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The nature of education for Edgar Morin

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ABSTRACT

The basic subject of the philosophy of education is the human being, and it is the basic goal of education itself, and the answer to any educational question that is ultimately subject to our continuing philosophy in life, as every system has goals, and the goal of education stems towards the human community, and philosophers and thinkers of education work to formulate multiple images of the goals of life and education goals.

The subject of education is one of the most important topics studied of contemporary thought, including what was proposed by our philosopher Morin, as the philosophy of education occupied a distinguished place in his writings, and he submitted his book to UNESCO under the title: (The Nature of Education) in which he expresses his views on the essence of education in the context of his vision of knowledge unity, as a new future method that directs education towards sustainable development, Morin has presented seven principles as keys as he considers it necessary for future education.

Introduction

Philosopher Edgar Morin led great efforts in rethinking education in the name of sustainable development, that is, in the context of its mission as a guiding force for international programs on education, public awareness, and training on sustainable development, this project reveals the priorities agreed upon by member states, while calling on these countries to act together, to collaborate with civil society organizations, the private business sector, industry, the academic community, the United Nations system and international institutes in order to accelerate implementation procedures by means of concrete reform of national educational policies and programs, adopting the new concept of education for a sustainable future.

The nature of education in general is an attempt to anticipate future goals and the possibility of knowing them, and this is only possible through crystallizing a new and clear educational vision that can be in line with the general context of life and civilized politics, and make its primary goal the common destiny of humanity (Talaat, et al: 2003, 183), and therefore education must toward the future, it should bear the human dimension upon itself. Education is required to go beyond the formation of the citizen to the formation of the planetary man, as "education cannot help to reduce the scope of poverty, enslavement, oppression and war unless there is better documentation between material

progress, equality and respect for human being humanity, and thus education can develop individuals and societies while ensuring the ethical and cultural dimensions of education (Talaat, et al: 2003, 183). Education as such is one of the social sciences as it is a transformative force in society. Education starts from the philosophy of its own societies, and adopting the philosophy of education on whatever time and place of it on the society's perception of human existence, followed by the foundations and origins of education based on that philosophy. (Talaat et al .: 2003, 183) The most important issues that Morin's future education dealt with, as it was an effective transformative force, were as follows;

First: Education for learning with a common destiny

Morin works to establish a planetary philosophy and concern for the common destiny of humanity as a whole, and this future education must deepen the concept of earthly identity, the homeland, and the common destiny of all people. We all share most of life's problems, so we must educate for a new civilized policy that serves everyone. Morin believes that knowledge suffers from the fact that it is subject to privatization and simplification, so he sees that what exacerbates the difficulty of knowledge globally is the pattern of thinking that stifles our ability to put things in their organized context and look at them with a holistic and understandable perspective, and that works to develop our ability, while we find that in the planetary age, we are required to think about a more comprehensive nature of this age and the relationship of the whole with the other parts, that is, in all its multiple dimensions and in its complex structure, meaning that we must reform thought in order to realize and understand things in its comprehensiveness and context, and the dimensions are multiple and the structure is complex This means the ability to build a future cosmic vision, and that raising the future must take into account the common human planetary destiny, It is the fate that our planet has never been to, and it is the main purpose of education .

Knowledge of the developments of the planetary age must be characterized by the recognition of the Earth's identity as one of the core subjects of education. This is what is known as the globalization of education, which is intended to liberate people and change their ways of life in education, training and upbringing from promotion, work and creativity to opening promising horizons for enriching individual freedoms. (Al-Makki, et. al: 2010, 101)

One of the most important basic pillars that future education should know is the human condition, so he began by defining a person as a rational, insane person, passionate about play and imagination, and despite all of that, he is able to be rational, objective and sensitive, and accordingly he is a complex human being, that, he is a man of many compositions. We have to understand the human being as a whole (Adgar, 2020, 30-31) Morin believes that it is necessary to study human complexity as one of the most important tasks of education, and education has to highlight and characterize the multiple destiny of man, that is, his destiny as a human species, or as an individual, his social and historical destiny fate integrated dependent on each other. (Morin, 2002, 51)

