Continuous Education for All

Zulfakar

Educational Administration Program, Faculty of Education Science and Psychology, Universitas Pendidikan Mandalika (UNDIKMA) Mataram Lombok, West Nusa Tenggara, Indonesia

Abstract

Continuing education that is planned and prepared thoroughly and comprehensively, is rarely done and is well implemented in most developing countries in the world, including Asia and Indonesia, therefore coaching and special attention must be given by each policy-maker and every element of the nation to the field of education, the nature of which is sustainable and comprehensive, so there is no overlap in management and implementation, particularly in the field of education for the benefit of sustainable development. Continuing education must be able to answer the demands of society, the nation and even the country at large, because education is what can be said as a barometer that determines the progress and decline of community life in a nation, which affects the life of the nation and state, if the people of a nation's education level can be aligned to the tertiary level in all elements of national life, then whether it is recognized. It will have a direct impact on the life and welfare of a country. And that prosperous life will help the government to run programs after programs that have been prepared for its people, to achieve certain targets for sustainable development.

Keywords: *Continuous Education; Education for All*

Introduction

Instill in each student a responsible attitude towards all the actions that he does as a result of continuing education programs to facilitate the lives of many people. Responsibility is also in accordance with the practice of the first precepts of Pancasila, and forms of gratitude for God's gift to humans. Responsibility is very important for one's mental ,and personal growth in dealing with the real world, so that the person does not experience failure and loss for himself or others. People who have a responsible attitude, will be respected by others, can trust, foster a sense of discipline, can respect the time, and many other benefits, which will open up opportunities for success, as well as in carrying out the interaction between humans ,and the environment if done irresponsibly will disturb the balance and preservation of life and also with the natural surroundings. Tutiaux-Guillon and Audigier (2008) in their opinion stated: the emergence of problems in the world of education in the school system to a dual crisis: the crisis in the world of education delay involves some form of learning and social crisis which involves the emergence of violence and consideration of environmental problems that occur in a number of regions and places in

the world. Continuing education, education for solidarity in social relations, both at the national and global level, such as in health education, media, security , and other human needs, This penchant for various forms of education is closely related to the emergence of health and psycho-social health service risks. The principle of responsibility has been implanted at the heart of the problem regarding personnel of students as citizens in educational practice. In most developed and developing countries in Asia, Europe and the World, has launched a field of education that is sustainable to meet the needs ,and livelihoods of many people, in accordance with the rules ,and regulations in force in each country, and has usually been focused handling by the relevant ministries of education in each country concerned. The expression of freedom is sometimes not always synonymous with independence, But what does it means without freedom of behavior and organization, including the freedom to choose levels and paths of education in accordance with their interests, talents ,and professions. Education that must be proclaimed and promoted by the state for each of its inhabitants is that education is prepared to continuously demand people to be independent and sustainable in their lives, wherever they are, because with education that is capable of humans can maintain culture, taste ,and social among people many, among the results of that qualified education, which can support the country's development in stages over time, towards a prosperous country evenly, both zahir and inner. "(2008: 2). Finally, UNESCO (2005: 35) reminded that education for sustainable development must strengthen" the capacity of citizens in the community decision-making process area, tolerance social, environmental management, in their environment of life. Humans as social beings should have an adequate level of education so that with an adequate level of education, it is expected to be able to live the professionalism of life with many people with good methods and rules, as expected by every citizen wherever they are. Legardez and Alpe (2013) have determined four important characteristics in distancing from classical education: thematic, non-disciplinary and "transverse"; their close relations with socially sensitive issues; the important place they give values; and their purpose for developing behavior, for preparing action. There are a number of opinions which suggest to return in succession to these four characteristics to identify boundaries and focus the analysis on sustainable development.

