.

In the cosmopolitan world of 21st century the cultural cohabitation represents a fundamental, essential question. Nowadays, the confrontations between cultures explode in very violent conflicts and the *clash of civilizations* affects the survival and also the humanity. The main question, the great challenge is to know how we will succeed in pacifying the relationships between different cultures, as cultures continue to be identified at the level of their specific cultural structures, profiling a vision of one's own world. There is no common cultural funds related to the same values, to the same model of rationality, if one tries to delimit it, it will get easily to the differences, not saying the antagonisms.

The large concept, without a fixed disciplinary belonging, whose meaning varies according to the programs of research and to the public policies, nowadays, the intercultural knows a kind of revival, without the awareness of the objective sense and its theoretical bases. This difficulty comes from, actually, an uncertain status of the object. The intercultural is not a theory, not a demarche, not a concept endowed with a consensual definition, but, it represents a set of debates in which interior different theoretical presuppositions are crossing with each other.

The interculturality – *young global site on which depends the planet's face* (Marc Bosche³), on which the planet depends have become a field of interest for philosophers for 90 years with the works of F.M. Wimmer, R. Panikkar, R.A. Moll, H. Kimmerle, Marc Bosche, R. Fernet-Betancourt etc. (see Pasqualotto)

4. TO A RESEARCH OF THE NON-CONTRADICTIONARY CONDITION OF CULTURES

Anthropology as a science of man *toto genere* has been centered, until now, on the opposite approaches, following the western thinking (analytical, opposite and compartmentalized): *hominization as a biological evolution; anthropisation as a cultural rupture; humanization as a reflexive rupture* etc.

The main challenge of the present philosophy which confronts the contradictions of Society-world is "a calling to the necessary development of the transdisciplinary knowledge and to the complex thinking able to relink the separated elements. If we satisfy this exigency, then, the thing –which is more profound and mysterious will be invisible for us". (Nicolescu 129)

Raul Fernet-Betancourt (born in 1946), according to his work *Philosophie interculturelle: penser autrement le monde*, 2011, proves to be a convinced practitioner of intercultural dialog and as a powerful defender of a philosophy directed against the occidental ethnocentric universalism and the steamroller of the capitalist globalization. He perceives, with relevance, the question of "social coexistence" in the diversities crossing. He preaches a *interconnectional, contextualistic, pluralistic? philosophy* to establish a polyphony of philosophical logos, decentralizes and contextualizes the pluralism, because it is practiced in many languages, but also because it is a contextual activity. (30) In this programmatic course on what is the intercultural philosophy and what it must be, it should be underlined the presence of the conditional – which is summarized by the precept of abandonment of metaphysical absolutizations, which reduces the cultures complexity to the identity paradigm and replaces it in *the difference* using relational structures dialogs, partition and solidarity of differences.

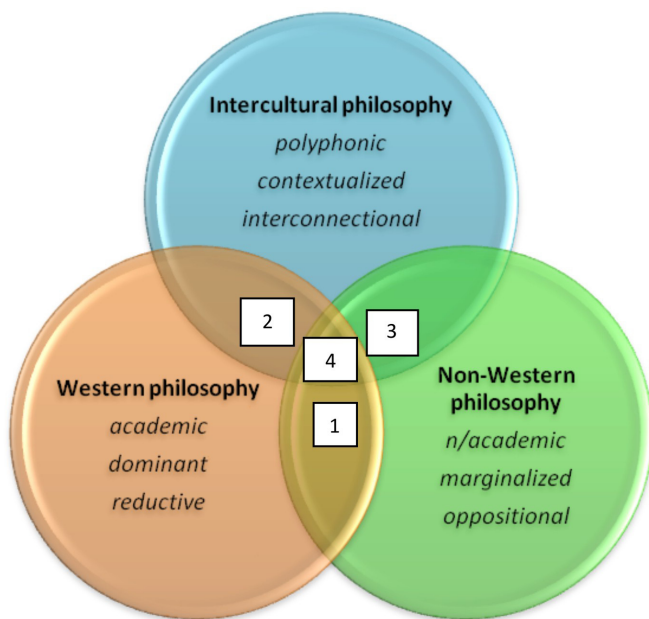
According to the author, the intercultural philosophy aims to giving voice to those which have not taken part ever, starting their own culture, in a dialog with other cultures, to those which were constrained to keep silence by the European-American culture. Fernet-Betancourt

wrote finally about the main objective of intercultural philosophy:

