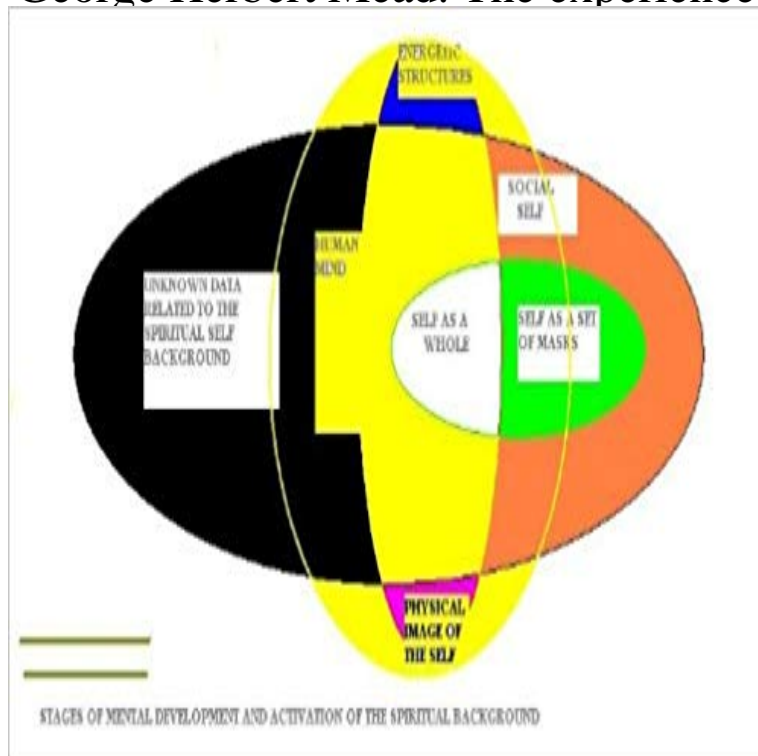


## George Herbert Mead. The experience of integrative research



Mead succeeded in the overcoming of the Cartezian dichotomy between soul and body, between mind and matter, getting unexpectedly close to the vision of a complex theory of the living systems as it was drawn by Pascal. The Meadian vision realizes a transdisciplinary welding through the use of inter and multi-disciplinarity which is based on a thorough scientific investigation of the available factual data during his life time. By the means of an unitary and hierarchical approach, he finds a system of multi-dimensional sociology intrinsically correlated with the aspects of an empirical cosmology into a perspective of holographic type. Scientific writing of G.H. Mead can be considered a work of multi-dimensional sociology as it is defined by Jeffrey C. Alexander. Like a forensic expert who analyses informations into a complex investigation without jumping to forced conclusions, Mead uses neither preconceived ideas and thinking frameworks, either intellectual fashion, he does not get stuck into any irrevocable conclusion even if it is his own, he does not do any overwhelming explanatory work but, being placed face to face with his own critical consciousness, he analyses data as they really are, looking behind them for the patterns of existence of the living, to its deepest levels. No matter what empirical data we are confronted with, all of them can appear exclusively from the concrete reality of this existence and Mead lets the analyzed data to place themselves in their hierarchically and systemically natural order. Like an anatomist or physiologist, G.H. Mead makes his choice for an analysis of the dynamic social reality into its vivid complexity, from biology to philosophy and for a pedagogy organized as an organic whole. He looks for practical solutions for escaping from the metaphysical presuppositions of philosophy, he fights the old fashioned social frameworks, denouncing many times

the intellectual reductionism practiced in high-schools and academic environments. Mead avoids his implication into an utopian social constructivism. Using the possibilities given by the Meadian concept of inter and transdisciplinary synthesis as means of extending the sociological knowledge, I tried to make it comprehensible to everyone interested in deepening or revaluing his or her own life, activity, present and future. I initiated this approach by presenting a short sketch of the deadlock in which contemporary sociology finds itself, aspect that replies to the question why we do need Mead today; by critically introducing the Meadian thinking into problematic of the dialogue between science and religion; and by presenting a possible orientation of sociology through the up-grading of Meadian power of capitalizing scientific research. The inter and transdisciplinary dialogue socially and anthropologically oriented which proposes the revaluing of the combination between the systematic analysis in two stages (micro-macro and macro-micro ones) and the five stages of the experimental method, is done in order to cover the blind spots of particular areas of research. The present work puts together the authors experience of more than fourteen years of complex research regarding human life with the methodological wisdom of G.H.Mead. I hope that it would prove useful in creating a landmark toward a new phase in the development of sociology, from the phase which I defined it as Meadian structural interactionism, to the noological phase, that of human unified knowledge, which I also defined it as multi-dimensional knowledge of the human multi-dimensional existence. All the researches drive to the conclusion that, in the absence of human social environment, there is no possibility of developing a specific human neuro-physiology and psychology. As a consequence, the potential and the quality of the future individual are strictly related to the quality of the human social environment that surrounds him. Angel

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