

Knowledge in Dialogue: Interdisciplinarity as the Epistemological Horizon of Contemporary Academia¹

Conocimientos en diálogo: la interdisciplinariedad como horizonte epistémico del mundo académico contemporáneo

Saberes em diálogo: a interdisciplinaridade como horizonte epistêmico da academia contemporânea

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ABSTRACT

This editorial text presents interdisciplinarity as the epistemic horizon of contemporary academia, in explicit contrast to the fragmentation of knowledge. The argument unfolds in three movements. First, it offers a diagnosis of hyper-specialization as a “pathology of knowledge,” tracing the critique from

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the OECD seminar systematized in Apostel et al. (1972) through the epistemological radicalization of Japiassu (1976), the pedagogical-existential turn of Fazenda (1994), and the paradigm of complexity proposed by Morin (2003). Second, it reconstructs the conceptual genealogy of the interdisciplinary turn, distinguishing multidisciplinarity, interdisciplinarity, and transdisciplinarity as progressively integrative modes of organizing scientific work, and situating this vocabulary within broader institutional transformations – from the Mode 1/Mode 2 shift in knowledge production to the contextualization of science in the public “agora” and the critique of hegemonic epistemologies advanced by the Gulbenkian Commission. Third, it moves toward operationalization, examining the interdisciplinary research process as a structured and recursive methodology, integrative evaluation criteria that balance disciplinary grounding, advancement of integration, and adequacy to purpose, and the metacognitive competencies required of the interdisciplinary researcher. The text closes by outlining the editorial procedures that the *Global Review of Social Sciences, Education and Humanities* (GRSSEH) will adopt to receive and evaluate interdisciplinary submissions in a qualified and equitable manner, including explicit guidelines for authors, peer review that brings together evaluators from distinct fields, and the periodic revision of its own evaluation procedures.

Keywords: interdisciplinarity; epistemic horizon; fragmentation of knowledge; hyper-specialization; interdisciplinary research process

RESUMEN

Este texto editorial presenta la interdisciplinariedad como el horizonte epistémico de la academia contemporánea, en contraste explícito con la fragmentación del conocimiento. El argumento se desarrolla en tres movimientos. Primero, ofrece un diagnóstico de la hiperespecialización como una “patología del conocimiento”, trazando la crítica desde el seminario de la OCDE sistematizado en Apostel et al. (1972), pasando por la radicalización epistemológica de Japiassu (1976), el giro pedagógico-existencial de Fazenda (1994) y el paradigma de la complejidad propuesto por Morin (2003). Segundo, reconstruye la genealogía conceptual del giro interdisciplinario, distinguiendo la multidisciplinariedad, la interdisciplinariedad y la transdisciplinariedad como modos progresivamente integradores de organizar el trabajo científico, y sitúa este vocabulario en el marco de transformaciones institucionales más amplias —desde el cambio del Modo 1 al Modo 2 en la producción del conocimiento hasta la contextualización de la ciencia en el «ágora» público y la crítica de las epistemologías hegemónicas impulsada por la Comisión Gulbenkian. Tercero, avanza hacia la operacionalización, examinando el proceso de investigación interdisciplinaria como una metodología estructurada y recursiva, los criterios de evaluación integradores que equilibran el arraigo disciplinario, el avance de la integración y la adecuación al propósito, y las competencias metacognitivas que requiere el investigador interdisciplinario. El texto concluye esbozando los procedimientos editoriales que la *Global Review of Social Sciences, Education and Humanities* (GRSSEH) adoptará para recibir y evaluar las contribuciones interdisciplinarias de manera calificada y equitativa, incluidas pautas explícitas para los autores, la revisión por pares que reúne evaluadores de campos distintos y la revisión periódica de sus propios procedimientos de evaluación.

Palabras clave: interdisciplinariedad; horizonte epistémico; fragmentación del conocimiento; hiperespecialización; proceso de investigación interdisciplinaria

