

The Philosophy of Education in Edgar Morin's Thought and Its Implications for Educational Reform in the Algerian Education System

Dahabiaa Djaroum

University of Algiers 2, Abou El Kacem Saadallah, Algiers, Algeria

Email : fdjaridajaroum75@gmail.com

Asma Aboutaleb

University of Algiers 2, Abou El Kacem Saadallah, Algiers, Algeria

Email: Aboutaleb.asma@univ-alger2.dz

Soumission : 12/10/2025 Acceptation : 15/07/2026 Publication: 19/08/2026

Abstract

This study examines the transformations that education has undergone in the contemporary era through Edgar Morin's conception of complex thought. This conception calls for phenomena to be understood in their interconnectedness and complexity rather than through simplification or reduction. The study also emphasises the need to shift from the transmission of knowledge to the development of learners' scientific thinking skills. This orientation is consistent with Algeria's educational reforms, which seek to modernise education and improve its quality amid contemporary intellectual and technological transformations.

Keywords: educational reform; complex thought; simplification and reductionism; thinking; pragmatism; competences; educational sciences; child; parents; experience.

Introduction

Philosophy is a mode of thought based on analysis, criticism, and reflection, aimed at understanding reality and establishing connections among different fields of knowledge. In this context, the philosophy of education emerged as a foundation for forming individuals and societies based on firmly established values. It has attracted increasing attention since Greek antiquity, and its importance grew in the modern era with the emergence of diverse philosophical movements, particularly in the late nineteenth and early twentieth centuries. One of the most prominent of these movements was pragmatism, which significantly influenced contemporary educational philosophy. It demonstrated its capacity to shape human thought by emerging from human experience and articulating concrete reality.

Pragmatism is associated with the American philosopher Charles Sanders Peirce, who was the first to use the term. It was later developed by John Dewey, who disputed the view that the idea should be attributed solely to Peirce. Dewey stated that he had encountered the notion of pragmatism through his study of Kant's *The Metaphysics of Morals*, in which Kant distinguished the practical from the pragmatic. He therefore rejected the prevailing view that pragmatism was an exclusively American theory. Although Peirce, as a logician concerned with the art and methods of thought, first established the foundations of pragmatism, he

presented the theory chiefly as a method for clarifying intellectual concepts.¹ Dewey nevertheless differed considerably from both Peirce and William James. James helped establish the foundations of pragmatism and played a major role in introducing and disseminating it, while Dewey came to be regarded as the thinker who most fully represented American culture. Dewey acknowledged the relation between philosophy and its historical context when he wrote, “No philosopher has ever existed who did not extol certain aspects of life in his own age.”²

Pragmatism contributed to the consolidation of principles of social reform by emphasising the role of education in developing the individual and advancing society. This concern is also evident in Edgar Morin’s project, which introduced a new approach known as “complex thought” (*la pensée complexe*). This approach connects the different dimensions of phenomena and seeks to understand reality through its interrelationships and complexity rather than reducing it to a single explanation. Hence, the study raises the following questions: If interconnected reality is a fabric of psychological, social, cultural, and economic conditions, why did Morin direct his attention to education? What kind of education does he seek to establish amid contemporary scientific and technological transformations? How have these transformations redirected education from previously dominant approaches? How can education as a practical activity be connected with knowledge as a system of organised theoretical concepts? What are the implications of this new approach to educational reform for education systems in the Arab world, particularly in Algeria?

The contemporary world is witnessing rapid developments in human knowledge and technology, requiring schools to move beyond the mere transmission of information and towards the development of learners’ thinking skills, a central concern in Edgar Morin’s project. Educational success does not lie in the quantity of knowledge memorised by the learner but in the acquisition of intellectual habits that support scientific and objective thinking and problem-solving. From this perspective, teaching thinking has become essential to lifelong learning. Algerian educational reforms have therefore adopted a competence-based approach in place of an objectives-based approach. The aims of this change may be summarised as follows:

- Placing the learner at the centre of the pedagogical process so that the learner becomes an active participant in learning rather than a passive recipient of knowledge.
- Ensuring the acquisition of fundamental competences that enable pupils to adapt to the demands of the contemporary world and confront its challenges.