The teaching of the human condition is based on future education, so it must develop the individual's awareness of his unity, his complex nature, as well as the nature of others around him, and make the human condition its essential theme, and this education negates the duality of man, so that there is a strong believer person, so there is no professionalism without ethics, and no man of creation without professionalism. Education must deepen the concept of unity and the concept of human diversity in man, and future education must consolidate the idea of unity of human diversity, and it must teach the idea of diversity without touching the idea of unity, so it is concerned with human unity as much as it

is concerned with human diversity, for human unity carries within it the principles of differences Multiple. We must understand the human being by representing his unity at

the heart of his diversity, and his diversity within his unity, that is, the unity of the multiplicity and the multiplicity of the one must be understood, and that education should highlight the principle of unity and diversity in all fields, so the education of the future should get rid of the monolithic view in its view of man. "We should actually stop viewing humanity as a given and constant thing, but rather as a product of a permanent dual process" (Morin, 2004;14.). No one should claim the right to standardize the other according to his own methods, and the point of view should prevail his view, and his principles must be generalized to others creation, and preparation the teacher and educator on these various human concepts, to be considered the first feature of future education. (Moran, 2002, 51-52)

Teaching the earthly identity of the world is the common destiny of mankind, and education must make it clear that people share the same problems of life and death, and live a common destiny, in this time when boundaries gradually fade away and disappear, and remote communication accelerates and scientific explosion doubles through the Internet of information. And the integration of the world, against his will, into a large global market. The globe seems heading to be a whole. (Morin, 2020; 129) Morin expresses that whole by saying: "The world has become more and more a whole, so every part of the world has become more and more a part, It is indivisible from this world, just as the world as a whole is becoming more and more present within the parts of each of its parts "(Morin 2002, 61). The single view of human beings has left them with depression, anxiety, hopelessness, fear, and a sense of loss that has been destroyed by materialism, and robbed of his soul, ; Therefore, future education must diagnose and highlight the multiple destiny of man, that is, his fate as a human individual, his fate as a human species, and his historical and social destiny, and these are all integrated and related destinies that complement each other. And future education must push "towards knowledge and awareness of the common human condition of all human beings, as well as awareness of the necessity for the diversity of individuals, cultures and peoples, and finally, education must push towards the root of human beings as citizens of this land. (Morin, 2002: 56)

The twenty-first century was adorned with a drastic material progress, but at the same time it inherited from its predecessor a deep and harmful brutality, but the twentieth century was also characterized by two types of brutality, the first of which comes from the depth of the time in which we live and which is full of massacres, war, fanaticism, exile and displacement, and the second is in a form of cold anonymous savagery, its source is the internal structure of rational justification, which only recognizes what is accountable, and ignores individuals, their feelings, their desires, and their souls, and this thing multiplies the forces of evil and subjugation.(Industrial technology) (Morin, 2020;110) This matter has reached its limit after moving away from religion, which is stigmatized as being a legacy of the past, and adopting a purely materialistic philosophy that divined the human mind and worshiped the oneness of the market and matter, thus becoming misery that distributes its legacy by force on the poor of the world as a whole Western civilization was born through a break with the past, believing that it will head towards a prosperous future with endless progress, thanks to parallel progress in the fields of science,, history, reason, democracy, and economics. However, the lessons of Hiroshima and Nagasaki teach us, that science is a double-edged sword: Notice how the human mind retreated, and how the Stalinist delirium used the historical mask of reason, it became clear to us that "there is no historical law that will definitely lead to a bright future. We have also seen how the victory of democracy has not been definitively achieved anywhere, just as we have seen that industrial development can result in cultural damages and kinds of deadly pollution. We have seen that a welfare civilization can at the same time be a cause of misery. If modernity is It is defined as an unconditional belief in

progress in the field of technology and science, and in economic development, so we can say: This modernity has died ”(Morin, 2002; 65)

Therefore, future education should educate a person on how to live on the planet Earth - the homeland of man - and how to communicate with other people, and how people share things without possessing a specific group, without a specific nation controlling the capabilities of other nations, and that what was previously known by mankind ; Rather, it was a whole according to his own peculiarity, as for future education , it should educate man according to the common identity of planet Earth. The education of the future must educate the individual how to live with others, how to share things with other people, and how they unite among themselves, and this can only be done through the culture of the specific privacy of each society, by initially proceeding in contrast to what America does in the standardization of human society according to culture her own culture . (Zaitooni, 2015; 105)

