

Homo Complexus: Edgar Morin's Holistic Reconceptualization of Human Nature in La Méthode 5

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Abstract: The prevailing philosophical and anthropological concepts of Homo Sapiens, Homo Faber, and Homo Economicus have historically understood humanity through a single, dominant trait. This reductionism fails to capture the inherent complexity of human nature. Through a qualitative content analysis of Edgar Morin's *La Méthode 5: L'Humanité de L'Humanité*, this study elucidates Morin's concept of Homo Complexus as a corrective framework. The findings reveal that Morin posits human nature as a productive, Yin-Yang-like tension between rationality (Homo Sapiens) and irrationality/emotion (Homo Demens), where these poles are interdependent and complementary. The study concludes that Homo Complexus provides a more holistic and realistic foundation for understanding human identity, with significant implications for fields like education, which must now account for the full spectrum of rational, emotional, mythical, and aesthetic human dimensions. In this study, a literature review method with a qualitative descriptive research approach is used, discussing primary sources from Edgar Morin's book and secondary sources from books that discuss the concepts of *Homo Sapiens*, *Homo Faber*, *Homo Ludens*, and *Homo Economicus*. The findings of the study show that human beings, according to Morin, cannot be understood through only one dimension of their existence but as a combination of elements that interact with each other, such as rationality, emotions, myths, art, and affectivity. The concept of *Homo Complexus* challenges conventional views that separate humans into narrow categories and offers a more complete understanding of humans. This research has contributed to introducing a humanist and holistic integrative approach in human philosophy. The findings of this research in the field of social sciences provide a new view of humans living complex and dynamic lives.

Keywords: Homo Complexus, Homo Demens, Human Nature, Human Philosophy

A. Introduction

Thinking about the nature of humanity has been a central focus in philosophy since ancient (Fauziyah, 2017; Latief, 2024; Prahastiwi et al., 2024; Siswadi, 2024). The concept of “*Homo*” used to define humans based on their distinctive characteristics or fundamental activities, originates from a philosophical view that associates humans with rationality and wisdom. One of the first terms to emerge was *Homo Sapiens*, which originated from the thinking of the ancient Greek philosopher Aristotle (Singh et al., 2013; Thaler, 2000). In his work *Nicomachean Ethics*, Aristotle introduces humans as animal rationale (rational animals) (Aristotle, 2016; Kristjánsson, 2022; Leibowitz, 2013). This view emphasizes that humans are unique creatures because of their ability to think rationally. For Aristotle, rationality is the main foundation for achieving the best life, which can ultimately lead humans to a life full of meaning and virtue.

The next concept that emerged was *Homo Faber*, which was first introduced by the French philosopher Henri Bergson in 1907 in his book *L'Évolution créatrice (Creative Evolution)* (Aulia & Asbari, 2022; Ihde & Malafouris, 2019; Maffei & Bianchini, 2020). Bergson proposed that humans are more than just thinking beings; they are also beings capable of making and creating, which he defined through their ability to use tools as a creative expression (Bergson et al., 2022; Bode & Bergson, 1908). *Homo Faber* highlighted man's ability to create and shape the world around him through his actions, a privilege that distinguishes humans from other living beings.

Then, in 1938, Dutch philosopher Johan Huizinga introduced the term *Homo Ludens* in his work *Homo Ludens: A Study of the Play-Element in Culture* (Bozkurt & Durak, 2018; Huizinga, 1971, 1998, 2014; Tanghe, 2016). Huizinga said humans are rational, toolmaking, and playful. This concept introduces the element of play as an integral part of human culture (Giling & Haris, 2018; Gillin & Huizinga, 1951; Huizinga, 2014). Huizinga argues that games are not just entertainment or an escape from the daily routine. According to him, games are an element older than culture itself and are an inseparable part of human development.