The new programme in the Algerian education system aims to improve learners’ schooling and modernise teaching methods in response to cognitive and social transformations by adapting content and pedagogy to learners’ needs. The competence-based approach was therefore adopted to shift the educational process from a primary emphasis on

¹ John Dewey, “The Development of American Pragmatism,” in *Twentieth-Century Philosophy: A Collection of Essays on Contemporary Philosophical Schools*, ed. Dagobert D. Runes, trans. into Arabic by Adnan Nuwaya (n.p.: Mu’assasat Sijill al-‘Arabi, 1963), 232.

² Dewey, “Development of American Pragmatism,” 234.

content to a focus on the learner as the central participant in educational activity. Knowledge is consequently employed as a means of developing competences and integrating different educational activities.

The Concept and Philosophy of Education

Education is a distinctively human characteristic that distinguishes human beings from other living creatures. It denotes an organised, purposeful, and continuous process through which the individual's moral character is formed. It broadens perspectives on life, other people, and the self. It may therefore be understood as a means of shaping an individual's moral position, developing the ability to distinguish between good and evil, and enabling action in accordance with laws, duties, and obligations towards others. On this basis, Dewey sought a philosophical foundation that would free education from its traditional form and align it with the transformations that life had undergone, and continued to undergo, in its various domains. This concern reflected the American context, which experienced political, social, and economic change and witnessed the emergence of thinkers such as Thomas Jefferson. Jefferson embraced the ideals of the European Enlightenment revolutions, particularly liberty and equality, and believed that an effective philosophy was necessary to build a new education system capable of reforming society and disseminating the principles of democracy, justice, equality, and liberty. Dewey similarly endorsed Jefferson's position, placing particular emphasis on "experience", affirming the human capacity to create facts and truth, reshape the conditions that form experience, and connect thought with action. This emphasis demonstrates the central place of experience in pragmatic philosophy.

The approach adopted by the Algerian education system within the framework of educational reform, and influenced by Edgar Morin's ideas, seeks to move beyond traditional teaching methods based on memorisation and the fragmentation of knowledge. It does so by adopting a competence-based approach that focuses on developing experience and skills and connecting learning with the learner's environment and needs. This orientation permits greater flexibility in curriculum development and enables education to respond to advances in knowledge, thereby preparing learners to adapt to changing circumstances. It also converges with Ibn Khaldun's call to consider learners' abilities and to proceed gradually in teaching. As Edgar Morin states, "We exert our utmost effort not to uncover superficial similarities, but to identify principles of organisation, the principle governing the development of these principles, and the characteristics of their diversity."³ Morin criticises the reductionist tendency. His complex thought seeks to move beyond the exclusive primacy of order by placing order and disorder in a dialogical relationship. He regards the Cartesian system as a fragmented, dispersed, and reductionist vision that breaks the complexity of the world into isolated parts, divides problems, separates what is interconnected, and imposes a unidimensional perspective on multidimensional phenomena.⁴ For Morin, such a short-sighted vision often becomes blind. By fragmenting knowledge, it stifles possibilities for

³ Edgar Morin, "Towards a New Paradigm," in *Philosophies of Our Time*, trans. into Arabic by Ibrahim Sahrawi (Algiers: al-Dar al-'Arabiyya lil-'Ulum Nashirun, 2009), 381.

⁴ Edgar Morin, *Education for the Future: The Seven Essential Forms of Knowledge for Education for the Future*, trans. into Arabic by Aziz Lazraq and Munir al-Hajjugi (Casablanca: Dar Toubkal, 2002), 28.

understanding and reflection at their inception and reduces the prospects of forming sound judgements or developing far-sighted perspectives.

