



Original Contribution

POSTCLASSICAL PARADIGM OF THINKING AND ITS EDUCATIONAL IMPLICATIONS

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ABSTRACT

The paper is a reflection on the post classical paradigm of rationality in its duality from the local and non-local description of the world (the relative physical theory and the quantum field theory), as well as an attempt to see in that light the educational reality whose critical state demands a re-interpretation of major postulates and the apparatus of the categories.

When looking for a way to “sew” these two oppositely different “pictures of the world” one to the other, the author acknowledges the reality of the consciousness, whose states of unity with the invisible layers of life – on the micro level, are defining for the cognitive effects on the macro level of space and time. The educational space of time is being researched on the basis of samples of the postclassical rationality and the European strategies.

The continuum being-consciousness/a continuum of the activity (lifelong learning) is a strategy of explanation for some of the effects and defects of the educational environment. Depending on the type of rationality, different interrelations of the educational subject with the educational environment are defined, respectively – the functioning and the perspectives of the educational process and its co-measurement with the “spirit of the time”.

Key words: postclassical rationality, educational environment, educational space-time continuum/continuum being-consciousness

“No, no, you’re not thinking – you’re just being logical.”

Niels Bohr

INTRODUCTION

Educational environment today focuses the attention of a number of sociocultural institutions on the scale of civilization, in the name of opening of the relatively closed classical school until recently, to its possibly widest global dimensions. But what is educational environment? Avoiding definitions of the sort of various particulars (such as physical

surroundings, work space, resources and materials, standard-based learning...), in broad terms one can say that it’s the world of school or still more – the manifestation, the materialization, the feasibility of the phenomenon Education to physical existence in space-time continuum – globally and locally, ergo – its historical significance (in spite of the ideologeme about “the end of history” of F. Fukuyama), its present aspect (“cover”, “packing”, visibility, perception, including mind perception) in “Postclassical Era”, or – in the so called “Hypermodern Times”. As a matter of fact, the term “Environment” (Educational Environment) is a good marker about the allusion of (again) the birth of the being of existence “status quo” “from the environment” (which man organizes and controls permanently). Again and again birth (or perhaps

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just reproduction) of what: of knowledge, adjustment, skills, competences – such are the standardized expectations of global education, including European education. Competence is the supreme expression of integrative effect (or defect) of educational environment in its development and tends to the required optimum (perfect) application – where – on labor market. It's logical, isn't it? Impressive rationality! And pragmatics, too! However, looking with respect at the heights of modern achievement, we can recognize in the valley – symbolically – the man from our educational environment (see: Ecology, too) Adam and Eve who were expelled from the Garden of Eden (=the Holy Ghost) and had to cultivate their land – only around the Tree of Knowledge (“Europe of Knowledge”!) of good and evil (educational surroundings), because the Tree of Life was prohibited to them. Even if we have become a bit more rational (but not so brilliant as in classic times when erudition and not competence was the quintessence of culture), the ancients were wiser: the School/ the University is Alma Mater (meaning the World Soul or the Holy Ghost), the immaculate conception and birth of her one and only holy son – Logos (unlike the surroundings producing competency in Man who is already ‘an educational product’ – with “surplus value” of knowledge and skills at the exit of the system).

Examining on an empirical level, the road of education in the context of contemporary requirements can be described schematically with the above terms in the following way: the continuous educational process, the good educational practices lay the foundations as initial conditions of the quality on demand and the qualification of the working force undergoing training – the contemporary educational environment, commensurable, to a high degree, with social infrastructure and the technological status of production, as well as with the authoritative, civil-legal, cultural and other policies of democratic society. This indispensable condition or this quality of educational environment – with a high degree of probability as one can presume – enables the man studying all his life, to be up to the requirements of the rapidly changing labor market, on the one hand, and, on the other hand – in an active interaction with the educational environment – to reveal his own potentials and

develop his human and personality structures for a more fulfilling life. This double purpose reflects on the term competency (I know-I can-I do efficiently), whose highest register sounds polyphonically in European educational strategy – “portable competences”. In fact, educational virtuosity is the better face of the effects of life on contemporary mobility and insecurity, fitting in extreme positions: successful people – needless people – extreme positions, which, on macro-social level, are balanced in the “middle class”, so cherished by the person of mass education.

Thus, the educational realia depicted through “entrance” and “exit” in the terminology of educational environment – competences, preceded by a process of active interaction of educational subjects with the environment, is a strategy, policy, a platform for valuables and norms for practice, but at the same time it is a social ideologeme. Actually, strategy, policy, regulative values-norms and ideology suggest for their profound understanding the release from objects of their inherent worlds (“unbewitching the world”) in which they are objects, before the face of the serious philosophic and scientific discourse. Moreover, they articulate educational realia in linear perspective by the simple, but logical thinking (versus architectonic of the thought unified with being), cutting off parallel, co-existing “lines”/dimensions in its real multidimension.

The medium of the “educational environment”: two metaphors.

Metaphor One: In order to facilitate the learning process in the philosophy class and explain to my students the distinction between linear thinking and spatial, multidimensional, architectonic thinking; surprisingly even to myself, I recalled Little Thumb, the character from Charles Perrault's tale, who was throwing little stones behind his back, while his parents, who could no longer take care of him and his siblings, were taking them all to the forest. Following the trail of stones left behind, the children managed to return home. Another tale, however, talks of a similar trail made of breadcrumbs. In this story the birds ate the breadcrumbs - the trail of crumbs disappeared and the main character could not find his way back home. The meaning: following the road

signs of logic/the trail of logical thinking, it is possible to “find your way back home”/ the initial point where you started, but it is also possible not to return. The path to knowledge is either a line (one-dimensionality) or a curve, which meets (or does not meet) itself in the circle (two-dimensionality - a plane): there is no access to a hierarchically higher level of understanding reality. Philosophically, this logical situation was played out at the dawn of antique thought.: Socrates provoked his fellow-citizens to think in pursuit of the truth/ he assisted in the birth of the act of thinking (of the person following him in learning), in its appearance from an invisible dimension and taught how the knowledge that emerged in this act of consciousness could be rendered (later!) in the correct logical form, in order to be verbalized and understood as the world. Whereas the sophists (the first paid philosophy teachers) could simultaneously logically justify two contradictory defense theses of two defendants in a lawsuit with equal success. The potential for knowledge in the latter situation is limited. Using more rigorous contemporary academic terms, we can say that the order (or its alteration) of the symbols (our “stones” or “crumbs”)=information, to the informed in these two cases relying on logic the two outcomes are equally probable, thus the entropy (the chaotization) is maximal = a situation of indeterminacy (maximum indeterminacy). It is necessary to use an epistemic resource from a deeper source than logic in order to change this situation in the direction of reducing entropy with the possibility of making a decision, complete determinacy and respectively - irreversibility (time) of the process (in space).