RESUMO

Este texto editorial apresenta a interdisciplinaridade como o horizonte epistêmico da academia contemporânea, em contraste explícito com a fragmentação do conhecimento. O argumento se desenvolve em três movimentos. Primeiro, oferece um diagnóstico da hiperespecialização como uma “patologia do conhecimento”, traçando a crítica desde o seminário da OCDE sistematizado em Apostel et al. (1972), passando pela radicalização epistemológica de Japiassu (1976), pela virada pedagógico-existencial de Fazenda (1994) e pelo paradigma da complexidade proposto por Morin (2003). Segundo, reconstrói a genealogia conceitual da virada interdisciplinar, distinguindo multidisciplinaridade, interdisciplinaridade e transdisciplinaridade como modos progressivamente integradores de organizar o trabalho científico, e situando esse vocabulário no âmbito de transformações institucionais mais amplas — desde a mudança do Modo 1 para o Modo 2 na produção do conhecimento até a contextualização da ciência no “ágora” público e a crítica das epistemologias hegemônicas avançada pela Comissão Gulbenkian. Terceiro, avança em direção à operacionalização, examinando o processo de pesquisa interdisciplinar como uma metodologia estruturada e recursiva, os critérios de avaliação integradores que equilibram o enraizamento disciplinar, o avanço da integração e a adequação ao propósito, e as competências metacognitivas exigidas do pesquisador interdisciplinar. O texto conclui delineando os procedimentos editoriais que a Global Review of Social Sciences, Education and Humanities (GRSSEH) adotará para receber e avaliar submissões interdisciplinares de maneira qualificada e equitativa, incluindo diretrizes explícitas para autores, revisão por pares que reúne avaliadores de campos distintos e a revisão periódica de seus próprios procedimentos de avaliação.

Palavras-chave: interdisciplinaridade; horizonte epistêmico; fragmentação do conhecimento; hiperespecialização; processo de pesquisa interdisciplinar.

1 PRESENTATION

There is a moment when a journal ceases to be a project and becomes a promise: when its first issue finally meets its readers. That is the moment now announced by the *Global Review of Social Sciences, Education and Humanities*, which opens its academic trajectory under the title “Ethics, Governance, and the Humanities in the Digital Age.” More than a debut volume, what is offered to the reader is a deliberate editorial gesture: the affirmation that the great problems of our time do not fit within the limits of a single discipline, and that understanding them requires thinking that takes shape, courageously, across boundaries.

It is precisely this conviction that guides the present editorial text, “Knowledge in Dialogue: Interdisciplinarity as the Epistemic Horizon of Contemporary Academia,” which opens this issue and supplies its conceptual frame. In it, interdisciplinarity appears neither as a mere institutional label nor as a rhetorical concession to academic fashion, but as an epistemic horizon: a wager that the complexity of the contemporary world – traversed by digital technologies, by new forms of power and vulnerability – demands a gaze that refuses to remain confined. In proposing that forms of

knowledge meet and interrogate one another, this text sets the tone of the volume and anticipates, in theoretical terms, what each of the contributions that follow will demonstrate in analytical terms.

The wager of this text finds immediate resonance in the studies gathered in this inaugural issue, which explore, with rigor and sensitivity, a spectrum of questions that cut across the Social Sciences, Education, and the Humanities: access to justice; people governance within the Judiciary; ethics and dialogism; systems thinking; and the increasingly urgent relations between artificial intelligence and education. Far from presenting themselves as juxtaposed topics, these contributions establish meaningful connections among institutions, human relations, and the transformations that shape contemporary society. It is precisely in this web of connections that the originality of the proposal lies: the aim is not to add forms of knowledge together, but to make them converse.

2 The Fragmented Academy: The Diagnosis of Hyper-Specialization

Reflection on the fragmentation of knowledge and the paths toward its overcoming traverses a theoretical arc that extends from institutional diagnosis to the proposal of a new epistemological attitude. The point of departure lies in the seminar promoted by the OECD⁷, whose results were gathered in the volume *L'interdisciplinarité* (1972) – Apostel et al. (1972). The volume's merit lies in turning interdisciplinarity into an object of systematic investigation, distinguishing degrees of articulation among forms of knowledge – from pluridisciplinarity to transdisciplinarity – and subjecting university practice to an institutional critique.

Hilton Japiassu, in *Interdisciplinaridade e patologia do saber* (1976), radicalizes the diagnosis set forth in Apostel et al. (1972), shifting it from the administrative plane to the epistemological plane. Fragmentation ceases to be a mere organizational dysfunction and comes to be conceived as a pathology of knowledge itself: for Japiassu (1976), hyper-specialization produces specialists confined to increasingly restricted domains, incapable of perceiving the articulation of the whole. From the OECD repertoire, Japiassu inherits the gradation among pluridisciplinarity, interdisciplinarity, and transdisciplinarity, but subordinates it to a deeper demand: that of overcoming disciplinary isolation as a condition for the intelligibility of human phenomena. Interdisciplinarity

⁷ OECD – Organization for Economic Co-operation and Development; in French, OCDE – Organisation de Coopération et de Développement Économiques – originated from the OEEC (Organization for European Economic Co-operation), created in 1948 to administer Marshall Plan aid in the reconstruction of post-Second World War Europe. In 1961, the OEEC was reorganized and expanded, giving rise to the OECD, with the incorporation of non-European countries (such as the United States and Canada) and the expansion of its mandate beyond economic reconstruction.

thus assumes the contours of a critical stance and of a research program oriented toward the human sciences.