This orientation is grounded in a constructivist conception of learning that places the learner at the centre of the educational process and assigns the teacher the role of guide and facilitator. It also adopts competence as the basis for organising education through problem situations that develop knowledge, skills, and thinking, while ensuring a gradual increase in difficulty across the stages of learning. This conception intersects with Edgar Morin's vision, which calls for the construction of integrated knowledge that transcends reductionism and is based on an open system connecting the parts with the whole. It proceeds from his proposition that "the whole is not always equal to the sum of its parts; it may be either greater or lesser."

Philosophy seeks to establish coherence among the domains of human experience and to interpret them, thereby contributing to the formulation of educational aims and policies. Although education has long been practised and the concept is widely used, a comprehensive definition remains difficult because of the diversity of approaches. In this context, *Le Robert* defines education as "the totality of the means by which the growth and formation of the human being are directed, as well as the results obtained." The formation of a child's personality requires the active participation of adults. This participation is not limited to educational guidance but also encompasses the family's way of life and the nature of the relationship between the parents, both of which directly influence the child's upbringing and protection from negative influences. Education should therefore be a purposeful and systematic process grounded in basic principles, foremost among which is the psychological and emotional dimension. This dimension forms the foundation of the remaining educational principles, the most important of which are as follows:

- 1. Understanding the Child.** Education plays a fundamental role in shaping the child's personality and protecting the child from disorders and deviant behaviour. This requires an understanding of the child's individual characteristics and stage of development, together with access to the child's inner world, to ensure the effectiveness of the educational process.⁵
- 2. Educational Tact.** Sound educational interaction with the child is based on respect, consideration of the child's psychological and physical condition, and avoiding practices that undermine trust and mutual understanding, such as reprimanding the child in front of others, making unjustified accusations, or defending the child without justification.
- 3. The Psychological Climate of the Family.** Mutual understanding between parents contributes to a sound family environment that positively affects the child's psychological and educational development, whereas family conflict negatively affects personality and academic achievement. Providing a positive emotional climate and preserving parents' educational authority are therefore essential foundations for shaping the child's personality.

The renowned French sociologist Émile Durkheim also devoted considerable attention to education because of its positive role in building society. He maintained that "education is the

⁵ Ali Abd Allah Sayyid and Samah Kawtharani, *Children's Problems: How Can We Overcome Them?*, 1st ed. (Beirut: Dar al-Yusuf for Printing, Publishing, and Distribution, 2006–7), 20.

action exercised by the adult generations upon those who are not yet mature for social life. Its purpose is to arouse and develop in the child a certain number of intellectual, physical, and moral states required both by political society as a whole and by the particular social environment for which the child is specifically destined.”⁶

The philosophy of education is an extension of general philosophy because it employs philosophical thought to understand, direct, and organise the educational process in the light of human experience. John Dewey described philosophy as “the general theory of education”, regarding it as a means of clarifying educational aims and values and bringing them into coherent relation, thereby establishing a foundation for the educational sciences. Dewey placed experience at the centre of pragmatic philosophy and regarded it as the basis for understanding and changing reality by connecting thought with action. Peirce and Dewey cited the biblical saying, “By their fruits shall ye know them”, to affirm that their practical consequences measure the value of ideas.⁷ Dewey treated experience as the foundation of education, rejecting the negative view adopted by certain classical philosophies. He articulated this position in *Experience and Education*, which consolidated his standing as one of the most prominent philosophers of education.

This study examines John Dewey’s philosophy of education within pragmatism because of its close association with experience and its responsiveness to contemporary reality. It also clarifies the concept of the philosophy of education and the relationship between philosophy and education. What is the difference between them? What characteristics have brought the two terms together in the single concept of the “philosophy of education”?