Subsequently, the concept of *Homo Economicus* emerged, which developed in the classical economic tradition and is most often attributed to the thought of John Stuart Mill in the 19th century. This concept sees humans as rational individuals who are always motivated to maximize personal satisfaction, especially in the context of wealth accumulation (Cruz Hidalgo, 2025; Kent & Taylor, 2016; Maharani, 2016) (Cruz Hidalgo, 2025; Kent & Taylor, 2016; Maharani, 2016). In *On the Definition of Political Economy*, Mill described man as a creature oriented towards wealth and profit as the main goal in his life. This concept reveals that man is not only in direct contact with physical reality but also with the world

interpreted through symbols that have a more profound meaning (Ailon, 2020; Cruz Hidalgo, 2025; Hinnant, 1998). *Homo economicus* views economic decisions as the result of rational calculations aimed at achieving material goals.

In 1944, German philosopher Ernst Cassirer introduced the concept of *Homo Symbolicus* in his book *An Essay on Man*. Cassirer emphasized that humans are symbolic creatures who live not only in the physical world but also in the symbolic one (d'Errico & Henshilwood, 2011; Henshilwood & d'Errico, 2011). According to Cassirer, language, art, myth, and religion are part of the symbolic world that shapes human existence (Cassirer, 2023). This concept reveals that humans not only interact directly with physical reality but also with a world interpreted through symbols that hold more profound meaning.

On the other hand, Mircea Eliade, a Romanian philosopher, introduced the concept of *Homo Religiosus* in 1957. In his book *The Sacred and the Profane*, he describes man as a religious being who is connected to the spiritual and sacred dimensions of his life (Eliade, 1959b, 1959a; Eliade & Culianu, 1991). This concept introduces the idea that human beings are complex creatures and cannot be limited by just one dimension of existence.

However, in the evolution of human philosophical thought, the above concepts were unable to fully encompass human complexity. Humans are not only rational, creative, playful, or economic; they are also full of irrational, emotional, and even crazy dimensions. This attribute was recognized by Géhin et al. (1974), a French philosopher who, in his 1973 book *Le Paradigme Perdu: la nature humaine*, developed the concept of *Homo Demens* (Edgar, 2012; Morin, 2003). Morin proposed that humans embody both rationality (*Homo Sapiens*) and irrationality (*Homo Demens*) (Espinosa, 2018; Solana Ruiz, 2020; Vermeulen, 2021). He says humans are understood through their rational, emotional, and irrational sides. This idea suggests that humans are complex beings who cannot be limited to one dimension of their existence.

Through the development of this thinking, Morin introduced the concept of *Homo Complexus* as a more complete understanding of human nature. In his monumental book, *La Méthode 5: L'Humanité de L'Humanité*, Morin synthesizes previously existing concepts such as *Homo Sapiens*, *Homo Demens*, and *Homo Symbolicus* to describe humans as beings living in tension between rationality and irrationality, between logic and feeling, and between the physical and symbolic worlds (Salazar, 2025). Morin believes that humans are entities that cannot be understood separately in contradictory categories but rather as a totality that integrates various interconnected dimensions.

In Morin's view, humans are beings who are always in a process of change and complexity and cannot be understood from a single-dimensional perspective. *Homo*

Complexus is an attempt to see humans, encompassing rationality, emotions, imagination, and seemingly irrational behavior. This is a concept that challenges conventional perceptions of humans, which often separate them or reduce them to just one specific aspect of their existence.

Thinking about *Homo Complexus* also leads to the understanding that human's function not only as rational thinkers or toolmakers but also as playful beings who celebrate life through rituals, art, myths, and games. In *La Méthode 5*, Morin describes how humans live their lives in tension between prose and poetry, between the world that can be calculated and the world that can be felt. Human life, according to Morin, requires both rationalities to understand the world and feeling to provide depth to life experiences.