Second: Education to teach understanding

The most important reason for the tearing of the world is the absence of understanding, due to its absence from the various institutions, and then this deliberate absence results in the absence of peace among the human beings. Understanding is an important means for developing dialogue awareness, as it is a protective wall from falling into the pitfalls of error and a dangerous illusion of knowledge, and the way to move away from the domination of fragmented knowledge, as it is the link between the whole and the parts, and it is the way to recognize the other side, as well as the medium of communication between human beings. “Understanding is at the same time the means and the end of human communication, and education on understanding is totally absent from all types of education” (Moran, 2002; 18). Planet Earth requires kinds of mutual understanding at all levels and fields. Given the importance of education and understanding at all educational levels and at all ages, understanding requires us to reform different mentalities, and this is one of the major stakes in education in the future. And since the benefit of understanding is this much, we must acquire the largest share in the educational system in future education, rather it must be one of its most important multiple goals, and understanding is not synonymous with science only, but is the protector of jurisprudence as well, so there is no communication technique. Social understanding, from a phone, and the Internet has the property of understanding in itself, and understanding cannot be digitalized. There is a difference between being educated for the sake of understanding in physics or any other educational subject, and being educated in order to acquire human understanding as a whole, and here the purely spiritual message of education is manifested in teaching people to understand, which is the condition and guarantor of the moral and mental solidarity of all humanity. (Morin, 2016;18)

In addition to the aforementioned, it becomes clear that there are two levels of understanding, namely: the human understanding and the mental or objective understanding. Understanding as a mental subject means that we reach the control of something and fully comprehend it, and the mental understanding requires clarity and explanation, so interpretation means that the subject is like a work to which all the objective means available in knowledge are applied, which is necessary for objective and mental understanding. However, human understanding goes beyond the explanatory limits, as interpretation is sufficient for an objective, mental or related understanding of material things, but it is not sufficient when it comes to understanding a person, so objective understanding must refer the human understanding to self-knowledge of the self. Thus, "If I see a child crying, I will understand him, not depending on measuring the salinity of his tears, but by diving into my depths and extracting all the hardships I lived in my childhood, and since understanding is a subjective matter, it necessarily requires openness, sympathy, and comfort." (Morin, 2002; 88)

As for the obstacles to understanding, they are divided into two parts

-External and internal obstacles, represented in the noise that disturbs the transmission of the news, and there is a multiplicity of meanings for a concept, which we may say with what may give a different abundant meaning, and there is ignorance of the customs and rituals of others, and there is a lack of understanding about mandatory values related to a culture different to us, and there is lack of understanding about the ethical obligations of a culture, as well as there is often our inability to see a certain view of the world around us, and finally it is impossible to understand a mental structure for a different mental structure. (Zaitooni, 2015: 113-114)

As for the internal obstacles of both types of understanding, they are multiple obstacles, do not reduce to indifference only, but also to the tendency to center around the self itself, as well as the tendency to center around race, the tendency to centralize and society. (Morin, 2020; 146-147)

The greatest common denominator between these three branches, lies in the existence of itself in the center of the world, and the consideration of everything that is far or near something secondary, without any meaning at all, or something standard (Morin, 2002, 90). For future education, there is a deepening of human understanding among humanity, and different cultures must learn from each other, and arrogant Western cultures, which have imposed themselves as a teacher culture for other cultures, must also become an educated culture that is also the same as other cultures, And that every culture is allowed to nourish from the cultures of the world as a whole, and benefit from one another, through its own actions, and each culture enriches what can be called a mixture of a planetary culture, and that the development of the cultural mixture, which is still limited in a limited way, is a characteristic that distinguishes The second part of the twentieth century, which must be completed in the twenty-first century. And in return; For the renaissance eras in all societies were when a new understanding of natural life appeared. As that understanding helps to advance and develop, and since the achievement of understanding is the product of scientific thinking; Education is the best way to introduce the scientific spirit to awareness of the future.(Al Hiti; 2003; 115-116)

Conclusion

The importance of focusing on the need to renew the educational system, since everything that is not renewed can die, as the importance of the teacher in the context of the new civilization can lead the new knowledge revolution to its human goals, which in turn encourages the love of knowledge and communication between everyone in the shadow of difference, and that All new or modern technology cannot dispense with the role of the teacher, and that the reform of thinking and knowledge depends on the reform of education, and that the renewal of education is linked to the renewal of understanding, and that the renewal of understanding is linked to the renewal of human relations, and it is also related to the reform of education, and that all these reforms are interrelated with each other.

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