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Complex Intelligence as a Reconnection of Feeling and Understanding: In Searche of the Re-enchantment of Education

Osmar Ponchirolli[1*], and Marilda Aparecida Behrens[2]

[1]FAE – Brazil University Center
[2]Pontifical Catholic University of Paraná, Brazil1

[*]Corresponding author: Osmar Ponchirolli, FAE – Brazil University Center

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Abstract

This article aims to subsidize the reflection on the theme of complex intelligence as a concretization of the Sentient intelligence. It considers reflections by that enable rethinking Zubiri's categories as a radical paradigm shift in Education in the 21st century [1, 2]. The following problem was investigated: How can the nature of knowledge of Edgar Morin's complex thinking support the reconnection of feeling and understanding? A bibliographical exploratory methodology of a reflexive nature was chosen and the theoretical approach is supported by Edgar Morin's epistemology of complexity and Zubiri's epistemology, seeking to structurally unite/combine? reality and reason by means of immersion into things through complex thinking. Morin proposes an interface between philosophy and science aiming at inter-fertilization. The research led to understanding the relevance of the discussion of the transition from Conscientious Intelligence to Sentient Intelligence, based on Zubiri's work, in conjunction with Edgar Morin's proposal for complex intelligence, which may constitute an important resource to articulate a/the practice of complex thinking in Education, conceiving the uniduality of understanding and feeling, bringing about a real paradigm shift that will enable a new perspective to education.

Keywords: Conscious Intelligence, Sentient Intelligence, Complex Intelligence, Education, Epistemology.

Introduction

The theme of complex intelligence as a concretization of Sentient intelligence led to exploring the contributions of Edgar Morin that allow us to rethink the categories worked on by Zubiri, as epistemological subsidies to visualize a reconnection of feeling and intelligence, provoking a paradigm shift in Education that meets the desires of society in the 21st century [3, 4].

To this end, the following problem was investigated: How can the nature of Edgar Morin's complex thought knowledge support the reconnection of feeling and understanding? The questioning involved in the research allowed us to realize that although Edgar Morin (2001, 2011) in his works, does not systematically address the theme of the transition from concipient Intelligence to Sentient Intelligence, his reflections based on complex intelligence allow for the realization of Sentient intelligence in a more objective way in the universe of Education, promoting the reconnection of feeling and understanding [5].

Conscientious Intelligence is understood as the history of the logification of intelligence and Sentient Intelligence as the entification of reality.

Thus, complex intelligence as a method may become capable of consolidating Sentient intelligence.

The research process involved: introduction to the theme, announcement of the research problem, general and specific objectives that guided the research, as well as its justification. Next, we seek to understand the concepts of feeling and understanding in Xavier Zubiri's view and finally, we explore Edgar Morin's contribution in building a path of articulation between understanding and feeling in the universe of education through complex intelligence.

The general objective was to support reflection on the theme of complex intelligence as a concretization of Sentient intelligence, proposed by Zupiri and thus seek connections between Morin's

contributions on the intelligence of complexity as a path to reconnect feeling and understanding, enabling the emergence of a new paradigm in the universe of higher education [6, 7]. In other words, the aim is to argue that there is in Xavier Zubiri's realist philosophy an interpretative key to understanding Edgar Morin's intelligence of complexity, with repercussions on Higher Education through a new understanding of human intelligence [8, 9].

As a specific objective, we sought to explain the transition from the history of the logification of intelligence and the dentification of reality (concipient intelligence) to Xavier Zubiri's sentient intelligence and to understand the Intelligence of Complexity as the concretization of sentient intelligence within the scope of human knowledge, causing significant changes in the universe of higher education.

Edgar Morin's (2011) thinking leads to an understanding of how to account for the real apprehended in the field of reality. Reason has this primary task. According to Morin, "the search for truth is henceforth linked to the investigation into the possibility of truth" [10]. There is, therefore, a need to question the nature of knowledge in order to examine its validity. Morin places the fight for truth at the strategic node of knowledge of knowledge [10].

Zubirian reason is seen by Fowler as, Reason (or ratio, a methodological explanation of what things are and why they are. As is done in science, for example) [11]. This is the highest level of understanding; it encompasses all forms of understanding our surroundings. One can naturally think of science, however, long before science as we know it existed, people sought explanations for things. And they found them in myths, legends, plays, poetry, art and music – which are in fact examples of reason in the most general sense: they all seek to tell us something about reality.