Metaphor Two: Many of us have heard or read about children that have learned how to bend spoons without touching them. I first came across this paradoxical phenomenon when I watched a documentary about a Buddhist temple on the Discovery Channel. The explanation of this phenomenon given by physicists was as follows: According to the physical laws in our space-time it should not be possible to bend this metal spoon without breaking it (there is a field of mechanics called strength of materials). Nonetheless, the spoons were bending under the gaze of a child who seemed to be deeply concentrated on his task. It turns out that the

concentrated mental energy of the observer warps space-time in the vicinity of the object in such a way that the object follows the curve placing itself in a different way from its starting position. The effect is physical and visible, even though the action is just the “coiling” of the speculation at high speed (“high energies”) around as many points of the spoon as possible. As a matter of fact, unlike the Western painting that was based on the linear perspective (until Picasso, the representatives of cubism and some other twentieth-century artists) the Eastern painting style is focused on the multidimensional “viewing” of the painted image - it changes the perspective in spatially different viewpoints (from above, from below, from the side...): the effect that this produces in the viewer is staggering - it seems like one is viewing the painting from all sides (a parallel: quantum physics has coined the term *Omniobservability*: a sphere = *Omniobservability*). The metaphor symbolizes the discovery of the fourth dimension - an aspect of impressive research into the post-classical philosophic and scientific rationality. We, the people employed in the sphere of academic education, can no longer pretend that nothing radically new has appeared in our models of describing the world (“*Mundos est fabula!*”), including in the world of education. The main postulates, the categorical apparatus of the pedagogical science that is currently undergoing a crisis, are in need of urgent reinterpretation. Perhaps the displacement (“the spectral displacement” of the consciousness) of the attention towards the problems with a view to establishing a theoretical Educational science will increase the chances for a change.

Metaphors in this case are a good way to help one understand the difference between neoclassical/post-classical and classical thought. Because reasoning is in principle unobservable, the metaphor or the symbol are the keys to enlightenment in man’s attempt to interpret them and to reveal the meaning “packaged” in them by the people of the past, who are able to convey to us in this manner the message of their spiritual and mental achievements. But after the revelation (assuming we experience one) - this flash of our consciousness, what follows is the most difficult part - transforming the instantaneously attained meaning whose source

is unknown into scientific abstraction - constructs that allow us to understand the world in a different way. Especially in times like the one we are living in - a borderline situation at the crossroads between paradigmatically different scientific worlds. In fact, this is what knowledge does in today's world - new profound revelations or spiritual intuitions ("a black box") can be processed in accord with the laws of the realized thought, from which issues forth intelligibility in the Light of the Logos. Because only reasoning can process, fathom and "bring" order to the "screen" of our consciousness - the observer of the "accident of the world" (M. Merleau-Ponty). Understanding the correlativity of the consciousness, the human subjectivity and the world has its contemporary conceptualization, which is different from the preceding epistemic "images"- experiences, even though "as if strung-up on a silver cord the states of consciousness" (an Eastern metaphor) transfer the energy of the spiritual mind throughout history. For the ancients, the world was a continuation of man, accessible in its symbolic meaning, respectively the "mystery of being" was seen in the duality conscious (symbolic - sun deities, heroes and mythical creatures) - unconscious (demonic sublunar or underworld deities and creatures). Next came the times of religious power, for which God (Gods) IS Absolute Reality, while man and the world, or the world of the earthly man is the plane of His manifestation in the most tangible material environment that he has merged with. The Modern Era of European civilization or the classical era, completely separated man from the world, postulating the radical difference between these two entities in the opposition subject-object - an ontological and gnoseological premise for the instrumental and utilitarian attitude towards the surrounding environment. The call "Back to nature!" (J. J. Rousseau), despite being a utopia still proved to be prophetic regarding the future crises and catastrophic effects of the civilization of the "Modern Times" that arrived later in history. The post-classical period is marked by the complete secularization of reality: in the second half of the nineteenth century Nietzsche synthesizes this idea in his famous phrase: "God is dead!", and at the beginning of the twentieth century O. Spengler wrote the book "The Decline of the West". The twentieth century,

however, realized in some global sense, the profound, primal human urge for the existence of being - "A return to the self"(still the familiar "know yourself" of antique philosophy - one of the hallmarks of the dawn of European civilization). Because today we are aware - "we have been wounded in being" (M. Heidegger). The philosophic and scientific knowledge of the twentieth century strengthens a tendency that crosses the rubicons of yesteryear and unites incompatible to the classical thought realia- the phenomenological tradition and the structuralist tradition. Phenomenology creates a description of the world, inserting (inserted observation!) in it the phenomenon of consciousness. (E. Schrödinger includes in one of his formulae of quantum physics the psi function). A new concept was established - Observer - which synthetically expresses the regularities of quantum interactions and of their explorer/discoverer, a unity of action which in another world - the world of space-time, will be realized as the opposition subject-object. ("observation changes the observed.", "the observer is the observed."). The Brussels school in quantum physics developed a category as powerful as that of the Observer - the Accomplice as an interpretation of the same order of the observation of the world of quantum reality and of its macro effects in the visible physical world (the instrumental value of the accomplice, transferred into the social (macro) spheres of today, including in the educational practice is definitely not coincidental: it has a genetic connection with the code for describing the world at the micro level).

The new situation with knowledge directly corresponds to education and especially to higher education, where it is "at home", in its own environment of generation, dissemination and application. ("knowledge is "produced" from knowledge.") The last part -the application- has to be understood not just literally but above all in a paradigmatic sense. Today's Europe has common roots of culture and civilization, common and intertwined historical "lines", kinships of spirit and mind. But there are also differences, which are not simply a mark of the cultural diversity of the continent, but in some cases an expression of paradigmatically different types of rationality or ways of thinking. It is true that many divides are seemingly easy to

overcome in the global society of today. Nonetheless, the educational traditions as a cultural integrity (education as a quintessence of culture) of the human communities genetically bring mentality and sensitivity bearing the mark of the past - that is until man dares with the factual nature of his realized thought to define himself through the future, which brings the new world on the wings of reason. In that regard, I am going to note only three interconnected cultural difference in the European East and West: **1.** The Christian East and West have been marked by two contrasting paths to God known as apophatic (negative) and cataphatic (positive). The apophatic way of searching for God is directed “inwards”, it denounces all that is earthly in the state of prayer of the God-seeking soul (it is not this..., it is not that...), until the world “comes to a halt”, and in the tranquility of peace, the soul ascending to God “is deified” (theosis): God is not something to be understood, God and man are a unity and they exist inseparably. The spiritual tradition of the so-called Mystic Christianity (Orthodox Christianity) today can hardly be regarded even as a mental attempt at self-knowledge. The cataphatic path to God allows man to come to know God through His marvelous creations. If they are so marvelous, how Great must God be! Turning man’s attention towards the world (the creation) and the study of nature proved conducive to the genesis of the industrial and technological revolutions. **2.** For a variety of historical reasons, there is a difference in the range of the spectrum of culture. The Eastern European cultures, which use the alphabet created by the Holy brothers Saints Cyril Philosopher and Methodius and share an Orthodox Christian faith, have developed cultures with a pronounced focus on the humanities. The Western cultures integrate to a much greater extent the technology and the humanities. Some researchers claim that cultures focused on the humanities cannot co-exist with cultures that have developed a wider array of cultural practices. **3.** The educational traditions of the East and the West are different in respect of their absorption of the categorial order and exemplars of thought and skill (techne) coded in the Ancient Greek Antiquity. The East has been characterized by a more intermittent schooling tradition through the ages, while the West has developed a stronger connection with the