Continuous Education

Continuous education claims compartmentalization and trans disciplinary. Indeed, they need the mobilization of their diverse knowledge and connections to understand problems in their complexity. This is nothing more or nothing less than reconnecting disciplines, long divided into classes and sub-classes. Multidisciplinary, the first step towards trans discipline, according to the alignment, a priori complementary, work of several disciplines, in the economic and social fields, relating to the same object, but without the effort of confronting knowledge, enriching one another and therefore, real integration. In such an approach, the disadvantage lies in the absence of a joint construction of a general knowledge form. Interdisciplinary is another step towards shared scientific knowledge, because it presents itself as a process other try to develop the capacity for analysis and synthesis from perspectives, from several disciplines. Therefore, this is a problem dealing with the problem as a whole, by identifying and integrating all relationships between various components and related fields of science. In Logic and scientific knowledge and Interdisciplinary: the problem of teaching and research at university, Jean Piaget (1972) was led to understand the system of science (the field of discipline) is no longer linear, but returns to itself in an endless spiral. Interdisciplinary is thus the main condition for the advancement of science, by offering many perspectives. This can result in knowledge, being mastered by someone in more than one discipline. However, Achilles," weakness lies in his inability to understand complex problems and unstable knowledge. Trans disciplinary walking through science. Consists of gathering knowledge outside scientific disciplines. This is not about either to study the object of a single discipline by several disciplines at the same time, or to transfer the methods of the discipline of science to another, but at the same time between disciplines, through different disciplines and goes beyond any discipline (Nicolescu, 1996). Trans disciplinary should build its content and methods to capture multidimensional reality, structured at various levels. He took a feature of the cognitive paradigm whose main mission is to build

bridges between disciplines (Piaget, 1972). These places, There is nothing long about a river passing by, they push every discipline to its limits, shake the order of things virulently and focus on interaction. If, continuous education calls for a trans disciplinary approach, they do not deny mobilizing disciplinary knowledge. Even if the question of knowledge is part of the goal, the capacity of the discipline is the basis for developing the capacity for critical reflection on its social practice. The disciplinary scientific culture is therefore an important foundation for analysis facts and contrary to what suggested by Alain Beitone (2014), the position "in education" does not consist in "challenging the scientific approach," but rather in supplementing general fact theory with the approach of certain facts to associate with observations of the assessment of the value of facts in everyday life-day. In the end, it is not wronging to underline an important point, the quality of education and especially education for sustainable development requires the creation of a conceptual framework for reading and for understanding phenomena that cross the world. In its report on the UN Education Decade with an educational outlook for Sustainable Development (2005-2014), UNESCO outlined this framework:"Interdisciplinary education for sustainable development. Continuing education is not the preservation of any discipline, but in all disciplines can contribute to sustainable education" (2005: 36) As in Indonesia, Asia and other developed countries such as France as reported by Brégeon (2008) on education in France, has confirmed that: "Education for sustainable development is not a discipline. It calls for integration into the existing education process, inviting partnership actions and calls for various approaches, and educational innovation.

The production of scientific knowledge is subject to the relationship of power and meaning, according to field theory. Thus, the tighter the science, the more justified objectification and effect. The close interaction between the world of science and the world of politics and media, which however does not obey the same rules, creates strong pressure which results in a position outside any scientific rigor. However, by acting on the knowledge that individuals have about the world, one can, according to Bourdieu, act in the social world (Bourdieu, 1980). Therefore, the teacher is faced with multiple difficulties. On the one hand, it has to break away from quarrels and political compromises that have been targeted by scientists and distorted, general fact theory. On the other hand, he must adapt his practice to develop the skills needed for their civil development, specifically the autonomy of analysis that drives them to act critically and responsibly. The latter is subject to emotional tension and strong positions that require adjusted education. These areas are referred to by certain controversies and other socially active questions are the subject of research and are the beginning of the development of innovative teaching practices. In a book titled Sustainable development and other recent problems, Legardez and Simonneaux (2011: 16) remember that question that live socially have the following characteristics: a) He lives in society: questions like that arise from the social practices of actors and refer to social representation they. This is considered a problem for the community and provokes debate or dispute; b) This is living reference knowledge: raises debates between specialists in the field of scientific discipline or among experts in the professional field. Debate can be the subject of an opposing paradigm (for example treatment inequality according to redistributive or equality of rights in the social life); c) Live-in school knowledge (even colleges or universities). Controversy can arise in institutional knowledge and intermediate knowledge. The teacher is dealing directly with it.