The human senses sentiently apprehend things with the formality of reality. It is understood that reality as formality is the way in which what is apprehended is present in the sentient apprehension itself. Reality is the formality "of its own", in the nature of what is present in the sentient apprehension, the way in which things remain in their being physically present in the sentient apprehension. Reality is not something inferred, deduced by reason, but something immediately apprehended in the human sentient apprehension.

When human reason arrives, human sentient apprehension has already apprehended in impression the formality of reality of the things that are present to it in impression. Reality is not what things are in themselves in the world beyond sentient apprehension, but the things "of their own" whether in the world or in sentient apprehension. There are not two areas of reality, but two areas of reality, the area of reality in sentient apprehension and the area of reality in the world.

In the same sense, Fowler adds: Later, of course, came philosophy and science; however, no single way of accessing reality, in this sense, is exhaustive: everyone has a role [11]. Reason, for Zubiri, does not consist in going to reality, but rather in going from the field of reality towards mundane reality, towards the field of reality in depth. If we prefer, the field is the System of the real as a form of reality. In other words, the entire world of known intellectual rationality is the only true explanation of the reality of the field.

How can we account for the real apprehended in the field of reality? Edgar Morin shows that philosophical systems in the Western world have strayed, without realizing it, towards the concipient path. In Knowledge of Knowledge, Morin realizes that our reason, which seemed to be the safest means of knowledge, discovers within itself a blind shadow. Morin asks the following question: "Aren't we beginning to understand that the belief in the universality of our reason hid a mutilating Western-centric rationalization?" [10].

The questioning of the nature of knowledge to examine its validity opens a path to investigate the passage from Conscientious Intelligence to Sentient Intelligence based on the complex thinking of Edgar Morin. Thus, like Zubiri, Edgar Morin seeks to structurally unite reality and reason through immersion in things through complex thinking [4, 10]. Morin proposes an interface between philosophy and science aiming at mutual interfertilities [10].

It is about seeking a way of thinking capable of respecting the richness, mystery and multidimensional character of reality; and knowing that the cerebral, cultural, social and historical determinations to which all thought is subject always co-determine the object of knowledge. This is what Morin calls complex thinking [10].

In Morin's thinking, philosophy and science must be defined according to two opposing poles of thought: reflection and speculation for philosophy; observation and experience for science [10]. Morin states that "the great scientific questions become philosophical because the great philosophical questions become scientific" [10].

In this sense, the author reflects on the bio-anthropo-sociological opening, on the permanent reflexivity of science – philosophy, the reintegration of the subject, the epistemological reorganization and the vocation to emancipate.

Being aware that knowledge is incomplete and that the necessary lessons have not yet been learned from this reality leads Morin to warn: Thus, we build our works of knowledge like houses with roofs, as if knowledge were not open to the sky [10]. We continue to produce finished works, closed to the future, which will give rise to the new and the unknown, and our conclusions give a sure answer to the initial question only with, in extremis, in university works, some new questions.

Therefore, it is understood that the relevance of discussing the transition from Concipient Intelligence to Sentient Intelligence, based on Zubiri and intuiting that Edgar Morin's complex intelligence concerns the fact that this theme constitutes an important resource for articulating a practice of complex thinking in Higher Education, without the risk of falling into passing fads and that it has the potential to subsidize a real paradigm shift and that will enable a new perspective for the future generation.

When Edgar Morin (2011) concluded the work The Method 3 Knowledge of Knowledge, he was aware that the objective of

the book was not to vulgarize or synthesize the current acquisitions of the various cognitive sciences related to the brain, the spirit and intelligence, but to consider, based on these discoveries and the problems derived from them, the possibilities and limits of human knowledge [10].

By reading Edgar Morin's books, one can interpret that the thinker presents as a great challenge to show that the primary, adequate and formal object is reality and that the formal object is given by the senses in intelligence [12].

In the work Intelligence and Reason, Zubiri carries out a true argumentative dialogue, to this end, he presents the desire to structurally unite reality and reason, through immersion in things [2]. In this sense, Zubiri (expresses that "Human feeling and intelligence are not opposed, but constitute in their intrinsic and formal unity a single and unique act of apprehension [2].

This act, as sentient, is an impression; as intellectual, it is the apprehension of reality." Therefore, what is at stake when we speak of Sentient intelligence is undoubtedly an attempt at an increasingly broader understanding of what is real. This effort will never be definitive.

