

# NECESSITY FOR A NEW LINK BETWEEN THE INDIVIDUAL AND THE SOCIETY BEYOND RAWLS' LIBERAL CONCEPTIONS

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## ABSTRACT

The main goal of this paper is to suggest that there is a need to establish a new link between the individual and the collective that goes beyond John Rawls liberal conceptions. Rawls establishes the compatibility, between the individual and the society within the liberal bases. He thinks that the long classical antagonism between the individual and the society can only be overcome through a liberal conception of justice. But on the contrary, these his conception seems limited in our present neoliberal context due to the inapplicability of the principles of social justice. In this regard, there is a necessity to rupture from Rawls liberal conceptions thereby proposing the politics of education that will ensure citizenship pedagogy. Such system of education will help in the reconstruction of the new individual and new society in view of ensuring it reconciliation, reciprocity and mutuality.

## INTRODUCTION

Etymologically, the term individual is being derived from the Latin word '*individuum*' which means that which is indivisible, a single distinct entity or unit. According to the Blackwell Dictionary of western philosophy: "an individual is something that can be individuated that is, counted or picked out...and thus be distinguish from other things."<sup>1</sup> From the political and legal perspective, an individual is being defined as the subject of law, that is, the subject of international law. Rawls conceives an individual as an ultimate, separate and distinct unit or entity.<sup>2</sup> While society on the other hand, has been derived from the Latin word "*Socius*" which simply signifies companion, association or fellowship. George Simmel a German sociologist then considered the society as the sum total of individual interactions.<sup>3</sup> John Rawls considered society as: ... an association of liberal individuals<sup>4</sup> or better still a cooperative venture for mutual advantage which is typically marked by conflict as well as by an identity of interests.<sup>5</sup> Note should be taken that in his works entitled *Political Liberalism, Justice As Fairness: A Restatement and A Brief Enquiry In To The Meaning of Sin and Faith*, Rawls establishes the compatibility, between the individual and the society within the liberal bases. This therefore implies that the author valorizes the individuals as well as the sum total of the interaction between the individuals. But what remains problematic insofar as the author's conceptions are concerned, is first of all at the level of the foundation and mean that will be sufficient to realized the interdependent between the individual and the collectivity, apart from his proposed justice as fairness model given that the individual cannot survive without the society as well as the society cannot also exist without the individuals. Secondly, the inapplicability of the principle of justice within the liberal system given that aspect of egoism and self-interest are still rampant. Our main goal is to suggest and to propose the new bases of reconciling the individual and the society in our present neoliberal context. We shall proceed first of all by restating the position of John Rawls and his contemporaries in order to carry out a revival of their position in

<sup>1</sup> Niccholas Bunnin and Jiyuan Yu, *The Blackwell Dictionary of Western Philosophy*, Blackwell publishing press, Oxford, 2004, p.339

<sup>2</sup> John Rawls, *A Brief Inquiry*, p.69.

<sup>3</sup> Kurt H, Wolff, *The Sociology of George Simmel*, new York, United states, 1950, p.30

<sup>4</sup> Rawls, John, *A Theory of Justice*, Revised edition, London, Harvard University Press, 1971, P.4.

<sup>5</sup> *Idem*.

regard to the question of reconciling the individual and the society. Their various perspectives remain problematic in our actual context. After we shall suggest our own proposition and outline the various possibilities of its effective application and realization that will suit our present neoliberal and capitalist context or better still, our present context which is been qualified as *new age culture*. Our position which seeks to go beyond the Rawlsian and his contemporary position will in effect at the same time prove its inconsistency, inauthentic as well as its utopic nature. However, it shall equally be of necessity to note the discontinuity although in continuity stand which is been justified from our shift from Rawls political liberal conceptions of justice to political education of reconciliation. The main question that guides and animates this reflection goes thus: Is it sufficient for us to truly overcome the dichotomy between the individual and the society in our liberal and neoliberal context, characterize by the up rise of liberal values only from the basis of liberal political conception of justice without taking into account the politics of educational foundation?

## 9.1. THE REVIVAL OF RAWLS AND HIS CONTEMPORARIES POSITION.

In order to prove the authentic and distinct nature of our position, it is necessary to restate other positions in regard to the question of reconciling the individual and the society this will be traced from Martin Burber, Norbert Elias Mark Bevir and John Rawls the reason for recalling the above outline position is evident to demonstrate our own stand taking in to consideration the fact that it originality will depend on it incompatible dimension to the formal.