“fundamentals” and with the paradigmatic breakthroughs. The Eastern school educates with a focus on the humanities and in more encyclopedic terms, while the Western one, with its trivium-quadrivium structure prepares the “man of culture” - “man of science”, i.e, the complete man. It is an important fact that the university appeared at a later stage in the history of the East (in Bulgaria often the high personal achievements in the “eruption of spirit” have historically occurred despite the educational system). And addressing in advance some of the issues that are the topic of reflection later in this work, I will allow myself (being aware that this is a precarious step) to describe the difference in another way, using two metaphors: Western education structures the learning process on the basis of the so-called geometric bodies of Pythagoras and/or Plato (“The Geometric Universe”) - as the Logos is Word, but also Number. The Eastern education, as a part of the educational context of European civilization, is charged with a certain “displacement” toward vitality (sporadically erupting in the high artistic value of personal achievements). The Logos is also a Word and a Number, but in the Balkans, where the ancient memory of the singer Orpheus is cherished and preserved (“The Song of Orpheus”, of this great spiritual teacher is comparable to the “Dance of Shiva” in Hinduism, with its understanding of the life of the Cosmos as energy) - here the Logos is a Verb/Speech (harmonic vibrations that lovingly bring order to the world), or “Voice, Spirit and Word”. Deep beneath the foundations of European civilization, left from the dawn of mankind, lies a “Vibrational Universe” from which originate vitality, sensitivity, the ability for spiritual exaltation and inspiration, the essayistic expression and other similar abilities that do not fit into today’s international standards of global education. However, the time for an energy-based interpretation of cosmic life is approaching.

The postclassical scientific discourse

Macro and Micro are two cardinal different levels of research into the post-classical rationality, genetically linked to the achievements of modern physics, but extending their epistemic potential over the general philosophic and scientific knowledge in the twentieth and twenty-first centuries. As markers

of the dual nature (like the two-faced Janus in Roman mythology) of the physical reality I am going to use two famous quotes that synthesize differently the essence of the two physical descriptions in the contemporary scientific rationality through the relation between regularity and randomness: “God does not play dice” (A. Einstein) and “So, does God plays dice? Of course. But He also follows the rules of play.” (1)

The first phrase is an emblem of the indeterministic (probabilistic) and local description of reality, i.e. the events and processes in the world can be described using geometric coordinates - a characteristic of the space-time continuum in which they are placed, but the local description itself (the local models) poses a limit to the accuracy of the measurements: such a world is relativistic - it is characterized by a relativity of the interactions described in local spatial parameters and irreversibility (arrow) of time. The “beginning” of the “Creation of the world”, or the original conditions of the interaction of matter - for the observer, (pre) determine singularly the path of evolution, i.e. in the same conditions, similar consequences are to be expected.

The second phrase is emblematic of the description of the physical reality with the categories of determinism and non-locality, of the reversible processes - infinite possibilities for instantaneous epistemic synthesis in the seeking consciousness of the observer (involved in the world, for which he himself, as a part of the world constructs a mental “image of the world”), beyond the boundaries of space-time - under the mark of eternity, beyond the quantum dualism (quantum object, understood simultaneously as wave and particle) and the relativity. The “beginning” is a random event (with zero value of the probability of the manifestation of fluctuation (micro) at the macro level, but still regarded as probabilistic and in this sense - randomness= specific causality).

But how can these two physical descriptions of the world be “sewn together” in order to create a unified perspective of the scientific thought of space and the world of man? The duality local - non-local, an expression of the non-classical/postclassical paradigm of rational

conceptions in physics that emerged in the twentieth century on the basis of the relativistic and quantum theories, cannot be overcome through its own constructs. Beyond the quantum-relativistic incompatibility, however, in a new paradigm a major breakthrough has been achieved in the form of a unified theory that combines the two descriptions of the world - the theory of the torsion field proposed by G. Shipov and A. Akimov. The idea first came from Einstein, who construed for his General theory of relativity the physical vacuum as empty four-dimensional space-time - a continuum with geometric properties, while E. Kartan further developed the idea with his hypothesis about the existence of a fundamental torsion field - from torsion - warping of space-time under the influence of the spin characteristics of the subatomic particles, rotating around their own axes. The primal torsion is described by the Russian scientists as fluctuations, an excited state of the physical vacuum (in an unexcited state the vacuum is in principle unobservable), which can carry information through its component particles - the phitons (particle-antiparticle pairs with opposite spin values, joined together) instantaneously across the entire vacuum space (action at a distance). This process in which massless subatomic particles transmit only information, releases vacuum forces that significantly surpass those of the known physical interactions. The primal torsion field was called by its discoverers the “universal field of consciousness”, a name that implies the inclusion of consciousness into the realm of physical reality. Being the finest field matter (the newly discovered fifth - though actually first form of matter - after the gravitation, the electromagnetic field, the field of the strong and the field of the weak nuclear interactions, the “universal field of consciousness” has been described as “primal”. Its postulation claims to unify as proto-synthesis the known four types of physical fields and thus the theory of the primal torsion field plays the role of the unification of physical reality that has been sought for almost a century. This ether (all-pervasiveness) of consciousness or rather - ether-consciousness (a unity!) is the force that, by transferring information/order and life to the manifest world, connects the quantum world with the macro world in space-time (macro effect of the fluctuations at the micro level).

The postclassical philosophic discourse

The phenomenological philosophic tradition from the beginning of the twentieth century is focused on the phenomenon of “appearing knowledge”, giving a non-classical answer to the question about how knowledge is possible in general and how the world is possible in the perception and the apperception. At the beginning of the century, E. Husserl formulated three procedures as necessary conditions for the appearance of new knowledge on the “screen” of consciousness in the category “reduction of the objectifications”:

reduction/nullification/suspension (temporary) of the world, the psyche and the transcendence. The meaning of this hidden movement “from the outside inward” is the de-objectification of the consciousness from the objects (entities) which it has followed and has merged with (objectified consciousness) to a state of indistinguishability/“merging together” (what part of the realization comes from the object and what part is derived from the observing consciousness, inspired by the aspirations, desires, interests of the subjectivity, is impossible to understand without the reflexive power of the thought to reconstruct objectified and therefore “shadowy” phenomena/appearances, that limit the quest for truth). The ideal of phenomenology is the “pure consciousness” or the “beginning of the world/worlds” again and again at the “point” of being and in touch with the primal chaos.