It's about to formulate a theoretical and practical proposal for a new transformation of the philosophy, which should not be represented as a simple task of the philosophy, a purpose by itself, but rather as an initiative aiming for philosophy elevation to the height of real demands of the present context of our globalized world, in order that it should be able to accomplish its critical and liberating function. (177)

Paraphrasing Marx, it could be said that Betancourt invites the philosophers to not only interpret the world but mainly to change it, following some precepts: *a centric, post-euro epistemology, a pluritopic hermeneutics, an ethics of release, a dialogical anthropology.*

Operating a triadic conceptual modeling (similar to Edwards-Venn diagram, to borromean knot, to Christian trinity symbol in his theory (also in the other theories which will follow), it could be obtained the following scheme:

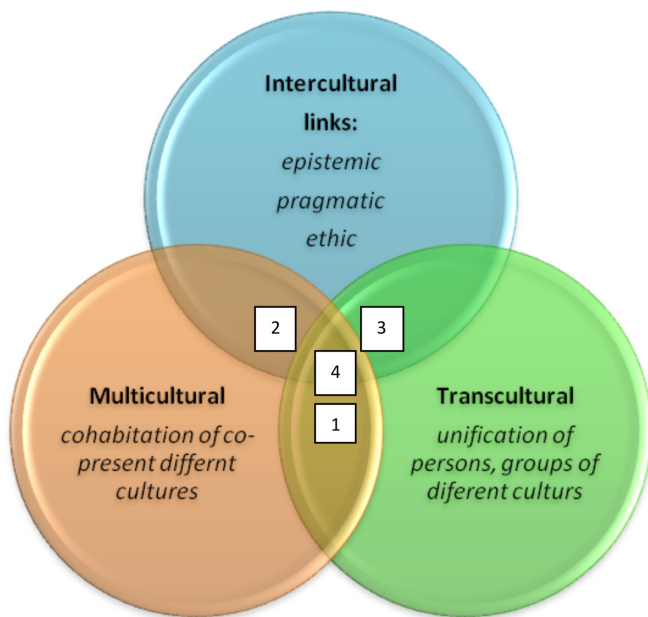


Graph 1: ethos of future by R.F. Betancourt

Zone 1 – contradictory oppositions;
 zone 2,3 – dialogical liberating, constructivist oppositions; zone 4 – procreative of the ethos of the future characterized by: a) polyphony of the philosophical logos, b) pragmatic and contextualistic knowledge, c) interactionism of cultural voices.

According to philosopher and sociologist Jacques Demorgon, the intercultural should be presented as a “connection between cultures”, which determines at the same time the desired or constrained adjustments, the beneficial innovations or the durable clashes and conflicts. The author affirms that the intercultural should be thought as a “source of culture dynamism” which “occurs after acquired cultures”. The philosopher also added, that it is not enough to proclaim that the humanity is powerful through its diversities. The emphasized challenge is that of the realization of a consensus which is not based on a vague concept of the predetermined human essence, but which should be an active result of the dialog and fight. This is also the bet of the culture itself, which shouldn't be afraid to be opened for the updating of (and questioned) its universal character. If for natural sciences *the regulative antagonism* represents the fundamental reference, then, the cultures approach should use an *adaptive antagonism* which connects the contraries, considers Jacques Demorgon. The ternary regulation of *adaptive antagonism* of the opposite and complementary poles – *multicultural, transcultural, intercultural* pursues a *dialogical-implicative* perspective which generates a zone of emergence of *the information-world, of the cultural integrity* and of *the multiple human being (plural)*. This project is realized due to the complex perception of the real using three *associated perspectives* of the thinking: *particularization, generalization, singularization*. Using a “ternary regulation of human exchange”, “adaptive cultural triangulation”, “three imaginings of cultural relations” (Demorgon 17) it could be presented in the following scheme, which is far to be exhaustive, to unveil the complexity of the intercultural in the conception of J. Demorgon.