But teaching scientific controversy is to answer that question of scientific rationality in a changing and tense social context that challenges knowledge and creates uncertainty. The teaching of Life Sciences, Economic and Social Sciences, which is usually exposed to the questions of controversy because this discipline must deal with questions such as gender, global warming, genetically modified organisms, social protection, inequality, participatory democracy. Schools, immersed in society, are influenced by the debate over who drives them. The teacher then has two choices available to him: either to fall into the paradigm of simplicity or reductionist, build on the existing orderly knowledge, forget the complicated relationships that hold them together, the uncertainty that accompanies them; either trying to account for complexity, at the risk of creating a feeling of skepticism in existing knowledge, or even relativism. Contrary to absolutism, relativism, according to La tour (Le Monde, January 18, 1997) is a

quality in every science that enables it to "create a bridge between the immeasurable universe." But this quality is put at risk when it is related to the object of teaching. As is the case in the game world some people do not change cards until the game is played, knowledge is not questioned until it is known, understood, and appropriated. Relativism such as absolutism are two, traps that must be avoided in teaching, one refers to confusion and overall posture is the same, the other with a simplicity paradigm. Careful teachers will tend to look for practices that, while relying on acquired knowledge, imply perspective, confrontation with reality. These practices - which are being debated - lead teachers to position themselves. This can then become doubly unstable, by changing knowledge and by emotional social debate. Teaching these themes is the same as relying on a rational understanding of phenomena without ignoring the controversy they bring. Denying controversy, emptying the teaching of its meaning by closing it to the real world. The disruption of knowledge, as seen by physicists, with the thermodynamics or cosmic explosion of the big bang in the 1960s is approaching the paradigm of complexity (Morin, 2005). Complexity here relates to two aspects, mentioned above, which are in accordance with the uncertainty principle, and the other, more motivating, which directs reflection towards a middle ground that takes into account contradictions, reconciles, and integrate it. Complexity tells humans that all are multidimensional and united, while keeping humans from completeness, because basically humans cannot escape from uncertainty. Edgar Morin (2005: 99) links this complexity with three main principles. Dialogical principles, which enable complementary coexistence and antagonism, refer to ecosystem principles. The second principle or recursive process that "every product of a process is the cause and effect of what produces them."The climate problem is an example: an increase in the concentration of CO_2 in the Earth's atmosphere is a consequence or something caused by increased human activity that occupies this planet. Finally, the third principle or hologrammatic principle can be summarized in a quote from Pascal, that: "He cannot comprehend the whole without understanding the parts, ndd He cannot imagine the parts without understanding the whole."These three principles guarantee, if applied, that complicated thinking is taken into account. The teacher must make this constant alternation between what is known ,and what is uncertain, between the wholes and the details, between the causes ,and their consequences. These processes are known to the Life Sciences teacher, faced with recursion to the phenomenon of feedback in physiology and life formulas. In an article published in 2013, entitled,"education for sustainable development," Patrick Matagne reminded that educating in sustainable development also "educates in complexity" (2013: 4). This complexity is at the same time in the object of "sustainable development " - the latter being organized around a broad field of activity (which is covered in it fields: science, economics, social, politics and culture) in interactions, around the concepts, and practices that characterize this field of activity - and by, "how to teach it" - it aims to raise awareness of young people and adults alike on the complex challenges of society in general, to encourage them to change their behavior and act as responsible citizens for the current generation and future.