Morin's more complex approach aims to cultivate an awareness that certain theories alone cannot simplify human understanding. *Homo Complexus* invites us to view humans as dynamic entities capable of adapting to various changes in an increasingly complex world. This thinking opens space for a more holistic understanding of human nature, involving not only the rational dimension but also the interconnected emotions, symbolism, and feelings. Therefore, this study aims to dig deeper into Edgar Morin's thoughts on Homo Complexus and how this concept reflects a more comprehensive understanding of humans. In this context, Morin's work in *La Méthode 5: L'Humanité de L'Humanité* becomes very relevant as a starting point for understanding human beings in a more complex and integrative framework. This paper argues that Morin's Homo complexus is not merely an addition to the catalogue of "Homo" concepts, but a fundamental reconceptualization that challenges the very logic of one-dimensional categorization by positing a dialogical and complementary relationship among human faculties; accordingly, the article (1) clarifies the conceptual architecture of Homo complexus in *La Méthode 5*, (2) shows how it reframes debates on rationality, emotion, and social embeddedness, and (3) draws implications for integrative knowledge production, especially in education and related human sciences.

B. Methods

This study employs qualitative content analysis as the primary methodological approach because the object of analysis Edgar Morin's philosophical text *La Méthode 5: L'Humanité de l'humanité* is conceptual, interpretive, and theory-driven rather than empirical or numerical. Qualitative content analysis is particularly appropriate for philosophical inquiry, as it enables a systematic and transparent examination of meanings, relationships, and patterns embedded in complex theoretical arguments while remaining sensitive to context, nuance, and conceptual depth. Unlike purely hermeneutic

reading, this method allows philosophical concepts to be traced, categorized, and critically related to one another without reducing them to isolated quotations.

The analysis proceeded through several interrelated stages. Data collection involved a close and repeated reading of Morin's *La Méthode 5: L'Humanité de l'humanité* (French edition), supplemented by relevant secondary literature to support contextual understanding. The primary source analyzed in this study is the original French edition of *La Méthode 5* (Edgar, 2012). The main data source used is the book from pages 140-141 which discusses *homo compexus*, which is analyzed together with secondary sources that include other relevant literature, such as the concept of *Homo Sapiens*, *Homo Faber*, *Homo Ludens*, and *Homo Economicus* from previous philosophers. Ensuring conceptual fidelity to Morin's terminology and argumentative structure. Where necessary, established English translations were consulted cautiously to clarify meaning, but interpretive decisions were anchored in the original French text.

The analysis process begins with data collection through a literature review of various books, articles, and related journals, which provides insight into the human dimensions according to Morin. The analysis was carried out by comparing the main text with related theories to gain a holistic understanding of the concept of *Homo Complexus*. The analysis method follows the steps described by Lotto et al., (1986) and Miles & Huberman (2002), which consist of data collection, data reduction, data presentation, and data verification. Data reduction involved systematically identifying and extracting all passages directly related to Morin's conception of human nature, with particular attention to discussions of *homo complexus* and the *sapiens-demens* relationship. These passages were then organized through open coding into emergent thematic categories such as complementarity, tension, dialogical unity, rationality and irrationality, and integration of biological and sociocultural dimensions.

In the data display and interpretation phase, these thematic categories were compared and connected to reveal recurring patterns and conceptual relationships across the text. The analysis focused on how Morin articulates human complexity through dialogical principles rather than hierarchical or exclusionary logic. Finally, conclusion drawing and verification involved critically synthesizing these findings to articulate the philosophical implications of *homo complexus*, particularly in relation to reductionist models of humanity and their consequences for education and the human sciences. Throughout the process, interpretive rigor was maintained by grounding claims in textual evidence and by cross-referencing Morin's arguments with relevant philosophical and interdisciplinary scholarship.