Philosophy and education are related in complementary ways: philosophy represents the theoretical dimension, whereas education represents the practical dimension. Socrates affirmed that they are “so closely intertwined that they may be regarded as one and the same thing”. Ibn Sina likewise recognised this interconnection. John Dewey defined the philosophy of education as “the organised intellectual activity that employs philosophy as a means of organising, coordinating, and harmonising the educational process and clarifying the values and aims it seeks to achieve”.⁸

The interconnection between philosophy and education gave rise to the philosophy of education, which places the child at the centre of the educational process within a social context. John Dewey stated that “knowledge of the social conditions of the present state of civilisation is necessary for the proper interpretation of the child’s powers”. He explained that education is based on employing experience in practical life, a position embodied in instrumentalism.⁹

For Dewey, the function of education is to connect cultural heritage with the present and to meet society’s needs while rejecting indoctrination and blind obedience. He held that

⁶ Émile Durkheim, *The Rules of Sociological Method*, trans. into Arabic by Mahmoud Qasim and Muhammad Badawi (n.p.: Dar al-Ma’rifa al-Jami’iyya, 1988), 40.

⁷ Muhammad Jadidi, *The Philosophy of Experience: John Dewey as a Model*, 1st ed. (Beirut: al-Mu’assasa al-Jami’iyya lil-Dirasat wa-al-Nashr wa-al-Tawzi’, 2004), 39.

⁸ Abd al-Rahman al-Bani, *An Introduction to the Philosophy of Education in the Light of Islam*, 2nd ed. (n.p.: al-Maktab al-Islami, 1983), 147.

⁹ Al-Bani, *Introduction to the Philosophy of Education*, 8.

learning is based on interaction with the environment and the use of experience, through which learners acquire knowledge by experimenting, solving problems, and learning from the results. Dewey's theory of reflective thinking holds that learning arises from confronting problems and interacting with the environment, as learners use previous experiences to reach practical solutions. Dewey criticised traditional education for emphasising memorisation and the cognitive dimension alone. Instead, he advocated an education that considers the child's experiences, inclinations, and capacity to adapt to new experiences.

Dewey criticised traditional curricula for restricting development to the intellectual dimension, thereby weakening the child's ability to adapt to life situations. He affirmed that the child is an integrated being with emotions, inclinations, and physical and social needs, as well as intellectual capacities. Any curriculum that neglects these dimensions is therefore destined to fail.¹⁰

Dewey maintained that the social environment is the foundation of education because it is the sphere in which the child acquires experience, language, values, and behaviour. The school environment also plays a pivotal role in preparing the child for social life. As a microcosm of society, it contributes to the development of the child's personality and guides the child towards a better future.

Dewey argued that certain educational theories fail because they isolate the school from society. He insisted that the school should be a social institution connected to the realities of life: "I believe that the school is primarily a social institution . . . enabling the child to share in the inherited resources of the human race and to use his powers and talents in the service of society."¹¹

Dewey rejected the traditional view of the school as merely a place for transmitting information or preparing children for the future. Instead, he regarded it as part of social life: "Education is life itself, not preparation for future life, and I believe that the school must represent social life, the real and vital life that the child lives at home, in the surrounding environment, and in play with his companions."¹²

In this light, education should refine the learner's talents and develop the learner's capacities by providing experiences that support adaptation to the environment and by connecting school learning with life experience. The school thus becomes an extension of social life rather than an environment isolated from it.¹³

Education is not confined to the school. It is a continuous process extending throughout life, to which various institutions and social conditions contribute. This view is expressed in the following statement: "The school does not constitute the decisive formative force; rather,

¹⁰ Khayr al-Din Hani, *Teaching Techniques*, 1st ed. (n.p.: n.p., n.d.), 12.

¹¹ John Dewey, *Education in the Modern Age*, trans. into Arabic by Abd al-Aziz Abd al-Majid and Muhammad Husayn al-Maqrabi, rev. Muhammad Badran, vol. 1 (Cairo: Maktabat al-Nahda al-Misriyya, 1949), 20.

¹² Dewey, *Education in the Modern Age*, 20.