Ethics in Sustainable Education

It is undeniable that: "continuous education" brings people into the field of values. Introducing values into education does not always refer to subjectivity. Such an approach makes it possible to link principles (such as solidarity) with the fact analysis while opening a new skills' perspective. Understanding how to behave, understanding how the capacity to carry out applicable procedures, knowledge regarding limited knowledge and finally knowledge of knowledge (which is equivalent to meta cognition) is in turn mobilized at school. The issue of continuing education is related to human reports and their environment, and more generally, human relations with the world. Each of us presents a diversity of cultures and ethical relations with the environment and sustainable development, which makes humans oscillate between two extreme philosophies (Clément, 2004), materialism (the natural product of evolution) and spiritualism (nature is a gift from God). Between these two extremes, there are many positions. Implementing the quality of continuing education is needed to position themselves at the crossroads of this extreme position, therefore to decentralize this representation to understand better others and build shared representations. This posture raises questions about the relationship between

principles, values ,and ethics. The principles are based on fundamental propositions, they function as a basis (proposition) for reason, taking position, they determine the mode of action. In this case from education to sustainable development, the principles of responsibility, preventive action, solidarity, which allows individuals to adjust their behavior with a set of rules that have been set, can survive, regardless of the circumstances of certain aspects of the action. Somehow, principles are values, in the sense that if they are worthless, if they have no meaning to him, he will not make them his. If the principle and values are both referring to the idea of moral judgment, values touch individual privacy and enter into the construction of their psycho social identity (Malewska-Peyre, 1991). Therefore, each direct question from these values, tends to create cognitive blockage. However, not all of these values have the same nature. Malewska-Peyre (1991: 19) generates two forms of interrelated values: central values (individual or social) which are individual identities, and are therefore, very resistant to change; instrumental values that describe the modes of behavior needed to achieve core values. The field of education as well as the environment, is "undermined" by values (Sauvé, 2009), which compel the teacher to show certain clarity, accuracy, and perfect integrity. In general, values are socially constructed and determined by culture, which gives it a universal character. Understanding one's own values, the values of the communities in which they live and the values of other communities throughout the world are important aspects of education for sustainable development. If the history of the United Nations is accompanied by many values related to human dignity and rights, justice ,and environmental respect, sustainable development, and more specifically education for sustainable development, go further, by expanding them to the inter generational level. Of course, humans can discuss the values that must be taught and learned in every education program for sustainable development. However, the goal of continuing education is to "create values that are locally relevant and culturally appropriate" based on the principles, and values inherent in sustainable development UNESCO, 2005: 8).

Judging from other aspects of scientific disciplines, ethics is an attempt to give ideas to the usual questions asked by Socrates: what should human life be …? (Williams, 1985). Ethics are usually oriented to the attitudes ,and actions taken by humans wherever humans are located there are groups of people who want to pressure someone to act by determining a number of rules that have been set, thus violating ethical norms and logic that had been carried out in general correctly. The speaking about the field of ethics, Durkheim (1893: 16) clarified that he understood "all the rules of action that really impose themselves on driving and to whom are attached sanctions, but do not go further" In his book,"Seven Knowledge Needs for Future Education," Edgar Morin (2000) places ethics at the level of the field taught: teaching ethics of mankind is not as moral, but as an approach to various dimensions and places of people in the world. Regarding the latter, it must be noted that it is subject to institutional ethics. Teachers must, can provide an ethical dimension to his professional commitments (Moreau, 2007) by ensuring to give meaning, but without having fulled autonomy, because he is forced to bend to practical programs and orders, and besides, outside of ethics alone, teachers must encourage their students to make their choices by offering them not only to integrate knowledge learned, but also to help them practice it. in perspective, to make it a problem for them to meet the future challenges, they will face. There is still an important question that must be answered: how to talk about the ethics of education for sustainable development in a pure school environment? Two elements of response to this. If ethics matches the "process and outcome of an approach to building a value system, it is constantly confronted to be enforced in a variety of contexts" there are diverse ethical propositions, each showing a particular vision and environment carrying on certain values. That is not unique. Therefore, it would be more accurate to talk about the field of ethics, because everyone, with their list of values and culture, would not give it the exact same moral meaning. The second element of response is given by Edgar Morin (2000) in Seven knowledge needed for future education. Understanding ethics is placed in the ranking of the art of life because it is an act that is not interested and asymmetrical: in learning ethics, must continue to be able to understand others in social life, by not careless in making decisions relating to self ,or group interests in life, to minimize trapped in the same mistake, in a routine case. Culture and values applied in human life, sometimes less synchronous with the traditions of an area that is panicking against their ancestors in carrying out local

customs, although, in general do not violate the rules that have been set with the traditions that are run, but there are still less synchronous. At a time like this, how humans can behave to run between the rules of value and trafficking that applies in a place, as long as they dont," violate the rules of both.