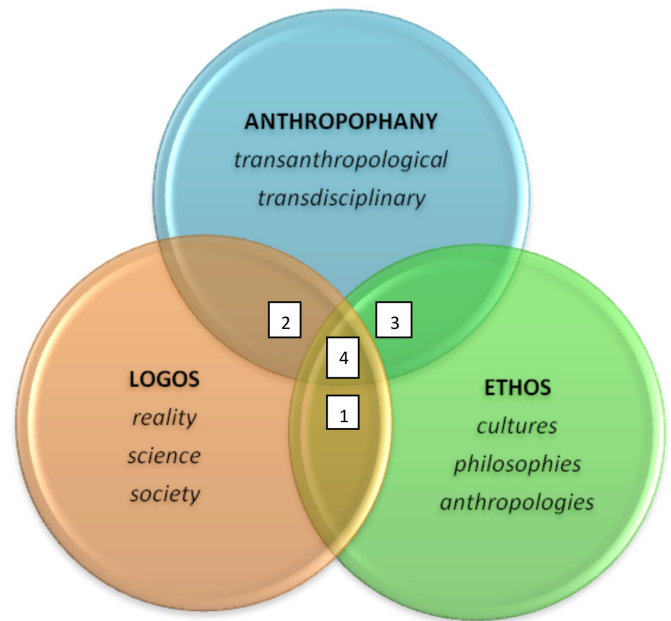
The philosopher and theologian Raimon Pannikar through his work invites us to transcend the modern analytical thinking through the holistic thinking which assumes the differences and is based on the recognition with an indispensable and irreducible character of the cultures plurality: “we cannot live in a compartmentalized world. The other one becomes precisely a trouble, because he intervenes in my life and is irreducible to my point of view.



Graph 2: Dialectics of the cultural adaptive antagonism by J. Demorgon:

1,2,3 – zones of a ternary regulation of the adaptive antagonisms of opposite and complementary poles in a dialogical-implicative; 4 – zone of the emergence of a true human (inter) cultural dynamism: information-world, cultural integrity, multiple(systematic) human being. This transfer should occur due to three antagonist adaptive logics – generalization, particularization, singularization.

If an extreme is to be considered that we are right and the others are wrong, then another extreme is to be considered that all of us are adapted in a kind of global village.” (14) Considered as *the foundation of a possible universal understanding*, the interculturality according to Pannikar signifies neither a cultural relativism (a culture deserves another one) nor a fragmentation of the human nature because there are *human constants*, but there are no *cultural ones*. Their relation is transcendental: the human constant is perceived only in the determined cultural universal. The Panikkar interculturality interprets an epiphanic phenomenology (antropophany) – understanding efforts of the human manifestation using the image of “three eyes”: the eye of flesh (of senses), the eye of mentality (of the intellect), the eye of faith (intuition, pure intellect). According to the operated oppositional conceptual game of the author on the human culturality in his work, it could be illustrated the following triadic model:

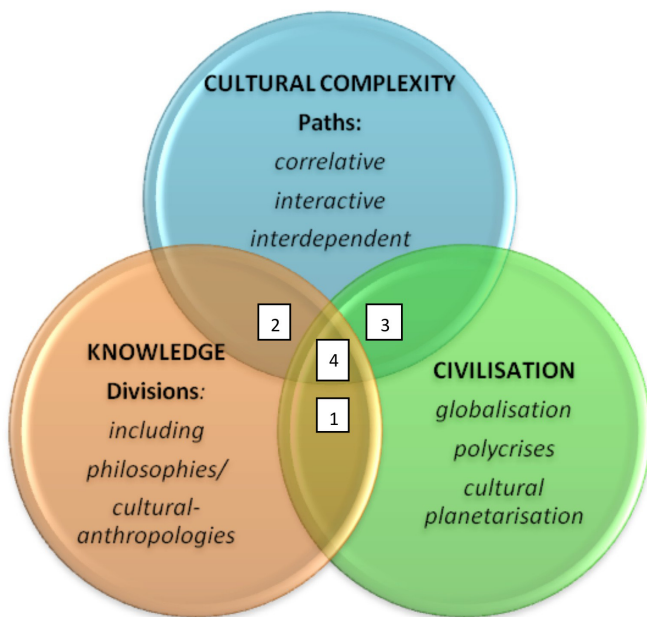


Graph 3: (Inter) cultural antropophany by Raimon Panikkar:

1 – zone of contradictory opposition;
2,3 – zones of antagonism (*gestational dialogue*);
4 – zone of procreative dialogical tension (*a-dualism, dialogical dialogue*), characterized by a consciousness of positive acceptance of the diversity (*nec tecum nec sine te*) and an unity over us.