¹³ John Dewey, *The School and Society*, trans. into Arabic by Dimitri Qandalfat (Cairo: Matba'at al-Ma'arif, 1928), 108.

social systems, occupational tendencies, and the character of social arrangements are the ultimate influences governing the formation and adaptation of minds.”¹⁴

The role of the school therefore lies in developing the child’s capacity to adapt and solve problems through cooperation with the various institutions of socialisation and through the use of life experience. As Dewey states, “Before entering school, the child learns only what has a direct relationship to life.”¹⁵

Dewey held that effective education connects learning with work by integrating activities and occupations into the school, thereby developing the child’s experience and motivation to learn. He observed that “an occupation provides the child with a genuine motive, offers direct experience, and facilitates contact with real things”.¹⁶

Occupation is therefore essential to the individual’s participation in social life. It reveals the interdependence between the needs and requirements of society and the role of education in meeting those needs and preparing individuals for social life. The scholar John Shields summarises Dewey’s position in five points:

- Dewey regards education as a social process founded on values and communication within society.
- Through participation in society, the child acquires the behaviours and values that shape personality.
- Educational aims are determined by studying the child within the context of society and its institutions.
- Education ensures the continuity of society by preparing new generations.
- Education prepares the individual for integration into professional and social life after school.¹⁷

Having presented Dewey’s pragmatic conception of the philosophy of education, the study turns to Islamic Sufism, which regards education as a means of disciplining the soul, deepening faith, and reforming the human being. Abū Ḥāmid al-Ghazālī is one of its most prominent representatives, particularly in his treatment of spiritual and moral decline. Can Sufism contribute to the philosophy of education despite al-Ghazālī’s position on philosophy? What contribution did al-Ghazālī make to the philosophy of education?

Islamic education emerged after Persian, Greek, and Christian educational systems. It emphasised the instruction of the human being, the refinement of the soul, and the achievement of balance among spiritual, material, and social dimensions in a manner consistent with human nature and humanity’s role in cultivating the earth. This conception influenced subsequent educational theories and intersects with Dewey’s statement: “Education is a refined and cultivated means of supporting the creed in which a people or

14 John Dewey, *Individualism, Old and New*, trans. into Arabic by Khayri Hammad, rev. Marwan al-Jabiri (Beirut and New York: Dar Maktabat al-Hayat, 1960), 119.

15 John Dewey, *Experience and Education*, trans. into Arabic by Muna Afrawi and Zakariyya Mikha’il (Cairo: Matba‘at Lajnat al-Ta’lif wa-al-Tarjama wa-al-Nashr, 1946), 249.

16 Dewey, *The School and Society*, 44.

17 Dewey, *Experience and Education*, 254.

country believes, nurturing it through intellectual conviction founded on confidence and pride, and substantiating it with scientific evidence when necessary.”¹⁸

Education preserves values and beliefs and transmits them to succeeding generations. It also seeks to develop physical, intellectual, and moral dimensions to prepare the human being for a balanced and fulfilling life through education and instruction. Al-Kindī likewise affirmed the dual nature of the human being, comprising soul and body, and regarded the soul as the source of goodness. He expressed this view by referring to “the rational soul that restrains anger from pursuing what it desires”.¹⁹

Al-Kindī connected the aims of education with his conception of human nature, advocating an education that restrains desire and anger and develops the good within the human being in order to achieve balance between body and soul. He also maintained that education is an extension of philosophy and that philosophy directs and organises educational practices, thereby becoming the general theory of education.²⁰

Philosophy and education are complementary fields. Philosophy provides the theoretical framework, while education provides the practical application of its principles. Both are concerned with the human being, although they differ in their means. From this complementarity emerged the philosophy of education, a field that employs philosophical thought to organise the educational process, analyse its fundamental concepts, determine its aims and values, and guide educational policies.²¹

On this basis, some thinkers maintain that the philosophy of education resembles the philosophy of science because education is a social science that describes particular phenomena and organises groups of concepts combining scientific facts with social significance. The philosophy of education analyses and clarifies these educational concepts.²²

The philosophy of education seeks to clarify fundamental educational concepts such as experience, interaction, growth, and mind. It also critiques and develops the educational process in accordance with the requirements of contemporary life without claiming to provide direct solutions to every problem. Furthermore, it seeks coherence among the elements of the educational process. Western educators therefore emphasise the importance of philosophy in constructing educational theory “because it provides them with the values they seek to instil in the young”.²³

Bertrand Russell (1872–1970) is regarded as one of the most prominent philosophers of education associated with New Realism. In works including *Education and the Social Order*,

18 Abbas Mahjub, *The Foundations of Educational Thought in Islam*, 1st ed. (Jordan: ‘Alam al-Kutub al-Hadith, 2006), 12.