The duality which philosophical reasoning always espouses: visible-invisible or existence - being, in the phenomenological discourse seeks a common perspective of the description of the phenomena in the field of the invariable connection between consciousness, subjectivity and the world. Differentiating itself from the classical rationality, which removes the subject from the world, the exploration of reality in its phenomenality requires reinterpretation of the premises of thinking and of the categorial instrumentarium in order to devise a language that would be capable of articulating with philosophic rigor the invisible layers of the existence of knowledge in their role as fine energies of the consciousness - a specific type of phenomenal matter. M. Merleau-Ponty accepts the existence of the “phenomenal body” - a construct for fixing the perceiving subjectivity: we talk about a specific form of “corporeality”,

about the “matter” of the consciousness or about its structuration. For M. Merleau-Ponty the phenomenal body is a specific type of “existence of the third kind” (spirit-body=a unity! i.e. the third kind) different from the existence of objects and from the idea that some philosophers hold of consciousness as a type of “pure spirit”, hovering outside space-time (2). The phenomenal body has its own existential space-time and thus it is a fundamental structure of the subjectivity. In this sense, the empirical human beings can, metaphorically speaking, “enter”, “leave”, “fall into” or “not fall into” this body, structuring their own states of consciousness=their own understanding of the world (this idea is similar to the Christian “Corpus Christi” or the Logos Body, in which all become One, i.e. all human beings in their essence are manifestations of Reason - thinking beings).

According to the terminology of M. Mamardashvili the basic unit of the continuum of free action - the continuum existence - consciousness, is called a super-individual. The super-individuals as invisible structurations of the existence of the conscious effort consist of both existence and consciousness, which makes them something different, a third entity - a merging!, i.e. “living third entities”. “On one side we have the forms-essences, and on the other - the bodies of understanding; combined together - individuals (monads), more accurately - super-individuals (as far as the reproduction of the activity is concerned, the connections are differently placed and the abstractions are different.) A manifestation of their life is our reason, our thoughts. i. e. our knowledge of something is the epistemic effect of their action, their life-producing effect. This effect is also the human knowledge as a state; they themselves live a cosmic life, life in a sphere (with which only the real psychic powers of the subjects form a complex structural unity); i.e. they produce this effect in the subject, and the goal of history is the reconstruction and exploration of their natural life (...).” (3)

This is knowledge and free action in the environment of being not in the object sense (which “comes afterwards“), but in the sense of event, in the sense of generating the act of knowledge, or the existential premises of man

and his world - premises, which have not been pre-stated, but are created in a combined stroke of being and mental effort - together, merged. Beyond, on the side of the invisible living body-formed being (an existentially manifested mental form + a body of understanding - living third entity/being) we talk about a process, about a change, about free action in a specific type of space-time (the fourth dimension or the fourth state of consciousness), about a deviation from the physical space-time or about the transnatural, transversal, transcending movement that synthesizes space-form and its spatial manifestation (body). The manifested form of this change, or of the invisible presence of the understanding entity in the world, is the world itself, which reveals itself to this entity "on this side" as a spectacle, an accident of the world. The invisible realization (or lack thereof) of the understanding entity in the environment of being is also the discerning capability (or incapability) of knowing and understanding the world.

The super-individuals or the "living third entities" - "the living beings", which invisibly inhabit the world and with which we connect (or not) our cognitive efforts or psychic energy in another dimension (the fourth dimension), are structurations of being merged with consciousness, which with their very presence are gnoseogenic, i.e. they cause epistemic acts, And in that sense they are an ontological foundation (on the other side) for the gnoseological possibilities of what can be perceived (on this side) in the spatiotemporal slice of reality, the premises of the possible world. They are not conscious, in the sense that they do not depend on and are not controlled by consciousness and the will of the empirical human beings. On the contrary! Through them we realize ourselves and fulfill ourselves as human beings: in order to have a world before ourselves, it is necessary to have our own movement as an act of transcending, development (a condition of the world), free change in the environment of being, creation of our own image in being = individualization, realization of the event of our own act of knowledge and understanding - creator and cause of the world, i.e. a synthesis of space-time (and in that also a transition to another dimension) as localization of being, in which the spatiotemporal network (conditions) of the world

will appear ("The world is what I can understand!"). In this sense, the non-conscious structures - "super-individuals" or "living third entities/beings" are also the most conscious ones: they fulfill the synthesis of time and spread it (space) through the energy of reason. In this special chronos and topos reside (life in consciousness) these entities, which M. Mamardashvili also describes with another term - "products that are also producing" - producing, because as a form epistemic act they produce, generate a world that can be understood, and simultaneously "products" because these living "beings" themselves are dynamic field structures, coincidences of being and consciousness, syntheses, collapses, flashes of consciousness: they are the existential products of generations on this side - on the side of the world in space and time, and also on the other side - in the existence of perpetual being - a dynamic eternity - neither birth, nor death, but perpetual life in the other-dimensionality. Such is the dual nature (the ontology of the "two-faced Janus") that lives in perpetuity (another slice of time, where the temporal "arrow" of past, present and future does not exist), or the non-locality of consciousness, but also "looks" at the temporal manifestation of eternity in the world - local spatiotemporal crystallizations of consciousness - the manifest world.

The postclassical rationality: samples and educational implications

Non-locally: Beyond the physically tangible reality, there exists another one - the quantum reality- that of the fine energies, which is in principle unobservable and where the motions are chaotic and instantaneously all-pervasive. At a certain deeper lever, we are also part of it, but we are not aware of that in the sense of rational perception. Therefore, we lack the vocabulary to express and describe it. Still, we are trying to construct a language, which will allow us to take "this reality into account", i.e. take into consideration its contribution - perhaps an essential one - to the life of the conscious as a cosmic and human phenomenon. This is the environment of being: the invisible foundation of everything that is manifested/existing and of the proto-act of consciousness (non-conscious in its manifestation as reasoning, but also defined by transcendental philosophy as the "most conscious thing" in the sense of its existence as

the manifested “other aspect” of the same being. Being-consciousness (the dual unity!) I believe that it is this duality of existence (being-consciousness) as its attempt at self-knowledge, that the ancients expressed in the symbolism of the Mother Goddess (The Soul of the World) giving birth to Her Divine Son - Logos, “conceived immaculately” by the Spirit, beyond any manifest being. The Son however is also the Husband of His mother. The paradoxicality of the knowledge - product of ancient wisdom, that is packaged in this symbol is the co-relativity of quantum reality in general and in particular - of the discovery of the carriers of information - the photons- the dual particles of the torsion field - two massless and uncharged particles merged into one, differentiated only by their different spin characteristics of rotation around their axes in opposite directions. Using postclassical terminology, we can talk about individuals and super-individuals (individualization as a “body-formed living being” or about the living being as a proto-manifestation of its form/essence in the body of understanding, i.e. in the phenomenal, ethereal matter of consciousness). The super-individuals as super-conscious beings are “mirrors” of existence - ontological tautologies or “the same being” on the “register” of consciousness. “Quantum” being - ‘quantum’ consciousness. Or a “dark beam of existence” = (Absolute light in the sense of “everything in everything”) + the flickering beam of consciousness - twisted (torsion) in a bi-plet (actually a triplet, if we include in the description the symbol of God, who comes before all existence, but is omnipresent in it).