It is important to note that Morin realizes that thought discovers the gigantic problem of errors and illusions that never cease to impose themselves as truths throughout human history [10]. If it carries the permanent risk of error, then it must seek to know itself.

The choice of these two authors, Morin and Zubiri, supported the epistemological basis of this investigation, because even in different contexts and languages, they offer an important theoretical contribution to the reflection of a universal vision of understanding and feeling, based on the experience of educational reality. In the proposals of these two authors it was possible to find substantive elements that can contribute to the reflection in the area of education with great propriety and propose new understandings.

From Conscious Intelligence to Sentient Intelligence

One of the most brilliant representatives of contemporary philosophical thought in Spain was Xavier Zubiri. This eminent author devoted himself to investigating problems related to ontology, aesthetics and the philosophy of religion. He was a great critic of classical rationalism, seeking to overcome the opposition between the senses and intelligence. This criticism was embodied in the works: Sentient Intelligence, Intelligence and Logos and Intelligence and Reason.

In order to explain how Edgar Morin's position regarding the structure of reason can allow for an understanding of the transition from concipient intelligence to Sentient intelligence, it is necessary to initially discuss Zubiri's understanding regarding Sentient intelligence [1, 4].

According to Zubiri, concipient intelligence is the history of the logification of intelligence and the entification of reality [4]. In this sense, the primary object is the sensible. This object is given by the senses to intelligence and the act proper to this intellection is to conceive and judge. Intellection by reason of its act is concipient intelligence.

It is clear that the crisis of reason is the impossibility of accounting for reality. In this sense, a wave of sophistry and intellectual frivolity is observed and everything is within the horizon of nihility.

In Western philosophical thought there is a dualism between feeling and understanding. In Greek and Medieval Philosophy, feeling and understanding are two acts of two distinct faculties: the senses and intelligence. The senses receive the influences of the world outside of man and provide intelligence with sensitive data.

Intelligence receives sensitive data from the senses and subjects this data to various intellectual operations: conceptualizing, judging and reasoning.

The classical dualism of Sensing and Understanding is maintained in Western philosophy, but does not accept the conception of intellection as an act of a faculty. Zubiri (2005) realizes that the constant error of theories of knowledge consists in not having described, but having interpreted and theorized [10]. It is understood that all classical philosophy up to Descartes, is based on a unilateral interpretation.

This interpretation leads us to understand that the senses communicate the external and modifiable aspect of things, and that only reason is capable of going beyond the accidental to reach the essential. It is an interpretation that leads us to a dualistic theory of a metaphysical nature. The result of this is what Zubiri calls conceptual intelligence (concipient intelligence).

The new conceptions, Kant preserved dualism, clearly separating man's feeling and understanding [13, 14, 15]. What results from this process is what Zubiri calls sensitive intelligence, which underpins all transcendental idealism of Modernity. As Diogo Gracia (2014, p. 24) states, "Zubiri is not content to center his analysis of apprehension on consciousness (Husserl), life (Ortega) and being (Heidegger), but attempts an approach to "what", in fact, human perception consists of: feeling". In this sense, Secretan's contribution is appropriate [16].

[...] reality does not mean the thing "for itself", as ancient metaphysics understood it, nor the thing "for me", as modern subjectivism claims. Reality precedes both the "for itself" and "for me"; it is a "of its own", "ex se". (...) this formality of the "of its own" determines human feeling, differently from animal sensation, as an "intelliger sentant". Thus, for Zubiri, sentient intelligence is distinguished from the concipient intelligence of metaphysics and the sensitive intelligence of the modern era.

Sentient intelligence is Zubiri's challenge. It is the challenge of the intelligibility of logos, of reason and of the reification of being. The primary, adequate and formal object is reality and no longer the sensible. The formal object is given by the senses in intelligence. In this sense, the formal and proper act is to apprehend its object, that is, the impression of reality. The only act of intellection is the sentient apprehension of reality. The sentient Way is the possibility of accounting for reality. It is the adventure of the march of reason and the challenge takes place on the intra-worldly horizon.

From the apprehension of reality, the logos creatively opens to the real thing to re-actualize it, among and in function of other things through its own intellectual effort. As Zubiri observes, this process initiates a new movement of sentient intellection: reason.