C. Results and Discussion

Results

The findings of this literature study reveal that the concept of *Homo Complexus* put forward by Edgar Morin in his book *La Méthode 5: L'Humanité de L'Humanité* presents a deep view of the essence of human beings as complex and multidimensional beings. According to a literature analysis, Morin believed that understanding humans through one dimension of their existence, such as rationality or emotion, is not possible. On the contrary, humans are a combination of various elements that interact with each other and complement each other, such as rationality (*Homo Sapiens*), emotions (*Homo Demens*), myths, games, art, and affectivity.

One of the key findings is that, in Morin's view, humans live in a productive tension between two poles, namely rationality and irrationality, which are intertwined. *Homo Complexus* highlights that no clear boundary exists between *Homo Sapiens* (rational) and *Homo Demens* (emotional/irrational), as these two aspects complement each other, with each containing elements of the other, like the concept of yin-yang. This finding challenges the conventional view that separates humans into narrow categories and provides a more complete understanding of humans as beings full of contradictions yet complementary to each other. Additionally, these findings also indicate that Morin emphasized the importance of balance between rational and irrational aspects in human life, allowing individuals to live with more profound meaning.

This research also shows that Morin's thinking introduces a new dimension to human understanding, which not only focuses on rationality or matter but also recognizes the power of myth, art, and affectivity in shaping human life. In this regard, *Homo Complexus* presents a more holistic view, where rationality, feelings, imagination, and symbolism are not only contradictory but also complementary, forming a complete and meaningful understanding of human experience. This discovery offers new insights into understanding human complexity, going beyond the limitations of a single perspective or dimension.

Table 1. Morin's View in Book *La Méthode 5: L'Humanité de L'Humanité*

No	Quotation (French)	English Translation	Analytical Commentary
1	<i>"Si l'homme est, en même temps, sapiens et demens, affectif, ludique, imaginaire, poétique, prosaïque, s'il est un animal hystérique, possédé par ses rêves et, pourtant, capable d'objectivité, de calcul, de rationalité, c'est parce qu'il est homo complexus."</i>	"If humans are, at the same time, sapiens and demens, affective, ludi, imaginative, poetic, and prosaic, if he is a hysterical animal, possessed by his dreams and, nevertheless, capable of objectivity, calculation, and rationality, that is why he is called homo complexus."	The concept of <i>Homo Complexus</i> shows humans as beings who are not only rational (<i>Homo Sapiens</i>) but also emotional and imaginative (<i>Homo Demens</i>). Human beings are entities that combine rationality and irrationality, both of which are interrelated in complex human life.
2	<i>"L'être humain est bipolaire entre demens et sapiens. De plus, sapiens est dans demens et demens est dans sapiens, en yin yang, l'un contenant l'autre."</i>	"Humans are polarised between demens and sapiens. Moreover, sapiens exist in demens, and demens exist in sapiens, like yin-yang, one containing the other."	This view shows that rationality and irrationality are not separate but complementary. These two aspects are like yin and yang that are mutually continuous, showing that humans are beings who contain both in one unit.
3	<i>"L'être humain est bipolaire entre demens et sapiens. De plus, sapiens est en demens et demens est en sapiens, en yin yang, l'un contenant l'autre. Entre les deux, antagonistes et complémentaires, il n'existe pas de frontière nette; il y a, surtout, des efflorescences de l'affectivité, de l'esthétique, de la poésie, du mythe."</i>	"Between the two, which contradict each other and complement each other, there is no clear boundary; what exists is, mainly, the development of affectivity, aesthetics, poetry, and myth."	In <i>Homo Complexus</i> , Morin shows that there is no clear boundary between rationality and irrationality. Human life is filled with emotional, artistic, and symbolic expressions that shape human experience holistically.
4	<i>"Une vie totalement rationnelle, technique et utilitaire serait non seulement démente, mais inconcevable. Une vie sans aucune rationalité serait impossible."</i>	"A completely rational, technical, and utilitarian life would not only be crazy, but also unimaginable. Life without rationality would be impossible."	Morin argues that human life requires a balance between rationality and irrationality. A life based solely on rationality will not carry profound meaning.
5	<i>"C'est la rationalité qui permet d'objectiver le monde extérieur et d'opérer une relation cognitive pratique et technique."</i>	"It is rationality that allows humans to objectify the outside world and exercise	Rationality gives humans the ability to understand and interact with the world systematically and