In the context of the principle of complementarity, it has to be noted that we can describe the invisible reality either by articulating it in the category of the super-individuals - acts (quanta) of consciousness, but then the Divine interminable emanations in the being-consciousness and in the “world appearing before and after” will remain indeterminate (we will be unable to say anything with certainty regarding them); or by focusing on the “beam of consciousness”, in its permanently streaming light (spirit of light), we will not be able to say anything with certainty regarding individual acts of consciousness, regarding their supercharging - the cumulative effect. The two modes of consciousness, and not of description, which are

today incompatible as scientific reality are somehow compatible in the life of the empirical human beings, if the human beings have succeeded in meeting the super-individuals that bring knowledge in the realm of the unseen. The ancient sages knew about this “secret of being“, expressing it symbolically (which is the only possible way) in phrases like “knowledge-feeling“ in the East, and “to live with a mind in your heart“/ “marriage of heaven and earth” in the West. Because today’s super-individuality of the act of thinking and of the state of thinking of the consciousness is another symbol of the mind, and the “beam of consciousness” - a symbol of heart/spirit, of unconditional love. This duality of the two symbols was laid at the foundation of European civilization by the Ancient Greeks through the hardest labor of them all - “the fruition of the man in me” (M. Mamardashvili) in the word philo-sophy - love-wisdom (spirit/heart - reason).

Locally

An attempt to establish four-dimensional educational space-time, or a continuum of the educational activity/lifelong learning, based on the prototypes:

The four-dimensional spatiotemporal continuum with geometric properties developed by A. Einstein: By developing the idea of the four-dimensional spatiotemporal continuum, A. Einstein hoped to describe matter as a form of manifestation of the empty curved space. The empty space, according to the Theory of relativity is Euclidean - flat (where matter is present, space is curved, i.e. non-Euclidean). His disciple J. Wheeler wrote the following regarding the geometrodynamics of A. Einstein: “The geometry of space-time is not just an arena, where the battles between matter and energy take place. Geometry itself participates in this battle. Geometry predetermines the laws of motion of matter, while matter causes space to curve.” Superspace - this is a multiformity where each element represents three-geometry (three-dimensional geometry). “Time (...) means no less and no more than the localization of the three-geometries in the four-geometry. In that sense three-geometry can be construed as a carrier of temporal information.“ (4)

This rational model of three-dimensional local geometries with different values (dimensions),

placed in the fourth one (time is the relation between the different three-geometries) is a way of ascribing a fixed localization to each point and to the interrelations between the different points - each of which is a distinct event - a relative character. In such a world, it is the interactions between the events that are important, not some absolute, constant characteristics.

Also, time is irreversible and the elemental particle is space itself (a segment) and the goal is to determine a regular relationship between the space particles and the geometry (topology). In this conceptual spatiotemporal network the accident of the world can be observed.

The four-dimensional continuum of the activity developed by M. Mamardashvili: the non-classical model in the philosophy of M. Mamardashvili fulfills the same type of spatiotemporal rationality constructing what he named "Hyperspace". Postulated geometry: "The Euclidian (abstract) space of the three mutually adjacent dimensions means that the expressions used to describe it "must 1. have a physical sense, 2. correspond to something in the subjectivity, in the apparatus of reflection and its possibilities (models, observations, etc.), 3. realize some meaning from the ideal world. Therefore, the points of our abstract plane are three-dimensional states ("quantities")." (5) The temporal coordinate/dimension is the parallel of the fact that three-geometry (rationalization) is mentally constructed, i.e. it is a construct of the mind in its living dynamism and motion. The geometry constructed in this way determines its point of intersection (=events, which will have physical dimensions in observation) through the physical space-time. Because, as unanimously stated by those who research this new way of describing the world, the metric and the physical space-time are inseparable. The metric in the relative world affects the way that we perceive the world, how we evaluate events - a combination of our measuring, value-neutral consciousness and the "physical plausibility" of that which is measured or evaluated.

And now let's see what space is built for education/higher education in the context of the documents of the Bologna Process. It is not difficult to outline two basic dimensions of the

so called "European Space for Higher Education"/"European Research Space": 1. Structural (Bachelor's, Master's and Doctorate educational-qualification degrees) and 2. Social, objectivized through the standardized procedures for educational process quality (Bologna Process, Berlin, 2003). This plane - the two-dimensional educational space - is the rational framework for implementing educational policies, constructed by European bureaucracy. The platform, constructed from the so called in management "professional (academic) bureaucracy" is more different. Here are two examples: 1. Curriculum 2. Standard 3. Assessment; 1. Education 2. Innovations 3. Science.

The triads - three dimensions, unlike the first two-dimensional example, at first sight suit the requirements of the postclassical patterns of building of the abstract Euclid's space in the points of which the acts of consciousness can touch/position - described as the outer sphere - from its local register, so that the two "wings" of the described construction (visible-invisible or far-near), crossing the physical space in a number of "points of account" (A. Einstein) can be deciphered by this consciousness (local register), but already in a mode of observation of the world appearing against him as (measurable, assessed) events. Time or the fourth coordinate to the three dimensional vectors, as stated above, is an expression of the relations between the two modes of operation of consciousness (not locally-locally), which in the above described pattern are "stitched" to each other in the educational activity as continuum continuous study/long life study.

The two-dimensional educational space, built through the vectors educational-qualification structure and quality of education in the context of its social environment (labor market) is a plane, a surface with a simple macro-construction by which one can judge about the invisible macro-states of consciousness, which had brought to light this plane of language expression, by the laws of logic, of educational phenomena or one can also judge about the "permitting capability" of two-dimensional plane for the expected law-governed effects of the process of education. The coordinate educational-qualification structure is

representative for the subjectivity laid in this space pattern, respectively – for the degrees of training the subject factor and its types, “produced” by the system, as well as for their “user value” for social infrastructure. Coordinate social reliability of educational product – quality education, fixes the materialization of the process of education or its bringing/fulfilling to physics in labor market environment. Quality education is the “converted form” (K. Marx) of social expectations and labor demands in which, through inversion, this which comes after, after a relatively completed cycle of education (competence for qualified labor), has been laid before, in the beginning, as a rational strategy of values and a landmark of each study. The converted forms today are in the field of vision and arsenal of scientific knowledge. Their specific feature, however, is the necessity of releasing the consciousness from objects (it has assimilated to the objects), (for instance conscientious study – to the subject of future profession and its rank of values in society – a mixture ‘consciousness-subject of consciousness’) in order to watch empirical realities on its “screen”. The scientific analysis must “split” (M. Mamardashvili) consciousness from subjectivity, returning its freedom of self-realization beyond – in the environment of the being, so that consciousness (not mixed “pure consciousness” in phenomenology) can run its independent mental course – by the laws of free thought. In this sense we must say that social coordinate of two-dimensional educational space is, in fact an empirically inseparable mixture of physical meaning/practical reason and idea (ideas). The idea is a concept of mental impression of consciousness (thinking works with ideas) and as such it must be set free from the limits of its earthly implications in the constructed abstract space. Otherwise, even if the glimpses of consciousness happen in the environment of the being they – the symbol of the sphere, cannot “be positioned” in the plane. But this is exactly what happens in the above analyzed case. Something from the world of ideas (the ideas of creative, research study, of high professional and personal achievements, even the idea of man in education – “The maximum man” (N. Kuzanski), “The possible man” (Mamardashvili) is stuck to the earthly, physical dimension in the constructive abstract plane and, in this way the perspective in which

the world is articulated is the only linear. Linear thinking is an effect of the specific geometry of two-dimensional space.