Reason is the highest level of understanding. It encompasses all forms of understanding the environment. Explanations for things were found in myth, legends, plays, poetry, art and music. With philosophy and science, they were the only way to access reality. Everyone began to play a role.

For Zubiri, reason does not consist in going to reality, but rather in going from the field of reality towards mundane reality, towards the field of reality in depth.

The understanding of science is also closely linked to the thinking of the Basque philosopher. The sciences, in Zubiri's understanding, are not simply objective contents juxtaposed one to the other, as if they were an endless and complex addition of information. For Zubiri (2010, p. 58-59).

[...] if science is considered as an ever deeper and more extensive penetration into a world of objects in which we are constitutively immersed, everything suddenly changes shape [...] thus the sciences are no longer merely juxtaposed, but require each other mutually in order to capture different facets and planes, of different depths, of the same real object. Intellectual life is a constant effort to maintain itself in this primary and integral unity.

Science considered as a way of entering the depth of reality offers the possibility of collaboration and mutual enrichment with philosophy, both of which are inserted in this primary and integral unity of reality.

Here the question arises: What is reality for Zubiri? In Dynamic Structure of Reality (1989) Zubiri presents the following definition of reality: "[...] reality is a substantivity that is essentially and structurally subject to respect" [8]. But what does this mode of "substantivity" that the Basque philosopher speaks of consist of?

Zubiri's substantivity is a system of notes. Thus, Zubiri expresses himself: "Reality is everything and only that which acts on other things or on itself by virtue, formally, of the notes it possesses" [12].

In this way, the notes are, according to their own structure, placed as a system. Apparently, this conception appears as static, which suggests a question: Wouldn't delving into an investigation of the structure lead to staticity? Ferraz Fayos clarifies this issue, saying that "explaining the structural aspects does not prevent clarifying the dynamic aspects. On the contrary, Zubirian vision of reality is an eminently dynamic vision" [17].

Thus, the question arises that the notes, which are not mere properties, but all the moments that such reality possesses, are dynamically placed according to a structure of systematic form.

The Zubirian system has an organic characteristic, that is, it abandons a mechanistic perspective and is based on a biological vision of reality. Rubio (1995, p. 35) emphasizes this: [...] the metaphysical unity of reality is substantivity, which is at the same time a systematic unity [18]. This clearly relates Zubiri's theory of reality with the General Theory of Systems initially proposed by Ludwig von Bertalanffy (1947 onwards) based on biological disciplines and which, from an ontological point of view, avoided atomic and mechanistic reductionism to give a holistic and organicist approach to reality, which supposes an important change in the scientific and philosophical paradigm." [...] reality is a substantivity that is essentially and structurally in a condition of respectiveness" (Free translation).

"Reality is everything and only that which acts upon other things or upon itself by virtue, formally, of the notes it possesses" (Free translation). "[...] the metaphysical unity of the real is substantivity, which in turn is a systematic unity. This clearly relates Zubiri's theory of reality to the General Theory of Systems initially proposed by Ludwig von Bertalanffy (1947 onwards) based on biological disciplines and which, from an ontological point of view, avoided atomicist and mechanistic reductionism to give a holistic and organicist approach to reality, which presupposes an important change in the scientific and philosophical paradigm" (Free translation).

Therefore, Zubirian thought seeks to overcome the traditional categories of substance with a realistic approach, which places as essential to things what each of them has that is particular, according to ZUBIRI [12].

From the point of view of the notes, we saw that in the order of suchness, the essence is the group of necessary and sufficient notes to compose a reality that is "such" [...] The essence is that by which the real is "such" as it is and not otherwise.

This way of possessing oneself so that one is this way and not another is what characterizes reality as "de suyo". In this reality man is installed. But how? Intellectually and Sentiently. Here appears Zubiri's Sentient Intelligence that begins with the primordial apprehension of reality according to Zubiri: In the primordial apprehension of reality, the real is apprehended in and by itself. Because it is an apprehension, in it "we are" in reality [2]. And this apprehension is primordial because each and every other apprehension of reality is constitutively based on this primordial apprehension and formally involves it. It is the impression that primarily and constitutively installs us in the real. And this is essential.

It is intellectually that man finds himself before reality. This intelligence subsequently unfolds into two moments: logos and reason. The logos opens the field moment of intelligence, in which the apprehended reality opens up to others in a field of reality. Explaining what this field is, Ferraz Fayos comments that "Field of reality is an expression that designates a primary fact of experience: namely, that real things open up to others in an environment in which they are "in reality" [16]. Such is the proper meaning of this expression when it comes to intellection as logos".