Education in Formal Institutions

The world of education that is sustainable, must be lived by every individual in this world, to achieve a noble ideal that have been set before undergoing a stage in the world of formal education, both from the level of primary education, secondary education, and college level, must be sought in line and in line with the initial ideals to make it easier and relevant to the world of work and the world of life that it lives, both for the needs of life today, or in the future. Castoriadis (1997), argues that: basically every human being needs education (Zulfakar, 2020) at all levels to adapt themselves in carrying out social life in society, even during his life, must continue to explore and explore knowledge related to life skills, to achieve an increase in living standard, to a better level than previously experienced. Therefore, the importance of developing forms of education that prepare future generations to build the society to come. The school began to open this perspective by being inspired by the principles of popular education. What is well-known among educated people are there is a tendency to be responsive to the interests of humans individually or in groups, which revolves around the three main discussion groups (Maurel, 2011), a) by giving freedom to each personnel to choose their own way of life, both regarding culture and social, b) so that everyone can try to return the previously unpleasant situation to a more happy situation in the daily life, c) so that each individual can actively involve themselves in social and political social life in life patriotic. Continuing education, enables the development of an empowerment process and education of your choice through critical analysis of the problem. They enter the process of emancipation by enabling the development of critical and analytical minds. Emancipation, which corresponds in a strict sense with the emancipation of specified constraints, can only be done in a democratic context. Emancipation accesses free will, self-assessment of the situation. It comes from the ability to think, develop and consider oneself at the origin of its assessment (Pasquier, 2013). Crisis of political representation that humans experience today, echoes serious democratic deficits, and refers humans to the idea of impossible collective action. Based on Mouterde's (2009) philosophical approach which explains on the one hand, the interest in "rethinking deep political action to rediscover its emancipatory dimensio n" and on the other hand, the importance of 'Stressing action in the social field to maintain its democratic dimension, humans can consider action as a step important towards democratic commitment.

Some people might see the action as a simplification because it needs to decide to make a decision. However, the action is accompanied by a bet (Morin, 2005), and the strategy itself consists of several scenarios. The action was not a "fixe d" concept, it developed as a result, it is built dynamically taking into account errors, unexpected events, it is a source of innovation. Among the role of formal educational institutions (Zulfakar, 2020) such as schools is a place to forge individual humans to know how to live a normal life, both individually as an ordinary human being, or in community groups in national and state life (Pellaud et al. 2007) by always trying to improve the ability in the field of mastery of science, which can support creativity in carrying out life together with groups of human beings socially, wherever humans are. This dialogue between values, principles of life and rule of action that must be applied together requires the development of skills regarding understanding and listening to yourself and others. To promote the development of these necessary skills when implementing joint action, it is also useful to diversify teaching practices by considering universal representations and organizing concepts for each (Pellaud, Giordan, Eastes, 2007). Beyond traditional formal education, non-formal education and informal education must not be ignored, non-formal education is defined as "organized and long-term activities that are not exactly within the framework of the formal education system consisting of schools, higher education institutions and universities, and institutions other formal education," UNESCO, 2006). Can be obtained at work or within the framework of the activities of organizations or civil society groups. It can also be presented in organizations (Poizat, 2003) or services

established in addition to formal, system. Informal education includes all unstructured educational activities (Evans, 1981) It is a fact that most of the knowledge and skills acquired by a person during his life are carried out in an unstructured environment, such as language acquisition, cultural values, general attitudes and beliefs, daily life behaviors. Special day for certain environments and contributing ones various actors often come from associative environments. Unlike formal and non-formal education, informal education is not always intentional and therefore may not be recognized, even by the individuals themselves, as a contribution of their knowledge and skills.