Ivani Fazenda – in *Interdisciplinaridade: história, teoria e pesquisa* (1994) –, in taking up the legacy of Apostel et al. (1972) and Japiassu (1976), effects a new shift in the theme: interdisciplinarity ceases to be merely a principle of organization and becomes the construction of a pedagogical and existential attitude. Fazenda (1994) preserves Japiassu's (1976) critique of fragmentation, but confers on the proposal a formative sense, anchored in cooperation, dialogue, and the researcher's openness to the encounter with other forms of knowledge. Fazenda accentuates the subjective and relational dimension at the expense of the institutional dimension, which introduces a first tension: between interdisciplinarity as an organizational structure and interdisciplinarity as a disposition of the subject.

Edgar Morin (2003), in turn, broadens the horizon by linking the fragmentation of knowledge to the crisis of modern thought. In *A cabeça bem-feita* (2003), the author proposes the reform of thought as a condition for the reconnection of knowledge, articulating interdisciplinarity with the paradigm of complexity. Morin's contribution lies in showing that the mere juxtaposition of disciplines does not suffice: what is required is a reorganization of the principles of knowledge, capable of recognizing the multidimensionality of phenomena and the interdependence among fields. This perspective strains Japiassu's (1976) program insofar as it displaces the problem from disciplinary organization to rationality itself, drawing closer to the transdisciplinarity defended by Nicolescu (1999), heir to the same tradition.

What emerges, therefore, is a field of convergences and tensions. The four landmarks converge in their critique of sterile specialization and in their defense of integrative approaches; they diverge as to the locus of overcoming – institutional, in the OECD; epistemological, in Japiassu; pedagogical-subjective, in Fazenda; and paradigmatic, in Morin. This plurality does not constitute a weakness, but a heuristic richness: each author illuminates one dimension of the problem, and the articulation among these dimensions provides the conceptual framework necessary to confront the fragmentation of knowledge in contemporary academia, without reducing interdisciplinarity to a mere administrative arrangement or to a rhetorical adherence devoid of theoretical grounding.

3 THE INTERDISCIPLINARY TURN: FOUNDATIONS, CONCEPTUAL GENEALOGY, AND THE OPENING OF KNOWLEDGE

If the previous section demonstrated the pathological character of hyper-specialization, in the wake of Japiassu's (1976) diagnosis, the task now is to reconstruct the conceptual foundations and historical trajectories that allow interdisciplinarity to be understood not as an administrative palliative, but as the epistemic horizon of contemporary academia.

The distinction among multidisciplinary, interdisciplinarity, and transdisciplinarity, canonized in the debates of the 1970s, constitutes the point of departure for any consequential discussion. Among the three modalities of disciplinary articulation, the first to be distinguished is multidisciplinary: disciplines are arranged side by side before a single object, with no bond of cooperation uniting them; each field preserves its boundaries intact, and the outcome of the joint undertaking does not exceed the sum of the contributions produced in parallel. At an intermediate degree, interdisciplinarity establishes the encounter: methods that are transferred, concepts that are exchanged, and cooperation organized around common problems, even as each discipline preserves its identity. At the opposite end of the scale, transdisciplinarity dissolves the demarcations: the boundaries between fields are crossed, and knowledge tends toward unity. Such distinctions, it should be stressed, do not amount to a mere taxonomic inventory; rather, they reflect distinct conceptions of the organization of scientific work – from the peaceful coexistence of disciplines to coordinated cooperation and, ultimately, to the total integration of forms of knowledge.

The synthesis presented below structures the canonical conceptual demarcations formulated within the CERI/OECD seminar and critically appropriated by the subsequent epistemological tradition, distinguishing juxtaposed coexistence, coordinated cooperation, and axiological integration of forms of knowledge.

Table 1 – Conceptual distinctions: multidisciplinary, interdisciplinarity, and transdisciplinarity

Concept	Definition	References
Multidisciplinary	Juxtaposition of disciplines that examine a single object without effective cooperation; each field remains intact, and the product equals the sum of parallel contributions.	Jantsch (1972, pp. 108–109); Japiassu (1976)
Interdisciplinarity	Interaction among disciplines – transfer of methods, conceptual exchange, and cooperation around common problems – without disciplines abdicating their identity.	Piaget (1972, pp. 131–144); Japiassu (1976)
Transdisciplinarity	Highest degree of integration, in which disciplinary boundaries are crossed toward a unity of knowledge.	Jantsch (1972, pp. 108–109); Piaget (1972, pp. 131–144)

Source: compiled by the authors⁸.