Abstract three-dimensional educational space, indicated above in the dimensions “curriculum – standard – assessment” and “education – innovation – science” offers quite different opportunities. The dimension “standard” (rationalization of ideas=spirit) of modern life which provide a particular aspect of education, as well as the dimension “innovations”, in both examples lead to the world of ideas, “bringing” them from the “heavenly world” down the foundations, respectively – to the appearing world towards them into which the probability for this world to be another, a changed one is built-up. And what can we presume for the unobservable mode of consciousness on a micro-level? The tendencies in the two- and three-dimensional educational spaces shall be radically different. When an educational discourse (text or speech) flows as a narrative in a linear direction, one can maintain, with very high probability, that the think-states (the state of being-consciousness) of the speaking or writing “man of knowledge” have not come true – man is not realized in its highest potential – the thinking mind. In terms of physical science it sounds like this: “In a linear system the optimum path is still related to the monotonous growth of the selective value” (6). For instance, with the value of logical definition of scientific objects by means of gender (generic notion) and type (aspectual notion) as an ideal of scientific rationality in the process of education. In non-linear modes of thinking this value is pointless. And something more important about the studying: Linear thinking does not generate anything more different than the one laid in the preconditions: innovations cannot be expected (even if creative fire here and there lights – no distinguishing capability has been developed to acknowledge it as “new”). We have already mentioned that in the second (conventionally called “second”) coordinate of our two-dimensional space social/market infrastructure the process of education is objectified and legitimized into a converted form as “quality education, haven’t we? I. e. the social/market product (working force) in demand has been determined on the basis of this dependence ‘at the beginning’ of the process of education and in

this way, the conditions in the beginning determine „the exit”, as physicists would say, of the process (nothing accidental, even „accidental events with high probability of accomplishment” – a source of the new, as Physics claims today, on the contrary – the expectations the types of specialists “at the exit” – bachelors, masters and doctors to be what “has already been ordered” to the system of education. And why business is more and more discontented with higher school? A wise man (I don’t remember who) said: Humanity has learnt to count only up to two. I think this is still valid for the dimensions of thinking. In particular: for the people in the sphere of education from the cultures, joining to the European space of higher education. That’s why introduction of standardized education is “running upon the rocks” for bringing the various educational environments closer. The standard is an idea brought to Logos, to the law of processuality. Without a standard the process of education shrinks its space to a subject-objective logical space: the subject “copies” the matter of the curriculum and this material interaction is representative for study as a whole. The Copy-Paste phenomenon is “the children’s disease” of the zombie human beings – particularly in academic environment. The high academic lath has been removed so low that today no “pole-jump” is needed to get to the desired diploma – today one can easily pass under the lath.

Is there anything solid in educational processes today on which to state our grounds with the clear vision where we are heading for in the so called “permanent reform” and with the claim for “holistic development” of the human being (7). There is no such subjectivity or objectivity, Philosophy says: man is a self-basic creature, self-being - self-organizing, self-reproducing and self-developing being in its entire register spirit-soul-body, in other words, an autonomous or free being. There is no such subjectivity – a visible basis, but yet there is such self-basis – the deepest and at the same time the highest dimension of man – Consciousness/Mind, or the Spiritual Mind (not the ego) – our Divine, Heavenly nature, creating invisibly the world of man in the environment. The being-Consciousness – everything is conceived and given birth from it, it is the Creator of the world/the worlds and our ego, it is our inner

teacher and healer, it is the Destroyer of “old water-skins” (The Bible) when the young wine of life leaves, it is the only “living” screen of the “appearing knowledge” in the creative search of the man of study.

Let us now discuss the situation with the three-dimensional space of consciousness/assessment - standard - educational program (academic discipline, scientific discourse) - this trinity is our “roadmap” (*K. Walbert*) of academic life. If we accept the perspective of “Standard” as a priority (the situation from the recent past with non-standard education eliminated this dimension), the effect that this has on academic life is determinism. Something similar is happening today, as a result of the external for us, but otherwise typical of the European educational environment, stream: we are being pressed hard by the ever-growing wave of legislation, rules, statutes, standards, certificates...with the threat that this “exponential curve” might “deprive of oxygen” our autonomous by definition, free “breathing”. Because it arrives in the form of external determination - designed and developed in a different cultural environment with its own specific strategies and models of thinking, a rational effect of the self-organization and development of the European systems of education, ergo - it is foreign/different from our prior experience.

The dimension “Educational program” (academic discipline/scientific discourse) if chosen as a priority is very likely to lead to dogmatism. As a matter of fact, in some sense we have never completely abandoned this path: the subject knowledge (prepared in advance) is still a very powerful tendency as a model of learning, with regard to the structure of the education process and of its primary structural unit - the academic lecture. Furthermore, we also have the lasting impact of the way the humanities are taught in primary and secondary education, where they are still regarded as “narrative subjects” (we narrate, while in the West they interpret and search for several possible solutions to problems presented in class, and following a debate - a possible consensus of opposing views), and this clearly illustrates the situation. Establishing the connection with the different approach or point of view remains a

problem for us, but it is exactly the opposing view and the search for arguments and counterarguments that can make our own pursuits of knowledge and understanding fruitful. The educational program in the academic disciplines of the Faculties of Education is simply a filter, through which passes knowledge from a variety of different fields and different branches of the tree of scientific knowledge, in such a way as to stimulate the consciousness, to provoke it to shine, especially in the humanities with their corresponding specific intellectual and artistic instrumentarium. In that sense, probability is also included here as a special type of causality - the probability of provocation, of encountering a teacher, a scientist, a writer, a text.

If we view education from the perspective of consciousness/evaluation, this would incorporate the supreme meaning of learning today through a network of terms: reflection - self-reflection, assessment - self-assessment, the projectivity of human existence, know how, free choice, competencies, transferable competencies - all of these are key self-realizations of a conscious self, capable of self-reproduction and development. If the self is intuitive and open to the inspiration of the "spirit of the age" in which we live and work, as well as to its existing form of thinking -the postclassical educational paradigm, dialogue, consensus, project, consultation, supervision, training, career development. Today's cardinaly redefined position on consciousness, attention, understanding, reason, brings indeterminacy into the field of what is humanly possible, the play (Homo Ludens Versus Homo Faber), the tendency, the probabilistic character of every endeavor - whether knowledge- or action-oriented, as a type of new causality versus the absolute necessity of predictability, the strict theory (predicting every act of creation of this world), which only needs to be applied/practiced. And in the education of today, the free will of the instructor and the student is trying to disrupt the natural continuity of the tangible world of nature, of inertia, the circumstances and the natural tendencies of the human being, freely choosing conditions, goals and means, overcoming limitations and dependencies. Otherwise, the world would not be changing. Today, change is ubiquitous and

omnipotent - change is the only certainty and its source can be found in the free will, freedom as a state of consciousness, of mind and reason. Because our old (classical) idea of managing, directing and controlling processes, including those in education, is rejected by the contemporary science, which offers another, not so enrapturing idea - that of the probabilistic processes, of the entropy/chaotization of every creative work and achievement, of instability and indeterminacy (we always need to further define again and again our creative works/the order which is held together by ceaseless human effort/lifelong learning), of the illusory "sustainable development" and progress, of the invariance of truth and construction, of the many possible futures, of the parallel worlds (including personal ones), sometimes - not communicable to each other.