This form of education is well suited to "continuous education ," because it has the advantage of being anchored more often in reality, in synergy and in networking with other actors, from growing the imagination because it is without obstacles and becomes part of the action. Informal education is carried out by chance and diffuse, through the following main channels: family units, communities, social groups and associations, media and all forms of social communication. Detractors of informal education can see the risk of flying. On the contrary, those whose education (Zulfakar, 2019) is a preparation for the world to come, the informal model is very compatible with today's society and that is "the progress of democracy that makes change necessary so that people is more democratic" De Singly, 2002). Instead of opposing This different learning frameworks, isn,"t it wiser to associate them? This is a bet made by the European Community Commission in a Memorandum on 30 October 2000. Opinion that has been circulating among ordinary people is the meaning of: being educated and educated during life's journey, it is still better than vice versa, because by being educated and educated, a person will be able to overcome all the life problems faced, both personally and in groups. This extension of the learning framework emphasizes the complementary between formal, non-formal and informal education: "It shows that every individual can learn - and that individuals learn - things that are beneficial in a fun way within the framework of the family, recreation, in the local community and during daily professional activities From the perspective of "continuous education" and education for sustainable development, the creation of a broader learning framework has the advantage of leaving the room and making it innovative practice by the actors outside the school system. Family within it, thus promoting certain social practices (Bougrain, Dubourg, Dulin, 2013) Likewise in food matters, the recent health scandal has caused families to revisit their consumption practices, educators to educate students about choice education. PRE This new education strategy encourages interaction between communities and schools, playing an important role in the process. Child socialization, but also in its emancipation, and education in responsibilities. This paper proposes to make an inventory, both theoretical and empirical, from continuing education to sustainable development. This includes clarifying how the principles, values, and practices of sustainable education for sustainable development has been integrated into all aspects of education and learning. Education for sustainable development must prepare citizens to face challenges in the future 'and find solutions to questions that threaten the sustainability of planet Earth. Given the transversal of continuing education for sustainable development, these questions are very complex and require the implementation of an education strategy. The ways in which a number of countries and citizens of these countries to decide to approach sustainable education for sustainable development is closely related to the values promoted by this group of people because these values determine the ways of a personal and collective decision-making. Clarifying your own values, helps to understand others. To enter into this process, it means taking a step forward, understanding the different worldviews that coexist as a community in the wider human community. So, as recalled that decade of the United Nations in the field of Education for Sustainable Development (2005-2014), this educational effort "must encourage changes in behavior to create a more sustainable future, from that point on environmental integrity, economic viability and society fair, for present and future generations.

Conclusion

This paper outlines the continuity of education and related issues, including: a) the conceptual and epistemological framework of sustainable education for sustainable development. This is based on

multidisciplinary, interdisciplinary reading and trans disciplinary sustainable development to lay the true foundation of sustainable education for sustainable development. Continuing education for sustainable development must enable everyone to obtain the knowledge, skills, attitudes, and values needed to live together. This is about promoting environmentally friendly citizenship, which is likely to bring every citizen to understand the complex challenges and sustainable development, but also to produce behavioral and paradigm changes in society., b) offer a different learning framework inspired by sustainable education for sustainable development complementary between formal education, informal education and non-formal education. This is a question questioning the professional practices of educational leaders for sustainable development and social representation of students, as well as highlighting the implicit role or innovation of education in the transmission of knowledge. Education for sustainable development goes through a phase of initiation into critical thinking, assuming a temporary emergence of collaborative attitudes. Its main advantage lies in its capacity to combine various forms of education, whether it is inheritance education or risky education., c) presents several illustrations of the implementation of sustainable education for sustainable development in Indonesia, Asia and Southern countries such as a number of countries in Africa, Latin America. Continuing education for sustainable development is a complex concept, whose application method is a real challenge for the state in its development. If the School-Community relationship is located At the heart of the differences between the education system in Indonesia, Asia, North countries such as North America, Western Europe and Southern countries such as Uganda, Africa and Latin America, social representation enables students to be on a real approach in the world of sustainable education for sustainable development. Initiatives and projects are not limited to secondary or tertiary education, they also affect primary schools because what humans learn, may be less likely to have the advantage of living a lifetime.