Julie Thompson Klein's historiography (1990, 1996) nuances these conceptual distinctions by demonstrating that interdisciplinarity is not a univocal concept but a family of historically situated practices. Klein documents the emergence of the term in the North American social sciences of the early twentieth century and its systematization in the OECD debate of the 1970s, showing how definitions oscillate between instrumental and critical dimensions. Instrumental interdisciplinarity, oriented toward problem solving, the transfer of techniques, and the efficiency of applied research, coexists with critical interdisciplinarity, which interrogates disciplinary boundaries themselves as historical and institutional constructions. This distinction is decisive for the organization of academic work: it allows one to recognize that practices labeled interdisciplinary may remain merely additive, whereas the effective opening of forms of knowledge requires the problematization of boundaries, not merely their administrative articulation. Klein further insists that disciplinarity and interdisciplinarity do not oppose each other in a binary fashion: disciplinary competence is a condition of interdisciplinary cooperation, and boundaries, rather than being suppressed, are crossed and reconfigured.

The formulations of Erich Jantsch and Jean Piaget, presented in the OECD volume *L'interdisciplinarité* (Apostel et al., 1972), ground the gradation around the concept of "interdisciplinarity". Jantsch (1972) proposed the systematic coordination of disciplines within the teaching-innovation system, distinguishing progressive levels of cooperation: from multidisciplinarity, in which there is no cooperation, to pluridisciplinarity, in which cooperation exists without coordination; from interdisciplinarity, understood as coordination at the same hierarchical level, to transdisciplinarity, conceived as the coordination of all disciplines and interdisciplines under a common system of axioms. For Jantsch, transdisciplinarity is not a formal addition but an axiological reorientation of knowledge, anchored in the social purpose of knowledge.

Piaget (1972) analyzed interdisciplinary relations from an epistemological standpoint, distinguishing degrees of reciprocity among the sciences – whose canonical example is the hybrid sectors, such as psycholinguistics – and envisioned, beyond interdisciplinarity, a transdisciplinary stage in which the boundaries between disciplines would tend to disappear in favor of a general theory of structures and systems, founded on his genetic and constructivist structuralism (Piaget, 1972). The

⁸ The pages of Jantsch (1972, pp. 108–109) and Piaget (1972, pp. 131–144) are drawn from Japiassu's own notes in *Interdisciplinaridade e patologia do saber* (1976).

Piagetian formulation is at once generous and ambitious: it recognizes interdisciplinarity as a condition of progress in the human sciences, but subordinates it to a unifying project that, as Japiassu (1976) had already noted, runs the risk of dissolving the historicity and the social dimension of knowledge. The retrieval of these foundations is not, therefore, a celebratory gesture: it is a matter of critically incorporating a repertoire whose tensions remain operative.

The conceptual turn examined above finds its counterpart in a broader institutional transformation, described by Gibbons et al. (1994) through the distinction between “Mode 1” and “Mode 2” of knowledge production. Mode 1 corresponds to the classical disciplinary model: knowledge produced within the university, organized by disciplines, hierarchical and homogeneous, with problems defined in the academic context and validated by peer review. Mode 2 designates an emergent form of knowledge production: generated in the context of application, transdisciplinary, heterogeneous with respect to the organizations and actors involved, socially responsible and reflexive, and subject to broader criteria of quality that transcend strictly disciplinary evaluation. In this regime, research ceases to be the monopoly of academia and develops in networks that articulate universities, institutes, enterprises, governments, and civil society organizations, around problems that do not respect disciplinary boundaries.

Nowotny, Scott, and Gibbons (2001) deepen the diagnosis of Gibbons et al. (1994) by shifting the reflection to the relationship between science and society. They describe a process of contextualization of science in which knowledge production takes place in a public space – the “agora” – of negotiation between experts and non-experts⁹; the validity of knowledge comes to depend not only on peer recognition but on its social robustness, that is, its capacity to respond to the uncertainties and demands of a plural society. From this perspective, interdisciplinarity ceases to be an epistemological choice of isolated individuals and becomes a structural requirement: contemporary science, immersed in contexts of uncertainty and in heterogeneous networks of actors, cannot dispense with the articulation of forms of knowledge. This finding confers on interdisciplinarity a new institutional status: the reorganization of scientific work into teams, networks, and transversal projects is a condition of intelligibility and legitimacy of contemporary research.

Within the same horizon as Nowotny, Scott, and Gibbons (2001) lies the report of the Gulbenkian Commission on the restructuring of the social sciences (Wallerstein et al., 1996). The document diagnoses the historical origin of the social disciplines in the nineteenth century, when,

⁹ “Agora” are direct transliterations of the Greek ἀγορά (agora), which designated the public square of the polis – a space of assembly, debate, and citizen deliberation.

under the hegemony of the natural sciences model, an institutional architecture was consolidated that separated the nomothetic from the idiographic sciences and distributed the objects of study¹⁰ – state, market, society, culture, history – among watertight disciplines marked by a Eurocentric universalism that rendered invisible the voices of the “other”. The commission then proposes the opening of the social sciences on multiple fronts: the overcoming of the opposition between nomothetic and idiographic; the incorporation of complexity and nonlinear processes into social analysis; the inclusion, as producers and not merely as objects of knowledge, of historically silenced groups – the non-Western world, women, peripheral populations – and the reformulation of universalism, not as an already achieved presupposition but as a regulative project open to plurality. These propositions have direct implications for the organization of academic work: the epistemological opening claimed by the report requires the restructuring of departments, the revision of evaluation criteria, and the creation of spaces of cooperation among disciplines and between academia and society. Interdisciplinarity, in this framework, ceases to be a discursive adornment and becomes an instrument of a knowledge policy oriented toward epistemic inclusion.