The second moment constitutes the intellectual march, that is, the march of reason to understand in depth what things are. Thus Fayos [16]. "reason is the intellectual character of thought, and in this sense, it is the thinking intellection of reality".

All these assumptions, even if presented in a primary and succinct manner, are necessary for an adequate understanding of the theological problem which, for Zubiri (2010, p. 385), "is not about giving intellectual form to convictions, but rather about arriving at a convincing understanding".

Through Sentient Intelligence, the apprehension of reality occurs through the transcendental force of reality and its respective formality. Through intellection, it will be forced to re-actualize itself both in the movement of the logos and in the march of reason. This march is made up of a process. It begins with the apprehension of reality, in and by itself (individual moment), advancing towards the realm of reality (field moment). From there, intellection is once again forced to move towards what things are in reality (rational moment).

Reality, and, in and of itself, is re-actualized in the field. In the field, in reality, the construction and projection of the "would be" occurs. The logos understands a real thing from and in relation to the other things located in the field. This process

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originates judgments, which start from the facts-of, or data-of, imprinting a movement of retraction. In this way, in a movement of retraction, the sentient logos affirms the reality already actualized in the form of judgments. This movement of intellection has a descriptive character.

The field of reality leads toward the world. In it, the construction of what could-be takes place. The movement of the logos now structurally transforms itself into a march, in depth, of search for reality. Here the facts and data that drive reason are facts-for and data-for. In this march, in the world, the sentient intellection is finally forced to account for reality. It not only believes in reality, but is enriched and fulfilled by it. This march of reason always has an unfinished explanatory character, since it seeks ever more explanations.

In Sentient Intelligence, there is the Field (the realm of Logos) and the World (the realm of reason). In the realm of reason, one seeks the Method, the living path of reality in truth. Rational truth has three moments: objectuality, method, and true encounter. Its unity is the structure of knowledge. The world is something not given. It is before man, being updated by the search for that which he wants to rationally understand. The method, therefore, is an opening in reality itself for a deeper search of reality itself. The result of this encounter points to rational truth.

Intelligence of Complexity: The Reconnection Between Thinking and Feeling

Morin's complex thinking allows us to observe the progress of reason in depth. This foundational reality has another moment, which is the character of measurement. For Zubiri, this notion is not something external that is placed, but rather something that reality itself possesses. For Zubiri (2011b, p.82), "in-depth reality imposes itself on us not to set us free, but to force us to be adequately free" [2, 6]. Here, reality is not posited, it is being founded.

This creative moment of reason forces humanity to be completely free. This search for the creation of fundamental contents allows us to understand that there is no creation of reality, but rather the creation of the fundamental content of reality. Therefore, reason is a formal character of possibility.

Complexity constitutes a categorical unit of the intellection of reality. It is from this categorization that knowledge is born. One of the moments of the formal structure of knowledge, in Morin's thought, is in the method. For Morin [10].

[...] I do not seek either general knowledge or unitary theory. On the contrary, it is necessary, as a matter of principle, to reject general knowledge: the latter always conceals the difficulties of knowledge, that is, the resistance that reality imposes on the idea is always abstract, poor, ideological, and always simplistic. In the same way, unitary theory, in order to avoid the disjunction between separate knowledges, obeys a reductive simplification that binds the entire universe to a single logical formula.

Disjunctive, reductionist, partial, compartmentalized intelligence breaks down the complex of reality, produces fragments, breaks down problems, separates what is connected, and non-dimensionalizes the multidimensional. This type of intelligence eliminates all chances of judgment, understanding and reflection. Blind intelligence produces unconsciousness and irresponsibility. It is essential to complement the thought that separates with another that unites.

With reference to this discussion Morin adds: In fact, the poverty of all unitary attempts, of all global responses, consolidates disciplinary science in the resignation of mourning [10]. The choice, then, is not between particular, precise, limited knowledge and the general abstract idea. It is between Mourning and the search for a method that can articulate what is separate and reunite what is disjointed.