		practical and technical cognitive relationships.”	practically, but it cannot stand on its own without other dimensions such as feelings and imagination.
6	<i>“L’être humain ne vit pas seulement de rationalité et d’instruments; il se dépense, se donne, se consacre dans les danses, les trances, les mythes, les magies, les rites; il croit aux vertus du sacrifice; il a vécu suffisamment pour préparer sa vie d’après, au-delà de la mort...”</i>	“Man does not only live on rationality and tools; he consumes himself, gives him, surrenders him in dance, trance, myth, magic, ritual; he believes in the virtue of sacrifice; he lived long enough to prepare for another life, after death...”	Morin emphasized that human life cannot be limited to the rational and technical dimensions alone. Human life also involves irrational elements such as spirituality, belief, and deep symbolism, which give broader meaning to human existence.
7	<i>“Les activités du jeu, de la fête, du rite, ne sont pas de simple’s distractions pour se ressourcer en vue de la vie pratique ou du travail; les croyances en des dieux et en des idées ne peuvent être réduites à des illusions ou des superstitions: elles ont des racines qui plongent dans les profondeurs humaines.”</i>	“Games activities, celebrations, and rituals are not just entertainment to recover in practical life or work; Belief in gods and ideas cannot be reduced to illusions or superstitions: they have deep roots in the depths of the human soul.”	In Morin’s view, seemingly irrational aspects of life such as games and rituals have a depth of meaning that relates to the deepest aspects of human life, not just as an escape from reality.
8	<i>“Il y a une relation manifeste ou souterraine entre le psychisme, l’affectivité, la magie, l’imaginaire, le mythe, la religion, le jeu, la dépense, l’esthétique, la poésie; c’est le paradoxe de la richesse, de la prodigalité, du malheur, du bonheur de l’homo sapiens-demens.”</i>	“There is a visible or hidden connection between the psychic, affectivity, magic, imagination, myth, religion, games, expenditure, aesthetics, poetry; This is the paradox of wealth, greatness, unhappiness, and happiness of <i>Homo sapiens-demens</i> .”	Morin emphasized that human life is full of interrelated contradictions between the rational and the irrational sides. The concept of <i>Homo Sapiens-Demens</i> describes the richness of human complexity that encompasses both.
9	<i>“À travers la trilogie de l’esprit, de l’affectivité, de l’anneau qui lie et oppose rationalité, affectivité, imaginaire, mythe, esthétique, ludique, dépense – l’être humain vit sa vie d’alternance de prose et de poésie, où la privation de poésie est aussi fatale que la privation de pain.”</i>	“Through the trilogy of spirits, affectivities, rings that connect and oppose rationality, affectivity, imagination, myth, aesthetics, play, expenditure – man lives his life in alternation between prose and poetry, where the lack of poetry is as fatal as the lack of bread.”	Morin points out the importance of a balance between rationality (prose) and emotion/imagination (poetry). Human life requires not only logic but also feelings and art to be whole.

10	<i>"L'être humain ne peut être réduit à aucune de ces facettes isolées, car il est essentiellement complexe."</i>	"Man cannot be reduced to just one of these aspects in isolation, because he is essentially a complex being."	This is the essence of the concept of <i>Homo Complexus</i> which considers humans as an inseparable unity between the various dimensions of existence.
11	<i>"La vérité de l'être humain réside dans sa capacité à intégrer ces dimensions, trouvant une harmonie dans la diversité."</i>	"The truth of man lies in his ability to integrate these dimensions, to find harmony in diversity."	Morin emphasizes that human strength lies in his ability to accept and integrate different and conflicting aspects of his life.
12	<i>"L'humain est donc, simultanément, sapiens et demens, logique et émotionnel, rationnel et imaginatif, capable de grandeur et de faiblesses, de génie et de folie."</i>	"Man, therefore, is simultaneously sapiens and demens, logical and emotional, rational and imaginative, capable of greatness and failure, his genius and his madness."	<i>Homo Complexus</i> illustrates that humans live in tension between various opposites, but complement each other, and are a source of rich complexity.

