

## **Complex thinking: re-conceiving Edgar Morin's paradigm**

**Helena Knyazeva**

National Research University Higher School of Economics, Moscow, Russia

[helena\\_knyazeva@mail.ru](mailto:helena_knyazeva@mail.ru)

The foundations of the reform of thinking and the reform of education to which Edgar Moran calls us have not yet been fully comprehended. The world will become safer and more friendly if the thinking of each of us changes. We need complex thinking to live in our complex world. We need a complex epistemology (*épistémologie complexe*) for knowing the world and operating in it, for understanding images of the desired futures, and designing referable development trends. Complex thinking is, according to Morin, radical thinking which gets at the roots of problems; multidimensional thinking; organizational or system thinking which analysis the correlation of the whole and parts; ecological thinking which doesn't isolate an object under study but considers its interrelations and its self-regulating ecological connections with the cultural, social, economic, political, natural environment; thinking which creates an ecology of action and dialectics of action, i.e. thinking which is able to build a strategy which allows to modify or even to cancel the action undertaken by a subject. Complex thinking implies many meanings, including integrity (holism), co-evolution, nonlinearity, evolutionary character, spontaneity, sensitivity to innovations (creativity). Getting together and connecting is becoming the main challenge these days. Thinking that connects becomes a basis for ethics of connection, complicity, participation, and solidarity. Complex thinking has existential and ethical consequences and applications because it facilitates the establishment of mutual understanding between individuals, social organizations, and state systems and teaches us tolerance.