19 Muhammad al-Farhan, *Islamic Educational Discourse*, 1st ed. (Amman: al-Sharikat al-‘Alamiyya lil-Kitab, 1999), 97.

20 Abd al-Mun‘im al-Miladi, *Foundations of Education* (Alexandria: Mu‘assasat Shabab al-Jami‘a, 2004), 77.

21 Sa’dun Najm al-Halbusi, *Studies in the Philosophy of Education and Curricula* (n.p.: n.p., n.d.), 24.

22 Shibl Badran and Ahmad Faruq Mahfuz, *Foundations of Education*, 6th ed. (Alexandria: Dar al-Ma‘rifa al-Jami‘iyya, 2009).

23 Ali Ahmad Madhkur, *Educational Curricula: Their Foundations and Applications*, 1st ed. (Cairo: Dar al-Fikr al-‘Arabi, 1999), 23.

he called for the liberation and proper preparation of the individual, emphasising the need to educate the child as an individual before educating the child as a citizen.²⁴

One of the most important functions of education is to harmonise the individual with society and the surrounding cultural environment while preserving individual personality and capacities. In this context, the naturalistic philosophy of education represented by Jean-Jacques Rousseau in the eighteenth century began with a belief in the goodness of human nature. Rousseau expressed this idea in *Émile*: “Everything is good when it comes from the Creator of the universe; everything degenerates in the hands of humankind.” He placed the child at the centre of the educational process and called for respect for natural development and for attention to the characteristics of each stage of life. This orientation was embodied in the experimental school established by Johann Bernhard Basedow (1723–1790), one of the earliest schools to translate Rousseau’s educational ideas into practice, move beyond prevailing educational traditions, and adopt progressive educational principles.²⁵

Rousseau maintained that the corruption of society required the child to be protected from its influence. He therefore advocated negative education, which is based on learning through experience and the natural consequences of actions, together with a belief in the child’s innate innocence and in deviation as a product of the environment rather than of nature. He stated: “The pupil should not be given verbal lessons; experience alone should enrich his instruction and discipline, for the earliest education ought to be purely negative.”²⁶

Rousseau thus emphasised direct experience, sensory learning, gradual progression, and attention to the child’s inclinations in a manner consistent with natural development. Learning consequently became a process of individual development and the encouragement of personal capacities. This view intersects with Dewey’s conception of the importance of experience in learning: “Experience has shown that when children are given the opportunity for physical activity, their natural impulses are released, they find pleasure in attending school . . . and learning becomes easier.”²⁷

Abū Ḥāmid al-Ghazālī drew attention to the importance of praising good conduct in strengthening the child’s moral character. He advocated overlooking occasional mistakes and limiting punishment to private admonition when an error was repeated, without excessive reproach. He also emphasised teaching children the manners and values appropriate to their stage of development. He regarded education as a gradual formative process that begins in the family, develops thought and morality, and prepares the child for integration into school life. He identified stages through which the child moves from the family sphere into the school community. The most important of these stages are as follows:

24 Muhammad al-Shaybini, *The Social, Cultural, and Philosophical Foundations of Education*, 1st ed. (Cairo: Dar al-Fikr al-‘Arabi, 2009), 170.

25 Muhammad Labib al-Najih, *On Educational Thought*, 2nd ed. (Beirut: Dar al-Nahda al-‘Arabiyya for Printing and Publishing, 1981), 16–17.

26 Abd al-Karim Ali Sa’id al-Yamani, *The Philosophy of Education*, 1st ed. (Amman: Dar al-Shuruq for Publishing and Distribution, 2004), 83.