The set of formulations presented converges on a common critique of hierarchies among forms of knowledge and of hegemonic epistemologies. The disciplinary architecture of the nineteenth century not only organized scientific work; it instituted a scale of value among forms of knowledge, at the top of which lie the natural sciences and, at the base, the so-called local, traditional, or non-scientific knowledges. This hierarchy, denounced by the Gulbenkian report and problematized by the reflexive science of “Mode 2”, sustains epistemic exclusion: certain subjects are recognized as legitimate producers of knowledge, while others are reduced to the condition of informants or objects. The critique of hegemonic epistemologies, which has gained momentum in recent decades, radicalizes this denunciation by questioning the universal character of modern science, showing that what presents itself as neutral knowledge is, frequently, the universalization of a historically and culturally situated perspective.

In our contemporary world, interdisciplinarity assumes a double role: on the one hand, it promotes dialogue among the sciences, attenuating the internal hierarchies of the scientific field; on the other, it opens space for the consideration of forms of knowledge situated outside academia,

¹⁰ The distinction between nomothetic and idiographic sciences was formulated by Wilhelm Windelband in 1894, in the lecture *Geschichte und Naturwissenschaft*. The nomothetic sciences (from the Greek *nómos*, “law”) seek general and universal laws, the model of the natural sciences; the idiographic sciences (from the Greek *ídios*, “particular”) are concerned with the singular and unrepeatable, the model of the human sciences. Taken up by Dilthey (1894, 2010) in the pair *Erklären* (to explain) and *Verstehen* (to understand), the dichotomy between nomothetic and idiographic sciences legitimized the separation between the sciences of nature and the sciences of the spirit.

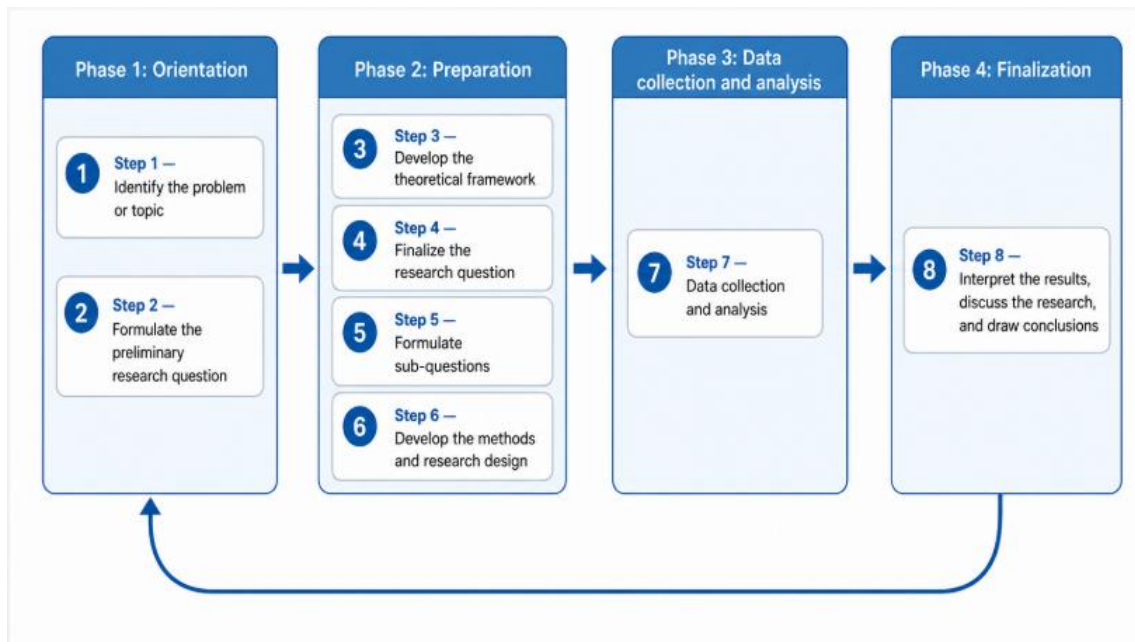
provided that the encounter takes place under conditions of symmetry – which presupposes, as the founding debate itself warned, the attitude of openness that Japiassu (1976) already identified as a condition of interdisciplinarity. The overcoming of hierarchies among forms of knowledge does not imply, therefore, the dissolution of scientific specificity, but the recognition of its internal plurality and of its insertion in a broader field of forms of knowledge.