The founder of the complexity paradigm, Edgar Morin in his last work *La Voie – pour l’avenir de l’Humanité*, 2011, devised in a visionary manner the reforms of 21st century. According to the philosopher, the planetary gigantic crisis and its complex character represents actually the crisis of Humanity which doesn’t succeed to get to the humanity. The reformer paths – affirms the author, are *correlative, interactive, interdependent*. There is no political reform without reform of political thinking which involves a reform of thinking by itself, which implies a reform of education which in its turn implies a political reform. There is no economic and social reform without political reform which implies reform of thinking. There is no reform of life, no ethical reform without the reform of economic and social conditions of living, and there is no social reform, not an economic, without that of life and the ethical one. The work unveils deeply the vital necessity to change the path which is henceforth inseparable from consciousness that the big trouble of humanity is that of the state,

which is often monstrous and miserable in respect of the relations between individuals, groups, peoples. The very ancient question of the amelioration of the relationships between human beings which aroused so many political, economic, social, ethical projects is, henceforth, indissolubly linked to vital question of 2nd century which is that of the new path and of the Metamorphosis. Thus, the paradigmatic complexity of Morin, applied to culturality, could get the following triadic model:



Graph 4: Complexity and (inter) culturality by E. Morin:

- 1 - zone of opposition/contradiction;
- 2, 3 - zones (*infratextures*) of collateral and dialogical fecundation; 4 - zone of the *metamorphosis*, emergence of complex intercultural, characterized by: *a Society-world; a Earth-Homeland* and by a trinity of human nature: *individual-society-species*.

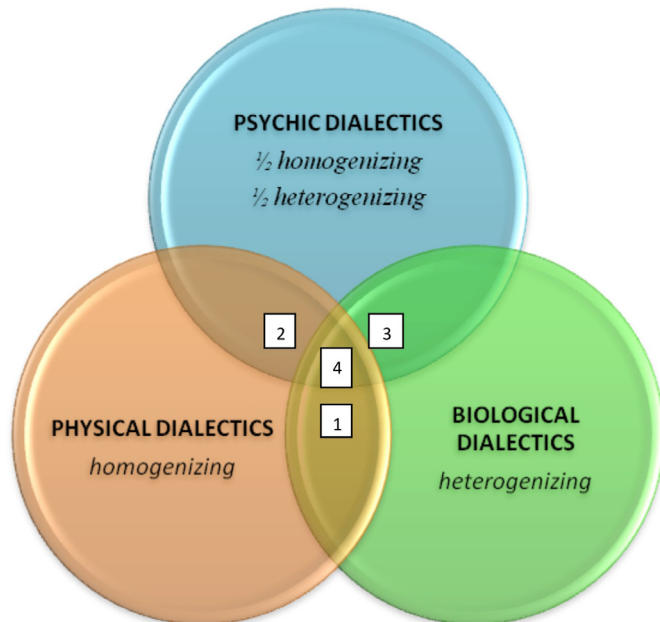
Contributing, in the totality of his work, to the shake of non-contradiction's principle, together with many other scientists as Max Planck, Werner Heisenberg, Wolfgang Pauli etc., Stephan Lupasco formulates the fundamental postulate of a dynamical logic of contradictorium which initiates a type of the complex and open rationality. According to the philosopher, this logic of antagonism is applied to any phenomenon, element or dynamic event and to any logical proposal which expresses it, which is associated structurally and functionally with an

anti-phenomenon or anti-element or logical anti-event, in such a way that the actualization of one of them trains the potentiality of the other one and its non-disappearance. Additionally, Lupasco considers a third case, a third energy-matter-psyhic (with two others: physical and biological) where the antagonist energies are actualized and potentiated simultaneously at half-way and from where there results a state of paroxysmal contradiction (state "T") within the system. According to this trialectic model any physical, biological or psychic event is considered to be a tripartite energetic state. With this trialectic dimension, which postulates the founding and fundamental character of the antagonisms' complementarity, it is released an image of the human being of a three-poled complexity, responsible in the final instance for his constraining cultural condition, owing to the systemogenesis which generates energy by its own nature.

For Stephan Lupasco, the author of the dynamic and contradictory logic, *the culturality is three-poled*, the human being is three-cultural (Lupasco: 1986), he is prey of the mid-places of the contradictory consciousness which explains each other in the third matter - the psychic. The Man is at the same time the maker of the (re) unification of contraries and owes his experience to the open unity, relinking all levels of the reality to an unity which is always subjective and ambivalent, because this is "the third dialectic "T" of two other antagonists and contradictories, which gives orders to man and characterizes him by excellence". (Lupasco: 1979, 63)