References

Agnieszka Jeziorski & Annie Ludwig-Legardez. (2013), «L'éducation au développement durable, la difficulté de concevoir une action éducative interdisciplinaire», *Revue francophone du développement durable*, vol. 1, mars, pp. 30-59.

Alain Beitone. (2014), «Éducations à…Yabasta !», Revue Skhole.fr. En ligne: http://skhole.fr/educations-a-ya-basta-par-alain-beitone (consulté le 10 août 2014).

Alpe Legardez & Laurence Simonneaux. (2011), *Développement durable et autres questions d'actualité. Questions socialement vives dans l'enseignement et la formation*, Dijon, Educagri Éditions.

Alpe Legardez & Yves Alpe. (2013), «Le curriculum sournois de l'éducation au développement durable: l'exemple de l'usage de certains concepts», *Revue francophone du développement durable*, no 1, mars, pp. 91-108.

Arnaud Diemer. (2013), «L'éducation au développement durable, une affaire de représentation», *Revue francophone du développement durable*, no 1, mars, pp. 30-59.

Bao Williams. (1985), *L'éthique et les limites de la philosophie*, Paris, Gallimard.

Basarab Nicolescu. (1996), *La transdisciplinarité*, Monaco, Éditions du Rocher.

Bois-Reymond M. (2011), «Éducation formelle et informelle: pour des politiques de transition intégrées», *Informations sociales*, vol. 165-166, no 3-4, pp. 128-134.

Bougrain-Dubourg A., Dulin A. (2013), «L'éducation à l'environnement et au développement durable tout au long de la vie, la transition écologique», *Les Avis du Conseil économique, social et environnemental*, décembre, 120 p.

Cornelius Castoriadis. (1997), «De l'autonomie en politique: l'individu privatisé», Parcours. *Les Cahiers du GREP Midi-Pyrénées*, no 15-16, septembre.

David R. Evans (1981), *La planification de l'éducation non formelle*, Paris, Institut International de la Planification de l'Éducation, UNESCO.

Denis Poizat. (2003), *L'éducation non formelle*, Paris, L'Harmattan.

Didier Moreau. (2007), «L'éthique professionnelle des enseignants: déontologie ou éthique appliquée de l'éducation ? », *Les Sciences de l'Éducation*, vol. 40, pp. 53-76.

Edgar Morin. (2005), *Comprendre la complexité: introduction à la méthode d'Edgar Morin, Sainte-Foy, Presses de l'Université Laval* ; Paris, L'Harmattan.

Edgar Morin. (2000), *Les sept savoirs nécessaires à l'éducation du futur*, Paris, Le Seuil.

Edgar Morin. (1997), *Une politique de civilisation*, Paris, Arléa.

Émile Durkheim. (1893), *De la division du travail social*, Paris, Félix Alcan.

Fanny Georges (2009), «Représentation de soi et identité numérique», *Réseaux*, no 154, pp. 165-193.

Francine Pellaud., André Gordian & R-Emmanuel Eastes. (2007), «Vers de nouveaux paradigmes scolaires», *Chemin de traverse*, no 5, Éditions les Amis de CIRCEE.

Francine Pellaud. (2011), Pour une éducation au développement durable, Versailles, Quae.

Francois de Singly. (2002), «Le statut de l'enfant dans la famille contemporaine». In Singly F. de (Éd.), *Enfants-adultes*. Vers une égalité de statuts ? Paris, Universalis.

Guy-Noél Pasquier. (2013), «Autonomie, émancipation et liberté», *Le Sociographe, hors série*, 6, pp. 9-12.

Hanna Malewska-Peyre. (1991) «Réflexions sur les valeurs, l'identité et le processus de socialisation», *Droit et Société*, vol. 19, pp. 23-31.

Henri Louis Go (2007), «Construction du rapport social dans la classe: la réunion coopérative, une institution de régulation ?», *Les Sciences de l'Éducation-Pour l'Ère nouvelle, 3*, vol. 40.