4 INTERDISCIPLINARITY IN PRACTICE: METHODS, RESEARCH, AND EVALUATION

If the previous section established interdisciplinarity as an epistemic horizon – concept, practice, and institutional requirement –, the task now is to examine how this horizon translates into concrete procedures for the production and validation of knowledge. This section shifts the focus from the theoretical plane to the operational plane, interrogating three complementary dimensions: the methodological process of interdisciplinary research; the quality criteria and the challenges of their evaluation; and the competencies required of the researcher who undertakes to work at the boundaries of disciplines. Finally, the set of editorial procedures that the *Global Review of Social Sciences, Education and Humanities* (GRSSEH) will seek to adopt in order to welcome, in a qualified and equitable manner, interdisciplinary submissions is made explicit.

The first dimension of interdisciplinary practice interrogates how it is converted into a research procedure. In this regard, the manual *An Introduction to Interdisciplinary Research: Theory and Practice* (Rutting et al., 2016) constitutes a timely reference, not for its exhaustiveness, but for making explicit that interdisciplinary practice does not result from intellectual spontaneity, but rather from a deliberate methodological path. Organized in three parts – the first devoted to conceptual foundations, the second to the operational path, and the third to practice –, the work reserves its central section for the presentation of the so-called IIS model (Institute for Interdisciplinary Studies), structured in four phases: orientation, preparation, data collection and analysis, and finalization (Rutting et al., 2016, pp. 51–56). The figure below illustrates the IIS model for interdisciplinary research:

Figure 1 – The IIS Model for Interdisciplinary



Research Source: translation and adaptation of Rutting et al. (2016, p. 52) – GPT Image

What matters in the architecture of Figure 1 is its iterative character: the phases do not succeed one another as linear stages, but feed back into one another, insofar as the formulation of the problem, the refinement of the research question, and the choice of methods readjust reciprocally along the way. Within this process, the work highlights integration as the central operation, distinguishing three families of techniques – add, adjust, and connect –, which may bear on theory, on methods, or on results (Rutting et al., 2016, p. 47, figure 7). Such techniques presuppose, in turn, concrete working instruments: the manual proposes the data management table, in which the researcher records, for each discipline mobilized, its theories, concepts, assumptions, and contributions to the problem under investigation, so as to render visible the conflicts among perspectives and the conditions of a possible common ground (Rutting et al., 2016, p. 72, fig. 18). In addition, the formulation of the research question is presented as a decisive moment, assessable according to four criteria – relevance, anchoring, feasibility, and precision –, whereas data collection and analysis require explicit operationalization decisions (Rutting et al., 2016, chaps. 8 and 10). In sum, what the manual offers is procedural grammar: interdisciplinarity ceases to be an abstract invocation and becomes methodical practice, sustained by devices that discipline the dialogue among forms of knowledge without dissolving the specificity of each discipline.

The second dimension of interdisciplinary practice concerns the validation of interdisciplinary knowledge. Here one faces a structural paradox: the quality criteria consolidated in

academia remain, to a large extent, disciplinary, while the object to be evaluated is defined precisely by the crossing of boundaries. If interdisciplinarity is characterized, in the definition of the National Academy of Sciences (2005), by the integration of information, data, techniques, tools, perspectives, concepts, and/or theories drawn from two or more disciplines, then it is the quality of integration that should occupy the center of evaluation. In this sense, the contribution of Repko and Szostak (2017) proves timely: in systematizing, within the scope of the interdisciplinary research process, the criteria for justifying the approach, the authors provide parameters that distinguish genuinely interdisciplinary research from disciplinary research and from mere multidisciplinary juxtaposition – the complexity of the problem, the existence of relevant contributions from two or more disciplines, the explanatory insufficiency of any single discipline, and the social relevance of the question under investigation (Repko & Szostak, 2017, pp. 179–183). Such criteria, formulated with explicit support in the framework of the National Academies (2005), constitute preliminary indicators of evaluation, even though the consolidation of specifically interdisciplinary evaluative criteria remains an open task: most editorial workflows and institutional evaluation processes continue to operate through disciplinary lenses, which tends to penalize works whose merit lies precisely in the articulation among forms of knowledge. This mismatch between the integrative nature of production and the instruments available to judge it constitutes one of the most acute challenges of contemporary interdisciplinary practice.