It is a radical, multidimensional, organizing or systemic thought that conceives the relationship between whole and parts. It is an ecological thought that, instead of isolating the object studied, considers it in and through its self-eco-organizing relationship with its cultural, social, economic, natural and political environment. It is a thought that conceives the ecology and dialectic of action and is capable of a strategy that allows for the modification and even the annulment of the action undertaken. It refers to a reform of thought that recognizes its imperfection and seeks to negotiate with uncertainty, especially in action, because there is no action except in uncertainty.

In Edgar Morin, Sentient intelligence is embodied in the intelligence of complexity. In this regard, as Moigne rightly points out, the intelligence of complexity is a new reform of human understanding. The Intelligence of complexity leads to a new understanding [19].

In proclaiming the intelligence of complexity, Moign states: An intelligence of complexity will not consider the satisfacto-

ry "sufficient reason" and deductive reason of Leibniz and his followers – the one that, knowing how to calculate, intends to prescribe – but will call, above all, for Locke's "human understanding", which, knowing "that one also needs the surplus to see", will try to describe "working for good thinking" [19].

An intelligence of complexity is affirmed that will bear witness to our awareness of the underdevelopment of our consciousness in the "act of knowledge, which will be epistemological asceticism and obstinate rigor and which will encourage the cultivation of an ethics of understanding and deliberation.

In antiquity and the Middle Ages, feeling and understanding were two acts of two essentially distinct faculties, that is, the senses and intelligence. Each of these two faculties has a specific function, determined by the action of things upon them. The senses receive the influxes of the world outside of man and provide intelligence with sensitive data. Intelligence receives sensitive data from the senses. Thus, it submits this data to various intellectual operations such as conceptualization, judgment and reasoning.

Modern philosophy, since Descartes (2001), has maintained the classical dualism of feeling/intelligence, but there is a rejection of the classical conception of intellection as an act of a faculty. Modern thought substantiates the conscious character of some human acts, that is, of conscious acts, and converts them into a kind of super faculty: consciousness, which is the realization of oneself. This is intellection, as an act, an act of consciousness, an act of realization, because it considers that intelligence is formally consciousness. This conception culminates in Husserl's phenomenology, which is an analysis of consciousness and its acts. Intellection as an act consists of the indissoluble unity of two moments of a single, physical being [20].

Complex intelligence guides the understanding of the relationship directly to feeling and understanding, as acts in themselves and by themselves and not as acts of faculties. Zubiri observed that speaking of faculties and going beyond the facts is a metaphysical task [4]. All metaphysics of intelligence requires a prior analysis of intellection as an act. In this sense, speaking of intelligence refers to the act of intellection and not to a faculty that executes this act.

Sentient apprehension, feeling, is a process that consists of the unity of the moment of arousal, the moment of tonic or affective modification, and the moment of response. It begins with the first moment of a physiological process, that is, that which triggers an anatomophysiological function. It is the first moment of a sentient process. In the second moment, the arousal falls upon the state of vital tone in which the animal finds itself and affects it, modifying it. And the last moment involves the response by means of an action to the tonic modification determined by the arousal. Therefore, feeling is strictly constituted by the essential and indissoluble unity of the three moments of the sentient process.

In Zubiri (2010b), the moment of impression qualifies the act of apprehension as an act of feeling, and the moment of reality qualifies it as an act of understanding, which consists of apprehending something as real. Feeling and understanding are two moments of something one: the apprehension of reality. Intellection is sentient, that is, the one who makes the apprehension feels reality, and feeling is intellective. The act of understanding is not complete without the act of feeling.

From Zubiri's perspective, the senses have a deeper importance than that of a simple sensation. Vision makes us feel reality by placing its eidos before the human being [2]. Hearing takes us back to the reality of the sound. To understand is to listen. Smell offers reality apprehended as a trace, taste makes us experience reality as possessed and tasted. Touch offers reality as naked or as a mere presentation. Labyrinthine and vestibular sensitivity presents reality as something that has a position, that is centered. The sensations of heat and cold bring with them the presentation of reality as temperature, and pain and pleasure make us understand reality as affecting. Through kinesthesia, reality is presented as something "up to", something that takes a direction, a directional presentation and makes us "understand" as dynamic tension.