27 Ahmad Arafat Abu al-Hasan al-Qadi, *Education and Politics in the Thought of Abu Hamid al-Ghazali* (Cairo: Dar Quba, 2000), 176, quoting John Dewey, *Democracy and Education*, trans. into Arabic by Nazmi Luqa.

A. Pre-School Discipline. Al-Ghazālī maintained that education begins within the family before the child is entrusted to a teacher. He emphasised the parents' responsibility for disciplining the child, selecting a virtuous teacher, and continuing to monitor educational progress. He also regarded successful learning as the outcome of cooperation among the teacher, the learner, and the father.

B. Stages According to Age. Al-Ghazālī held that the appropriate age for sending a child to a teacher is four years, four months, and four days, regarding this as the beginning of intellectual maturity and the soul's readiness to receive knowledge, because discernment is a prerequisite for acquiring knowledge and preparing the heart to accept it.²⁸ Al-Ghazālī distinguished three stages of intellectual development: discernment, puberty, and rational maturity. The individual reaches the final stage at the age of forty. Learning progresses according to a range of factors related to the learner's entire constitution, of which age is only one. In *The Learner's Method*, al-Ghazālī states: "The teacher must instruct the learner according to the measure of his capacity and must not impose upon him more than he can bear. If he does so, the learner will despair of acquiring knowledge, follow his inclinations, and become doubtful of his learning."²⁹

C. Stages According to the Subject Matter of Instruction. Al-Ghazālī regarded discipline as the foundation of instruction, stating: "Learning is possible only after discipline, and whoever lacks discipline lacks knowledge." He further emphasised that instruction should progress gradually through the sciences and should take account of the learner's abilities and readiness rather than being tied to a particular age or school year. Individual differences must also be considered; hence, he recommended "that the intelligent learner should not be grouped with the unintelligent".³⁰

The study concludes that Edgar Morin regards the human being as the fundamental end of education and connects educational objectives with the aims of society and humanity, thereby contributing to the formation of the responsible citizen. He presented this vision in *Education for the Future*, calling for the reconstruction of educational concepts and curricula according to forward-looking principles that constitute the foundations of future education.

Conclusion

In conclusion, the study affirms that education and instruction are connected with the child's growth and formation throughout life, during which intellectual capacities develop according to individual readiness. Education is not merely the transmission of knowledge. It is a process of developing the learner's skills and latent capacities to foster creativity and experimentation. This orientation is embodied in higher education through the promotion of an entrepreneurial spirit and the encouragement of students to transform theoretical knowledge into innovative practical projects rather than limiting themselves to seeking employment.

28 Hasan Buzun, *Knowledge in al-Ghazali's Thought: Educational and Instructional Theory* (Beirut: Mu'assasat al-Intishar al-'Arabi, n.d.), 23.