Priority dimensions of the three-dimensional abstract plane of activity are not acceptable - each point in this situation is viewed as having three aspects ("three-dimensional points"). And simultaneously maintaining them in motion is only possible in time (the fourth dimension, inseparable from the three spatial ones). Following a certain refined philosophical definition, time is difference in oneself from oneself, while space is difference of oneself from something else (M. Mamardhasvili). Determinism and dogmatism, produced in practice through priorities, do not in turn produce time. Only the living state of consciousness together with its spatial localizations can be the father of time, it is time itself - the symbol of man coming into being. The objectifications of items - in and of themselves, even if scientifically verified, determine a "static universe", around which it is not safe to gravitate, as it represents timelessness - a basis for the contemporary phenomenon of "presentism" (A. Toffler), which young people are very susceptible to. And timelessness also means lack of direction in the spatiotemporal continuum. Time sometimes implies a change in the states of consciousness and induces the difference between one state and the other (which will otherwise simply last forever - eternal E). It is realized and experienced, not postulated a priori. Time cannot flow, until we generate the next state of our own consciousness (whose effect is time), i.e. until we change

ourselves, until we symbolically perish from our previous state and become different. Because we do not have a genetic code of consciousness, which our body has: the latter codes itself again and again in the personal effort to inspire the spirit for the “knowledge that appears in consciousness”. Incidentally, here we can present another refined philosophic definition: “to be alive means to be different in every moment” (M. Mamardashvili). Again and again a resurrection of the dark irrational power of internal life into the crystalline clarity of the light of knowledge. (8)

But what do we need in order to inspire change that cannot be controlled? We cannot control the states of consciousness - their realization, but we can inspire in the educational environment the possibility for it to propel like a springboard, upwards from its webs towards the skies of the gleaming consciousness the realization of the conscious being in these acts, of the human aspect of man. This, however, is not a state anymore, it is a process, an operation, an event, i.e. a type of behavior, something that can be managed and controlled. This classical pattern theory-practice can be transformed into academic behavior of exploration and research, into creative learning (and writing), into a projective attitude towards the educational environment, into development of talents, into corporate partnerships with the consumer environment - a network of contracting parties for mutual learning and co-participation in larger projects.

In situations of critical academic activity - certificates, accreditation, academic rankings and similar actions, in a situation of achievements, but also of public dissatisfaction with higher education, mostly with regard to its practicability, in a situation oscillating between “Hosanna!” and “Crucify Him!” - it is time for a moment of asceticism - a moment of silence, of quiet, of desolation, of the effort to reach the “purity of consciousness), from where new knowledge and capability can shine upon us - empiricity is generated “from above”.

Going back to the two metaphors discussed in the beginning of this article, I can now say that the stones of Little Thumb can bring us back to the point whence we started, although even this

is not certain, because they (the stones) are simply the line, along which the signs are placed, signs that show something else - the meaning. They are never enough for the man who walks the flat earth (the surface of the earth is curved two-dimensional space) to take to the skies. And this is also considered “child’s play” - for people taking their first steps into the field of reason. Another reality reveals the “hovering” of the mind’s eye around the “object” of the thought, “covering it in observations” from different perspectives and interpreting it through different categorial relations. This brings to my mind the antique philosopher Pythagoras, in whose school it was forbidden for students from the lower-level classes to see their teacher: observing the physical reality interferes with the mind’s eye/thinking. Only the voice of the sage teacher, who is an emanation of the Logos itself, could bring those following him to the unfathomable space of reason. Only the upper-level students, having grown stronger in contemplation, were allowed to meet their teacher and freely engage in discussions with him. Nowadays, when the entire world is trying to find its place in the modern educational environment - at least virtually, such philosophic emblems of wisdom remind us that we can fall prey to the pitfalls of our mind, which is manipulated by the environment (this is the other, less enrapturing aspect of the educational environment - it can also manipulate). In the field of learning (=“ I am learning to learn”), teacher-student, instructor-student is a unity, harnessed effort manifesting the thought forms existing in culture and incorporated in the phenomenal body of understanding (understood=experienced). Therefore the face-to-face dialogue is an irreplaceable and eternal philosophy (love - wisdom) between student and teacher. The life in consciousness is created by the activity of the thought form (symbolically - a teacher) and the receptivity - the incorporation of the mind as an energy-based body of understanding (symbolically - a student), the two opposing poles of the extremes of the stream of consciousness in its vitality - something similar to the eternal Eastern symbolism of yin and yang, immersed in the Dao. Therefore, all the ideas that today are proclaimed as reformist regarding the need to place the student at the center of education, are simply an invariance of the dusty traditionalist pedocentric idea. At the

other extreme of the attempts for quasi-modernity lie the so-called functionalist pedagogical ideas, which are turning the teacher into a redundant, exterior factor in education.

The reinterpretation of the categorial apparatus of the educational science will turn around the ideas of the main processes of the realization of the human being in its status of reason. The conceptualization of layers at the micro level will prove a determining factor for the macro effects on the surface=visible aspect. "From this perspective, the program of the biological system is coded not so much in the DNA (...), but rather in the infinitesimally small area of determined substrate of the physical vacuum, manifesting the properties of a universal field of consciousness. (...) In essence, this is a new paradigm in our understanding of the nature of matter, delineating the perspective of a radical reformation in the knowledge of the physical reality. A reformation, whose scope far surpasses the change produced by quantum mechanics and relativistic physics"(9).

The dual formal - informal academic structure

Let us analyze the process of education at the point of intersection between the "good old academism" (the symmetry principle) and the project (the asymmetry principle). The "good old academism" in this case is a symbol of the structuring of the academic system - symmetrical – following the principle of the ideal forms and their organizational mirror reflections, i.e. of durability, stability and maintenance of the status quo; of law, regularity and the rules of structuring the university environment, as well as the means of fulfilling the potential, of acting, providing a specific type of imaging of the ideal archetypes/erudition. A strict hierarchal order: instructors – students, theory – practice, lectures – exercises. However, it is this classical paradigm dividing entities into opposite, extreme positions, that is undergoing a crisis nowadays - to such an extent that it casts doubt on the belief in the capacity of the mind to organize life in accordance with ideal exemplars (deductively!). The project, being a unity of idea, developed Know How and materialized new world, or in modern terms, practiced reality (trinity) is the post-classical global answer to these problems. The project is the new form-energy, wherein the