None of the senses overrides the others, that is, there is no order of importance of any mode of apprehension over the others in the impression of reality. For Zubiri, it is possible to detect a conception of the uniqueness of the senses and intelligence through understanding. Sensitivity is only sensitivity-of the rational, and the rational is only rationality-of the sensitivity [12]. Zubiri defends the idea that the act of understanding is completed by the act of feeling, since both constitute a single act [12]. Intellect is constitutively and structurally sentient in itself as intellect. Feeling is constitutively and structurally intellective in itself as feeling. It is an intrinsic and formal moment of intellect itself. The person is constitutively and formally reconnected to the power of the real. The reconnection is constitutive and formal to the power of the real as the foundation of the personal life of each human being.

Final Considerations

The Intelligence of complexity leads to the understanding of sentient intelligence when it proposes a method that does not allow for fragmented and specialized knowledge. The complexity that makes sentient intelligence explicit is found in the intermediate territory, that is, in the relations between man and the universe. The Universe that we know is not the universe without us, it is the universe of us. Thus, from sentient intelligence to sentient intelligence, Complexity strengthens itself as a path that will bring significant paradigmatic changes in the consolidation of a way of thinking that reconnects what is separated and compartmentalized.

When Complementing the Theme, Moingne Proposes [5]

An intelligence of complexity that will demand attention to perception and description of the contexts in which it is exercised, dedicating itself to producing knowledge that helps us, above all, more than prescribing, to describe. "To know is to describe in order to rediscover," Bachelard reminds us. An intelligence of complexity that, aware of its teleological character, will privilege the exercise of critical rationality, conscious of the fact that the idea of a means to an end transforms that end and, in doing so, already suggests, irreversibly, another means.

The epistemology of complexity reveals the importance of education on transdisciplinary bases and presents education based on epistemological principles and meta-themes capable of un-

folding into knowledge capable of unfolding into knowledge that reconnects the individual-society-species triad.

The reconnection of knowledge, based on complexity, makes it clear that the understanding of education and teaching is part of a whole, in terms of its understanding of what complexity and knowledge are.

The search for the reconnection of intelligence and feeling in complexity allows us to understand complexity, from Almeida's perspective, as non-complication, which involves uncertainties; presents differential levels of complexity; the complex is marked by unpredictability, instability, non-linearity and incompleteness; complex systems undergo metamorphoses, self-eco-organization and are established far from equilibrium and, consequently, every complex phenomenon is simultaneously autonomous and dependent [21]. It is characterized by being sensitive to fluctuations, causing emergencies, bifurcations, and inducing trends and probabilities.

The meta principles and cognitive operators defended by Morin are determinants in complexity, such as the implication of the subject in knowledge; a fundamental eco-anthropology; an ecology of ideas and action; and the inseparability between the domains of matter, life, humanity, culture and ideas, are the cognitive operators that offer support and at the same time the uncertainty and incompleteness of a complex epistemology [19].

Seeking to reconnect understanding and feeling does not mean putting an end to the philosophical discussion of the problem; on the contrary, it means opening up a continuous dialogue from a perspective of uniduality. In this sense, complexity is the culmination of the reflection initiated by Zubiri on the issue of Understanding and Feeling. Complexity presents the challenge of human intelligence assuming human ecology. In this sense, Moingne (2000, p.16-17) refers to intelligence as assuming human ecology and adds: An intelligence of complexity that will take on the ecology of human action, aware of the fact that every committed act will always engender unforeseen and often undesirable, sometimes even perverse, effects. (...) An intelligence aware of contemporary science makes man enter a new world. If man thinks about science, he renews himself at the same time as man, here and now.

It can be observed that the intrinsic chain of development of the human condition that involves the physical, biological, social and cultural dimensions, which are contained in their social, cultural and environmental interdependencies and interconnectivities that found their self-eco-organizing complexity, makes it possible to understand the reconnection of intelligence and feeling, starting from Zubiri's thinking and reaching a greater dimension with Edgar Morin's Complexity theory [22-32].

Complex and determining networks translate the integrative, interactive and self-eco-organizing existence of understanding and feeling, resonating the importance of this reconnection in the universe of Education.

Complex and determinant networks that translate the integrative, interactive and self-eco-organizing human existence. Articulated by Edgar Morin's theory of complexity, this textual essay is dimensioned through an ecology of human experience in its dialogicity with the contributions to a transformative/reintegrative Education of being, being and living in society.

The explication of sentient intelligence in the scope of logos and in the scope of reason is a primary task of complex intelligence. Among the various aspects in the scope of reason, the emphasis on knowledge is fundamental in the search for the understanding of wisdom that will be realized in the scope of Higher Education.

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