Edgar Morin, in his concept of *Homo Complexus*, states that humans are entities that cannot be understood solely within the framework of rationality or logic but also within emotional, imaginative, and even "*demens*" (crazy) describes humans as bipolar beings, torn between sapiens (rational, logical, and objective) and demens (irrational and full of feelings, imagination, and happiness). These two dimensions are not clearly separated; instead, they merge and overlap each other, like the concept of yin-yang, where they complement one another and contain elements of happiness.

Morin argues that human beings' "*demens*" and "*sapiens*" are not two separate traits but two poles that are interrelated and interact in the daily life of human beings. For example, a life that is entirely rational, technical, and utilitarian (based on logic and practical work) would be "*demented*" and impossible to fully realize. Conversely, a life that is entirely without rationality, based solely on feelings and emotions, would also not function well. Rationality, according to Morin, is what allows humans to understand the world and interact with it cognitively, but emotions, imagination, art, myths, and celebrations are inseparable parts of human life.

Furthermore, "*dementia*" here is not something that only leads to madness or disorder but rather an important part of human nature that is essential for happiness and life balance. Dementia allows humans to experience joy in fantasizing, playing, performing rituals, creating art, and believing in higher meanings in life. Without this dimension, human life would lose its color and its emotional and intellectual depth.

Morin describes this with the example of “*homo sapiens-demens*,” who celebrates life through actions that are not always logical and utilitarian, such as in celebrations, rituals, and mystical beliefs. These activities are not merely entertainment or time-fillers; they have deep roots within human beings. They serve to enrich the meaning of life and help humans cope with the tensions and contradictions within themselves. According to Morin, a life that is entirely rational or entirely irrational is incomplete. Human life requires both rationalities to understand the world and purposeful action, as well as imagination and feeling to provide depth, meaning, and happiness.

Interpreting Morin’s Concept of Homo Complexus:

In depth, the concept of *Homo Complexus* reveals that humans are complex beings who cannot be understood from a single perspective or theory. Humans are a synthesis of rationality and irrationality, both of which are complementary. This concept challenges a simpler, more mechanistic view of humans, which tends to overlook the emotional, artistic, and imaginative dimensions.

Humans, according to Morin, live in a balance between prose and poetry, that is, between logic and feeling, between work and celebration, and between the world that can be calculated and the world that can be felt. When poetry (imagination and feeling) is removed from human life, humans lose something vital, almost like losing food. Morin shows that “*dementia*” and “*sapience*” are two interdependent poles. Humans need both to be whole, because a world without feeling, aesthetics, and imagination would be a mechanical and cold world. Conversely, a world completely dominated by imagination without rational control would be difficult to sustain.

Overall, *Homo Complexus* is not only about recognizing the rational and orderly existence of humans but also about recognizing the greater complexity in humans that embraces emotional freedom, imagination, and even chaos. Morin proposes this concept to understand the human being in a broader and more realistic context, as beings capable of integrating many dimensions that are often contradictory but still complementary.

Discussion

The main finding of this study is that Morin sees humans living in a productive tension between two main poles: *Homo Sapiens* (the rational side) and *Homo Demens* (the irrational side). According to Morin (2012), these two aspects are not separate entities but rather are interrelated with each other, such as the concept of *Yin-Yang*, where one aspect contains the other. This view challenges conventional thinking that tends to separate

humans into narrow categories. Morin argues that there is no clear boundary between rationality and irrationality; the two complement each other, and the interaction of the two gives rise to rich human expressions such as affectivity, aesthetics, poetry, and myth.