The third dimension of interdisciplinary practice concerns the subject of research: the researcher who undertakes to work at the boundaries of disciplines. The reference work is explicit in treating communication as the first step of integration (Rutting et al., 2016, pp. 43–44), which shifts attention from techniques to the researcher's dispositions: in-depth mastery of one's own discipline, critical self-reflection, and the capacity to make one's own perspective explicit (Rutting et al., 2016, chap. 9). To these attributes is added the translational ability – the manual illustrates the effort of learning to “speak economish” as a condition of interdisciplinary dialogue – and the willingness to inhabit complexity and uncertainty, traits associated with the understanding of complex adaptive systems that, in the work itself, motivate the wager on interdisciplinarity (Rutting et al., 2016, chaps. 5 and 9). It is not, therefore, a question of a researcher who abdicates their discipline, but of a subject who deepens their own formation in order, from it, to interrogate and be interrogated by other forms of knowledge.

From the three dimensions of interdisciplinary practice presented, the institutional position that the *Global Review of Social Sciences, Education and Humanities* (GRSSEH) will seek to adopt. Aware that interdisciplinary practice is only sustained if the mechanisms of validation recognize it,

the Journal will seek to adopt editorial procedures designed to welcome, in a qualified and equitable manner, interdisciplinary submissions: explicit criteria that value integration – and not merely the juxtaposition of disciplinary contributions –, clear guidance to authors about what is expected of an interdisciplinary work, and the composition of reviews that mobilize complementary disciplinary perspectives, so that evaluation is as plural as the object evaluated. It should be stressed, however, that this set of procedures constitutes a process still to be achieved: the consolidation of the Journal's editorial design is a task under construction, and the formulation of its specific criteria for the evaluation of interdisciplinary works remains a horizon of work.

In the path indicated in the previous paragraph, the GRSSEH aims to establish itself as a forum for interdisciplinary discussion – an editorial space open to the whole of forms of knowledge, in which the social sciences, education, and the humanities find qualified dialogue without this excluding the other areas of human knowledge, likewise invited to this dialogue. In the GRSSEH, the plurality of perspectives is treated as an epistemic richness to be cultivated, and not as an obstacle to be circumvented, so that the diversity of disciplinary origins becomes a condition of mutual intelligibility and of shared production of knowledge.

5 ORGANIZATION OF THE VOLUME

This inaugural volume of the *Global Review of Social Sciences, Education and Humanities* (GRSSEH), entitled “Ethics, Governance, and the Humanities in the Digital Age,” marks the beginning of the GRSSEH's academic trajectory by bringing together studies that address contemporary challenges in the Social Sciences, Education, Linguistics, and the Humanities.

This editorial text, *Knowledge in Dialogue: Interdisciplinarity as the Epistemic Horizon of Contemporary Academia*, confers on the inaugural issue its conceptual frame; interdisciplinarity appears neither as an institutional label nor as a rhetorical concession to academic fashion, but as an epistemic horizon: the wager that the complexity of the contemporary world – traversed by digital technologies, by new forms of power and vulnerability – demands thinking that takes shape, courageously, across boundaries.

The wager of the editorial finds immediate resonance in the studies gathered in this inaugural issue, which explore, with rigor and sensitivity, a spectrum of questions that cut across the Social Sciences, Linguistics, Education, and the Humanities: access to justice; people governance within the Judiciary; ethics and dialogism; systems thinking; and the increasingly urgent relations between artificial intelligence and education. Far from presenting themselves as juxtaposed topics, these contributions establish meaningful connections among institutions, human relations, and the

transformations that shape contemporary society. It is precisely in this web of connections that the originality of the proposal lies: the aim is not to add forms of knowledge together, but to make them converse.

In the text that follows the editorial – *Artificial Intelligence and the Extrajudicial Recognition of Social Security Rights: The Role of the Brazilian Prosecutor-General's Office in Expanding Access to Justice*, by Albuquerque Lima and Patrícia Verônica Nunes Carvalho Sobral de Souza – the use of artificial intelligence is analyzed in the extrajudicial resolution of social security claims, highlighting its potential to expand access to justice, provided it is accompanied by transparency, human oversight, and institutional responsibility. The text positions the humanities as critical – rather than decorative – interlocutors in debates on digital governance, in a field historically dominated by technocratic and legal-regulatory approaches.

The text *Dialogicity and the Ethics of the Person: Convergences and Tensions between Paul Ricoeur and Paulo Freire*, by Antocléia de Sousa Santos, is situated with precision within the thematic axis that governs this issue, by returning to the center of contemporary debate the fundamental questions concerning the ethical formation of the person, the recognition of the other, and the institutional and educational conditions of life in common. In articulating Ricoeurian hermeneutics and Freirean critical pedagogy through the category of dialogicity, the author demonstrates that the convergence around human dignity, alterity, and justice does not conceal but illuminates the fruitful tensions between the mediation of just institutions and transformative praxis. It is an original contribution to the philosophy of contemporary education, which invites the reader to recognize in dialogue an ethical principle capable of orienting educational and social practices committed to humanization.