29 Buzun, *Knowledge in al-Ghazali's Thought*, 192, quoting Abu Hamid al-Ghazali, *The Learner's Method*, 19.

30 Buzun, *Knowledge in al-Ghazali's Thought*, 193–94.

Bibliography

- Abd al-Fattah, Sa'id. "The Social Dimension of Chaos Theory." *Journal of Humanities and Social Sciences*, no. 18 (March 2015).
- al-Bani, Abd al-Rahman. *An Introduction to the Philosophy of Education in the Light of Islam*. 2nd ed. N.p.: al-Maktab al-Islami, 1983.
- Badran, Shibl, and Ahmad Faruq Mahfuz. *Foundations of Education*. 6th ed. Alexandria: Dar al-Ma'rifa al-Jami'iyya, 2009.
- Buzun, Hasan. *Knowledge in al-Ghazali's Thought: Educational and Instructional Theory*. Beirut: Mu'assasat al-Intishar al-'Arabi, n.d.
- Dewey, John. "The Development of American Pragmatism." In *Twentieth-Century Philosophy: A Collection of Essays on Contemporary Philosophical Schools*, edited by Dagobert D. Runes. Translated into Arabic by Adnan Nuwaya. N.p.: Mu'assasat Sijill al-'Arabi, 1963.
- Dewey, John. *Education in the Modern Age*. Translated into Arabic by Abd al-Aziz Abd al-Majid and Muhammad Husayn al-Maqrabi. Revised by Muhammad Badran. Vol. 1. Cairo: Maktabat al-Nahda al-Misriyya, 1949.
- Dewey, John. *Experience and Education*. Translated into Arabic by Muna Afrawi and Zakariyya Mikha'il. Cairo: Matba'at Lajnat al-Ta'lif wa-al-Tarjama wa-al-Nashr, 1946.
- Dewey, John. *Individualism, Old and New*. Translated into Arabic by Khayri Hammad. Revised by Marwan al-Jabiri. Beirut and New York: Dar Maktabat al-Hayat, 1960.
- Dewey, John. *The School and Society*. Translated into Arabic by Dimitri Qandalfat. Cairo: Matba'at al-Ma'arif, 1928.
- Durkheim, Émile. *The Rules of Sociological Method*. Translated into Arabic by Mahmoud Qasim and Muhammad Badawi. N.p.: Dar al-Ma'rifa al-Jami'iyya, 1988.
- al-Farhan, Muhammad. *Islamic Educational Discourse*. 1st ed. Amman: al-Sharikat al-'Alamiyya lil-Kitab, 1999.
- al-Halbusi, Sa'dun Najm. *Studies in the Philosophy of Education and Curricula*. N.p.: n.p., n.d.
- Hani, Khayr al-Din. *Teaching Techniques*. 1st ed. N.p.: n.p., n.d.
- Jadidi, Muhammad. *The Philosophy of Experience: John Dewey as a Model*. 1st ed. Beirut: al-Mu'assasa al-Jami'iyya lil-Dirasat wa-al-Nashr wa-al-Tawzi', 2004.
- Mahjub, Abbas. *The Foundations of Educational Thought in Islam*. 1st ed. Jordan: 'Alam al-Kutub al-Hadith, 2006.
- Madhkur, Ali Ahmad. *Educational Curricula: Their Foundations and Applications*. 1st ed. Cairo: Dar al-Fikr al-'Arabi, 1999.
- al-Miladi, Abd al-Mun'im. *Foundations of Education*. Alexandria: Mu'assasat Shabab al-Jami'a, 2004.
- Morin, Edgar. *Education for the Future: The Seven Essential Forms of Knowledge for Education for the Future*. Translated into Arabic by Aziz Lazraq and Munir al-Hajjugi. Casablanca: Dar Toubkal, 2002.
- Morin, Edgar. "Towards a New Paradigm." In *Philosophies of Our Time*. Translated into Arabic by Ibrahim Sahrawi. Algiers: al-Dar al-'Arabiyya lil-'Ulum Nashirun, 2009.

- Morin, Edgar. *Towards a Civilised Policy*. Translated into Arabic by Ahmad al-Alami. Beirut: al-Dar al-‘Arabiyya lil-‘Ulum Nashirun, 2010.
- al-Najihi, Muhammad Labib. *On Educational Thought*. 2nd ed. Beirut: Dar al-Nahda al-‘Arabiyya for Printing and Publishing, 1981.
- al-Qadi, Ahmad Arafat Abu al-Hasan. *Education and Politics in the Thought of Abu Hamid al-Ghazali*. Cairo: Dar Quba, 2000.
- Sayyid, Ali Abd Allah, and Samah Kawtharani. *Children’s Problems: How Can We Overcome Them?* 1st ed. Beirut: Dar al-Yusuf for Printing, Publishing, and Distribution, 2006–7.
- al-Shaybini, Muhammad. *The Social, Cultural, and Philosophical Foundations of Education*. 1st ed. Cairo: Dar al-Fikr al-‘Arabi, 2009.
- al-Yamani, Abd al-Karim Ali Sa‘id. *The Philosophy of Education*. 1st ed. Amman: Dar al-Shuruq for Publishing and Distribution, 2004.