Thus for Lupasco the interculturality or, according to others, the transculturality (see Chatué) will be *the fruit of a dynamic interconnection of three cultures (ethic) of the man* (Lupasco: 1986) *which will produce a differential unity, where every term defines itself at its singular level, where the permanence of the differentiation ensures its dynamics by the tension, imposed by this permanence, declaring decreeing the implicit existence of a included tier, more profound and more hidden ensuring precisely the unity of terms which are apparently contrary*. According to Lupasco, the cultural condition of the man becomes the crucible of actualization/potentiality of the dynamics and

antagonists processes of three dialectics (matter-energies) which should generate a change of *Reality Level*, so the following trialectic scheme summarizes it:



Graph 5: Trialectic of emergence of the interculturality by S. Lupasco:

1, 2, 3 – zones of reciprocal dynamic oppositional antagonisms due to the processes: *actualization/potentialism and potentialism/actualization*; 4 – zone of changing the Reality's Level followed by the dynamic logic of the contradiction of three dialectics (matters-energies).

The correlation between logic and ontology, dialectical intuition of the dynamic mechanism of the universe suggested by S. Lupasco in his dynamical logic of contradictory was confirmed (and continues to be confirmed) by the new dialectical spirit (post Hegelian), and also by the dialectical argumentation of the contemporary science – microphysics, biochemistry, neurosciences, cybernetics, theories of systems, integral thinking, synergism etc. His dialectics transcends the speculative traditions of the classical ontology where the concept of Being dominates the reasonable limits, insisting on the construction of a dialectical ontology where the concept of existence would dominate the concept of existence, approached by the rational means. The main point and the strong point of his dialectical ontology is the assertion, confirmed by his entire work, that this is not the matter

which owns a dialectics designed to accomplish the function of the mechanism or the modality of its behavior, but it is a dialectics which created the matter; in a matter being only the systematization's energy which represents the dialectics itself.

5. PROFILES OF (INTER) CULTURAL PARADIGMS:

- **E. Morin** – *co-constructivism*: collaboration between the external world and our mind to build the reality;
- **J. Demorgon** – project (sociologist) of a *cosmopolitan of the civilization*;
- **Raul Fornet-Betancourt** – *eurocentric epistemology; a pluritopical hermeneutics; an ethic of liberation; a dialogical anthropology*;
- **Raimon Panikkar** – *triadic antropophany*: three eyes by which the man gets into contact with the Reality: the eye of flesh (of senses), the eye of mentality (of the intellect), the eye of faith (intuition, pure intellect);
- the paradigm of the trioritic, triadic, three-poled, dynamic contradiction by **Stephan Lupasco**:
 - a) contributes, in the perspective of the reality levels and levels of matter, to the redefinition of the Nature, to the extent to which it contributes to the redefinition of Society, Community, Politics, Religion, Humanism, Science and the whole Culture;
 - b) it is characterized by spatial, dynamic, temporary, ontological non-commutativity;
 - c) it is found and inspires other cognitive paradigms: systematic thinking, integral thinking, transdisciplinarity, synergism etc.;
 - d) it suggests a reasoning based on the incompleteness and give a multi-conditional, multidirectional, multi-factorial, dynamic and operative sense;
 - e) it is not required a solution as many others, nor a omnipotent one, but a tool of conception and orchestration of the world's complexity.

CONCLUSIONS

- Producing an ample criticism of (inter) cultural phenomenon, the social sciences got to the limits of human representation in general, and to the truthfulness of the representations in the culturality, remaining the prisoners of *contradictory, provisory, relative, contingent*, by assuring a new role: to assure a complex, conjunctive and transdisciplinary paradigm, training the additional cognitive methods or unknown/misunderstood methods.
- The human being – psychological, social and cultural – is constructed and (re) acts, henceforth, to the intersection of the diverse interconnections of the numerous influences or ontological plurality: physical, biological and psychic/symbolic.
- The (inter) cultural condition of man is deeply marked by the symbolic exchange which implies an *implicit reciprocity* – one of the generative laws which represents the foundation of societies.
- The knowledge of culture is knowledge of the symbolic; the symbol is not objectivable beyond the subject for which the symbol is a symbol and it is objective subjectively.
- The awareness of the human *interity: individual-society-species* in a *Society-world* is announced as a new determinism of the civilization (ethos of the future) on which the survival of humanity will depend.

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Endnotes

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2. Cf. *Les droits de l'homme et la diversité culturelle*, Résolution 55/91 adoptée par l'Assemblée générale des Nations unies, 81e séance plénière, 4 décembre 2000, et http://www.portal.unesco.org/culture/diversité_culturelle.
3. Cf. <http://www.anthropologie-interculturelle.blogspot.com/>