Other research also supports this view by examining Morin's thinking. Salazar (2025), in his essay *Homo propensities and drifts: from Homo sapiens to Morinian Homo complexus*, confirms that Morin unifies various existing "Homo" typologies, such as *Homo sapiens* and *Homo faber*, into a more holistic framework. Salazar (2025) argues that Morin's approach successfully unites contradictory dimensions such as reason and emotion and logic and imagination to form a more comprehensive understanding of the human subject.

Furthermore, Morin emphasizes that activities often considered "irrational," such as play, rituals, and beliefs, have deep roots within human beings (Montuori, 2004, 2008). In his article titled "Bioculturality and *Homo Demens*," Solana Ruiz, (2020) specifically highlights the relevance of often overlooked dimensions, such as imagination, mythological-magical thinking, and psychoaffectivity. Two milestones in complex anthropology specifically highlight the relevance of often overlooked dimensions, such as imagination, mythological-magical thinking, and psychoaffectivity. Morin, (2004) asserts that Morin places these dimensions as integral components of human nature, not merely an escape from reality.

Morin illustrates this through the concept that human life is a blend of "prose" (logic, rationality) and "poetry" (emotion, imagination). He argued that the loss of "poetry" is as fatal as a lack of "bread" Lorenzi & Andrade, (2023). This approach underscores that human understanding cannot be simplified by focusing solely on certain theories that address a single aspect but must instead accept and embrace all the contradictions that make up for its existence.

The concept of *Homo Complexus* has significant relevance in the philosophy of education. As highlighted in his book Mason (2008), *Complexity Theory and the Philosophy of Education*, complexity thinking (including Morin) provides a new foundation for rethinking the purpose and methods of education. If humans are complex creatures, then education must be designed to develop all human dimensions, not just the cognitive and rational aspects. In his essay *Edgar Morin: A Partial Introduction*, Montuori (2008) states that Morin's thought leads to the need for a transdisciplinary education that is able to connect various knowledge and teach students to think holistically, beyond the boundaries of the discipline.

D. Conclusion

This article shows why Morin's homo complexus matters beyond a conceptual refinement: it offers a practical epistemological compass for thinking and acting in conditions of uncertainty by refusing reductions of the human to "reason only," "biology only," or "society only," and by foregrounding the sapiens–demens dialectic as a constitutive feature of human life. The concrete educational implications are direct: curriculum design should shift from fragmented subject silos toward integrative, problem-centered, and transdisciplinary structures that help learners connect biological, psychological, social, cultural, and ethical dimensions of issues; pedagogy should prioritize dialogical learning, reflective judgment, and inquiry practices (e.g., case-based/problem-based/project-based learning) that train students to hold contradictions, evaluate context, and make responsible decisions under ambiguity; and educational philosophy should move from technocratic "competency-only" logic toward a humanistic formation model that treats complexity, uncertainty, and ethical responsibility as core learning outcomes. Beyond education, Morin's view challenges economics to move past the rational-actor caricature by incorporating emotion, bounded rationality, social embeddedness, and moral reasoning; invites psychology to integrate cognition, affect, unconscious dynamics, and sociocultural context rather than isolating mental processes; and strengthens sociology by framing persons as simultaneously autonomous and relational, shaped by feedback loops between agency, culture, institutions, and history. Future research should empirically examine how the sapiens–demens dialectic appears in concrete cultural and educational practices (e.g., classroom decision-making, digital learning behaviors, or organizational ethics) and develop. Test curriculum/pedagogical models explicitly grounded in homo complexus (including measurable outcomes like complexity literacy, ethical reasoning, and tolerance for ambiguity) and critically explore points of convergence and tension between Morin's holistic philosophy and neuroscientific/cognitive models of the brain, especially regarding consciousness, emotion, and decision-making.

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