return to the bosom of life occurs, and it is common knowledge that life is born and organized in accord with a different principle - that of asymmetry - of the non-stable states, of the high energies, which give birth to the new and novel, but also transform the old - sometimes leading to unfathomable mutations; of change, of uniqueness, but also of attaining balance and harmony in the bipolar cyclicity of life in knowledge and of death as fruitless wandering in the void. In that sense the management of the education process today requires a deviation from the old center of competency towards a "bifurcate viewing" - cooperation and unity, but also an innate state of conflict between the two coexisting centers of competency – the center of the academic forms and the center of the free creative energy, initiative and experimentation: the latter does not follow formal hierarchies, courses of action and measures, but generates informal communities of scientific and other interests - communities which can quickly disintegrate or merge in order to form larger groups, seeking consensus in a new, unorthodox manner, a consensus that can be different in spirit and substance from the one created in the formal structures. This in and of itself is a challenge for the management of the unrestrained creative forces and streams of consciousness released in this process, but once they have been "unchained", they can follow a new direction and from that point onwards there can be no return. The department and the research team - the two coexisting structures produce in their common field of being certain tensions, harmonies and disharmonies or conflicts that require a general rethinking of their process of organization, through whose description the life of the academic community is viewed and practiced. The potentials for tension, however, can be managed in such a way that in their openness to one another they can exercise mutual pressure which would lead to the prosperity that is sought after. In this perspective of overcoming the dually coded formal - informal organizational structure, we can find the point of intersection beyond the dual coding of the managers versus the managed. And this is also the condition for co-participation in the constant decoding of the scientific and educational streams of their world. Professors and students need to start viewing one another in a new unity – as researchers on equal footing and

partners in the generation, dissemination and management of knowledge and the product of knowledge developed in this collaboration - the Know How of the lifelong learner Homo Academicus.

In light of this new idea, a reinterpretation of the term “student practice” is also necessary. The concept “education with extended consciousness” in its optimal form opens up to and encompasses the entire continuum “being - consciousness” (continuum of activity) in its visible and invisible aspects/slices. The understanding that the event of the “meeting” of consciousness and its most profound existential foundation determines the realization of the existence of man in the world, is projective (directed outwards), requires the current interpretation of the practices of the existential task to extrapolate the human potential outside, in the world, and by the effects of this “infection” of the world with “the self” it can judge both the personal self-fulfillment as well as the socio-cultural and civilizational alteration of reality. Therefore today the term “practice” needs to be understood in terms of the project. In the context of the students’ learning process we need to accept the fact that the competence to project scientific and educational ideas in the reality of the school environment and in a manner that would transform it is the “high mark” of the academic effort. Attempts to model the learning process in a new way - versus the imitation of foreign patterns of thinking and traditional approaches - versus the linear thinking, which strictly follows the subject’s content; experimentation- rationality - versus theory -practice... Thus, the transformation of the existing practice as a project is a process, which reaches a state of completeness even during the undergraduate studies, and not at some point in the future, there and then... possibly at the doctoral level or once you have become a part of the community of university professors. Of course, the purpose of education is social realization. We talk about the completion of a process / a cycle/ a degree program, which has reached relative completeness and thoroughness - a project that has come to fruition, i.e. one that integrates knowledge- competence- a new reality (otherwise we would never create any new reality). On the one hand, the teaching body, that

is a carrier of the exemplars of the academic work and the thought form is surrounded by the student communities, incorporating in their effort (body of understanding or will as the mind’s energy) the essence and the main form of contemporary thought: processing and transformation of the material included in the compulsory subjects (fundamental science). On the other hand, in the elective fields of study, which model a different type of connection between instructor and students, the initiative and the priorities in the cognitive sphere and in the sphere of values are the student’s prerogative: the principle of additional effort, of constant activity- development of the personal professional profile stemming from the personal choice. The practice (a synthesis of the two aspects mentioned above) in its projection as a function and effect of the new reality in education, where we have the domination of the integrity of ideas from the entire spectrum of fields of study, organized by the student in a unique personal way (not simply meeting the requirements of a particular methodology) shows the existence or absence of strategic thinking with the goal of innovating and reshaping the educational environment. This approach would have several main effects: Understood in this way, the practice satisfies the conditions for permanent reformation of education, innovation and partnership between professors and students - in this case by shifting their respective roles: the authorship rights of the students’ projects/practices, the unique contribution in the category of the new here favors the young people, whose mission is not simply to be educated, but to transfer their creative professional stream into the future - beyond their instructors’ life horizons. And in this reverse movement - a separation from the “official authority” and “change in the direction and orbit of movement”/ the following of their own path, lies the meaning of the education that today’s student should acquire. The teaching body is thus faced with a new task of great professional significance: monitoring the students’ activity, the process of finding in the project-fragments and in their realization, the completeness of all educational efforts, the resonances of all the different streams - the principle of synchrony with the creation of the new form of erudition and education - shining in a multitude of personally designed working strategies. And

because the creative accomplishments are the most fragile things in the world and tend to have an elevated “death rate” in comparison with ordinary things, the process of “imprinting” them on the collective memory of the academic community is a priority. Because that is the only way for us to measure the self-produced creative potential (Know How) and to be prepared for the experience produced in different schools of education and science. Only then will it be possible to have a genuine interaction, a meeting of professors with “their” students and of the students - with “their” professors, when we know who is who in our fields of professional competence, we are drawn in a partnership with each other towards a more profound level in the kinship of ideas and we inspire each other and make possible the eruptions of spirit and thought.

POSTSCRIPTUM

The concept “educational environment” is highly amorphous, if defined in terms of formal logic. Following the path of the ideas presented above, it is traceable in the motions of the invested reason, hovering and intersecting multiple times its multidirectional dimensions. In most general terms, the “educational environment” is a “spatiotemporal slice” (F. Capra) in the visible spectrum of reality - a point of intersection between consciousness and the energy-material, infrastructural, socio-cultural, informational, scientific, resource-related, technological, organizational, managerial and other aspects of the human world in its creation, reproduction and development. The list of things included in this environment is a small fraction, compared with the symbolic power, which the “educational environment” has over all forms of human civilization through its epistemic and man-forming power in the symbolism of the “second birth of man” (the birth in spirit, in reason). In another perspective, the “educational environment” is genetically linked with the invisible layers of being and the fine energy form - where there is no subject, no form, nothing discernible and nothing defined - an environment of being, a vacuum environment, an environment that can be viewed as the “ether” of

consciousness, etc. If I could use an Eastern metaphor, the “educational environment” is like an onion - layer after layer cover the core of the plant/ the growth of man. A multi-layered covering: an environment in another environment ... etc., or two environments in a third one... In the “educational environment” is packaged the human space-time - analyzed experience, revelations and ideas regarding the future - if the system is sufficiently reliable, this experience can be unlocked and extended. And at the same time, one part of the information is subject to the laws of entropy - the symbol of the “lost word”, and another - to human negligence, irresponsibility and the “ideal” of life, corresponding to the lower registers of the soul (which, as we know, opposes the spirit).

Processes/relations subject-environment

Adaptation of the subject to the environment - exchange of matter and energy

Sameness of subject and environment - reproduction of “what is human in man”

Transformation of the subject’s environment - human/personal development

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