Jean-Marc Lange & Jean-Louis Martinand. (2010) «Éducation au développement durable et éducation scientifique: balises pour un curriculum», in A. Hasni et J. Lebeaume (Eds.), *Nouveaux enjeux de l'éducation scientifique et technologique: visées, contenus, compétences, pratiques, Ottawa, Presses de l'Université d'Ottawa*, pp. 125-154.

Jean-Marc Lange & Patricia Victor. (2006), «Didactique curriculaire et éducation à… la santé, l'environnement et au développement durable: quelles questions, quels repères ?», *Didaskalia*, no 28, pp. 85-100.

Jean Piaget. (1972), «Fondements scientifiques pour l'éducation de demain», *Perspectives,* vol. 2, no 1, pp. 13-30.

Jean Piaget. (1972), *L'interdisciplinarité: problèmes d'enseignement et de recherche dans les universités*, Paris, OCDE.

Jean Simonneaux. (2013), «Quelques postures épistémologiques pour une éducation au développement durable ?», *Revue francophone du développement durable*, no 1, mars, pp. 75-90.

Lucie Sauvé. (2009), «Le rapport entre éthique et politique: un enjeu pour l'éducation relative à l'environnement», *Revue ERE*, vol. 6, pp. 147-162.

Maurel C. (2011), Transmission, émancipation et puissance d'agir, 10es Rencontres nationales Passeurs d'image.

M. Jacques Brégeon. (2008), Rapport du groupe de travail interministériel sur l'éducation au développement durable.

NM Goble & JF Porter. (1979), «L'évolution du rôle du maître: perspectives internationales», *Revue française de pédagogie*, vol. 48, pp. 79-82.

Patrick Matagne. (2013), «Éducation à l'environnement, éducation au développement durable : la double rupture», *Éducation et socialisation*, vol. 13, pp. 1-11.

Pierre Bourdieu. (1980), *Questions de sociologie*, Paris, Les Éditions de Minuit.

Pierre Clément. (2004), «Science et idéologie : exemples en didactique et épistémologie de la biologie», *Actes du Colloque Sciences, médias et société*. ENS-LSH, pp. 53-69.

Pierre Mouterde. (2009), *Pour une philosophie de l'action et de l'émancipation*, Paris, Éditions Écosociété.

Serge Franc., Christian Reynaud., Abdel krim Hasni. (2013), «Vers une éducation à la biodiversité : prise en compte des savoirs, de l'affectivité et des comportements», *Éducation et socialisation*, vol. 33, pp. 1-11.

Silvia Caravita. et al. (2008), «Construction and Validation of Textbook Analysis Grids for Ecology and Environmental Education», *Science Education International Journal, 19*(2), pp. 97-116.

Tutiaux-Guillon N., Audigier F. (2008), *Compétences et contenus*. Bruxelles, De Boeck.

UNESCO (2005), *United Nations Decade of Education for Sustainable Development* (2005-2014).

UNESCO (2006), *Non-formal education, Office of Public Information,* p. 2.

Virginie Albe. (2011), «Changements climatiques à l'école. Pour une éducation sociopolitique aux sciences et à l'environnement», *Éducation relative à l'environnement*, vol. 9.

Yves Girault., Jean-Marc Lange, Cécile Fortin-Debart., Laurence Simonneaux.,& Joël Lebeaume. (2007),«La formation des enseignants dans le cadre de l'éducation au développement durable: problèmes didactiques», *Éducation relative à l'environnement*, vol. 6, pp. 119-136.

Zulfakar, (2020) Scientific Inquiry in Educational Administration, *International Journal of Multicultural and Multireligious Understanding, 7*(6), 100-111.

Zulfakar, (2019) The Leadership of Headmaster in Praya Public Elementary Schools, Central Lombok-West Nusa Tenggara-Indonesia, *International Journal of Scientific & Technology Research, 8*(12), 468-474.

Zulfakar, (2020) Understanding about the teacher as a flexible technicians, *International Journal of Multicultural and Multireligious Understanding, 7*(3), 193-205.

Copyrights