The last authored article in this volume, *Generative Artificial Intelligence in the Teaching of Portuguese as a Pluricentric Language: Critical, Didactic, and Ethical Proposals*, by Eliana Barbosa dos Santos, articulates, in the field of Applied Linguistics, the ethical and governance demands that the digital age imposes on language education. By taking Portuguese in its pluricentric condition as an epistemological principle, rather than as a mere thematic object, the author shifts the debate on generative artificial intelligence from the terrain of instrumental efficiency to that of critical formation, demonstrating that the pedagogical value of these systems depends less on their technical capacity than on the teacher mediation that gives them meaning, on the ethical criteria that guide them, and on the institutional willingness to recognize the legitimacy of all the voices of the Portuguese-speaking macro-regions. The three teaching plans proposed – from the flipped classroom to the interactive journal, from station rotation to pluricentric communication simulations – offer the

reader not a prescription, but an invitation to situated reflection on what it means to teach and learn a language when technology can no longer be thought of as external to culture.

The essay *People Governance in the Judiciary: An Essay on Conceptual Precision and Institutional Maturity*, by Eliene Pereira da Silva-Dias and Rodrigo Pires Andrade Maranhão, problematizes the indiscriminate use of the terminologies *people governance*, *governance and people management*, and *governance in people management* within Brazilian public administration. Taking the United Nations 2030 Agenda and the Sustainable Development Goals as its normative framework, the authors demonstrate that these expressions, although frequently treated as equivalent, carry distinct conceptual and organizational implications, with direct effects on the delimitation of responsibilities, the segregation of duties, and institutional control mechanisms. The essay further maintains that people governance constitutes a strategic dimension of direction, supervision, and control of people management, and not a mere operational activity of administrative personnel units, offering inputs for the institutional maturity of the public sector and for the incorporation of the sustainability, diversity, inclusion, and integrity agendas into the day-to-day functioning of organizations. Reading the text constitutes an invitation to reflect on conceptual precision as an indispensable condition for strengthening state capacity and generating public value.

This issue closes with the critical review by Marcos Antonio Soares Andrade Filho of the book *Artificial Intelligence and Education in the Global South*, by Fernando Reimers, Zainab Azim, Maria-Renée Palomo, and Callysta Thonydo. In the book, artificial intelligence is treated as a sociotechnical component whose educational value depends on systemic alignment with curriculum, teacher education, assessment, governance, and contextual conditions. The reviewer highlights the distinction between educational improvement and transformation, methodological transparency in the face of an evidence base that is still incipient, and the defense of human agency in AI-integrated systems, while at the same time pointing out three limitations: the reliance on emerging and geographically concentrated literature, the tension between thematic breadth and empirical depth, and the risk of theoretical homogenization under the category “Global South.” Notwithstanding these limitations, the book offers a rigorous, equity-oriented analytical framework, constituting indispensable reading for researchers, managers, teacher educators, and developers of educational technology in resource-constrained systems.

6 CONCLUDING REMARKS

At the end of this journey, it is fitting to gather the guiding thread of this reflection. Interdisciplinarity was not treated in this text as one topic among others, nor as a formal requirement

to be fulfilled out of institutional convenience; it was presented as an epistemic horizon – a way of conceiving knowledge that refuses to take disciplinary boundaries as natural and definitive. The diagnosis of hyper-specialization, the reconstruction of the conceptual genealogy, and the examination of research and evaluation practices converge on the same finding: the complexity of contemporary problems is not resolved by the juxtaposition of competencies, but by the deliberate construction of the conditions that make possible the integration of forms of knowledge.

From this finding follows the commitment that the *Global Review of Social Sciences, Education and Humanities* (GRSSEH) assumed from its inaugural issue. A journal exists, above all, through the community that reads it, writes it, and evaluates it, and it is this community that will determine whether the announced horizon becomes effective practice or remains a programmatic declaration. The set of texts gathered under the title “Ethics, Governance, and the Humanities in the Digital Age” offers, in this sense, a concrete demonstration of what is intended: investigations that do not limit themselves to occupying delimited disciplinary fields, but that interrogate institutions, languages, and ways of life from perspectives that cross and mutually interrogate one another.

An invitation and an expectation are therefore addressed to the readers who travel through these pages. The invitation is to read each contribution not only for what it states within its domain of origin, but for the connections it establishes beyond it. The expectation is that this volume operates less as a repertoire of answers than as a repertoire of questions – those that are only formulated when thought accepts crossing its own disciplinary boundaries. It is with this disposition that the GRSSEH begins its trajectory and opens itself, from the outset, to dialogue with all who come to collaborate in its forthcoming issues.

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