### 9.1.1. RESTATING THE PRECEDENT POSITION; FROM MARTIN BURBER, NORBERT ELLIAS, MARK BEVIR TO JOHN RAWLS AND BEYOND.

One of the fundamental bases of the crisis of humanity is been rooted around the relation between the individual and the plurality of persons (society). This then pushes thinkers (philosophers, sociologist, and anthropologist) and scholars to suggest the various models that could be adopted in order to reconcile the individual and the collective going beyond the individualistic and holistic tradition. In this regard, a number of thinkers were been preoccupied in realizing this project in order to ensure harmony. Not taking this debate too far, we shall limit our reflection on the most influential thinkers (Martin Burber, Norbert Elias, Mark Bevir and John Rawls) who have attempted to overcome the long classical dichotomy between the opposing views of the individualist and the collectivist. What seems to be our point of interest and focus is to question the validity of their positions which seems to us unrealistic in our present context as well as in the future.

Thinkers like Martin Buber acknowledged and defended the fact that there is a need to overcome the distinction between the individual and the society. In his perspective he argues that the individual and the society are interdependent. This reconciliation to him is possible through dialogue. He affirms clearly in his work entitled *Between Man and Man* that “man becomes man with other self.”<sup>6</sup> What makes his view seems unrealistic is the fact that it lack basis. That is the various necessary conditions that will ensure its realization. This seems to go in line with the views of Norbert Elias who equally has the same intention of establishing a cordial relation between the individual and the society most contemporaries of John Rawls like Mark Bevir<sup>7</sup> shares the same opinion concerning the quest for ensuring an interdependence between the individual and the society. However, it should be noted that Rawls’ view seems to go in line with those of his contemporaries like Norbert Elias, Martin Buber, Jane Adams and George Simmel.

Our focus here was to present briefly the views of Rawls and his contemporaries in view of carrying out a revival of their propose perspective. Notwithstanding, how did Rawls’ view differs from those of his contemporaries? What were the various models he proposed to reconcile the individual and the society in his liberal philosophy? From the above analysis, it should be noted that Rawls proposes justice as fairness and the union of social union’s model as a solution to the individuals and the society interrelation which seems insufficient. What therefore is our perspective to further orient the major question at hand?

<sup>6</sup> Buber, M., *Between Man and Man*, *Op.cit.*, p.xviii.

<sup>7</sup> Bevir, m, was not completely satisfy with the views of John Rawls concerning the question of establishing a link between the individual and the society. He stood against the liberal dimensions of Rawls thoughts. according to him, “we can abstain from debates about what foucault, rawls, and others actually meant, and concentrate instead on developing our own theory.” better still:

We will find the relationship of the individual to society is one of mutual dependence. Individuals always adopt their beliefs and perform their actions against the background of particular social contexts. And social contexts never decide or restrict, but only ever influence, the beliefs and actions of individuals, so they are products of performances by individuals. The grammar of our concepts - in the wittgensteinian sense of grammar - compels us to accept individuals exist only in social contexts, but social contexts are composed only of individuals. Cf: Mark Bevir, Bevir, Mark, *The Individual and The Society*, *Journal of Political Studies*, *Op.cit.*, p.3.

Although, he still share common views with Rawls in regard to the mutuality between the individual and the society. but what remain problematic about their views is the fact that they did not tackled well the roots to the individual-society’s dichotomy.

### 9.1.2. BEYOND RAWLS' MODELS AND A RETURN TO THE POLITICS OF EDUCATIONAL REDEFINITION.

In establishing a reliable relation, or seemingly realistic position of reconciling the individual and the society within the new age culture or within our present context which is been marked and characterize by the dominant neoliberal and capitalist ideological context, we need to go beyond Rawls position.

As clearly noted by Wayne Proudfoot<sup>8</sup> and later on prolong by Anayet Hossaine and Korban Ali<sup>9</sup>, Rawls has proposed three fundamental models of conceiving the relationship between the individual and the society. These models are the utilitarian model, justice as fairness and the union of social union model in which he rejected the utilitarian model and stood in favor of the other two models. In political liberalism, Rawls proposes to reconcile the individual (person) to the social whole (society) through the liberal political principles of justice. He argues that there should be a union of persons or individuals and the society<sup>10</sup> through the respect of the political principle of justice. He shares the same opinion with Hegel that one of the rules of political philosophy is that of reconciliation that is the reason why he concludes in *A Brief Inquiry* that the interdependent between the individual and the society is the major task of political philosophy<sup>11</sup> although he added that our solution to the question of the individual and the society is not the matter of finding the mean between two extreme but rather to examine the concept itself.<sup>12</sup> This seems insufficient in our perspective due to the fact that he neglected the mean between the two extremes (individual and society) there by only laying less emphasis on it.

In our perspective, it will be of great necessity for us to insist and lay more emphasis on the intermediary point between the two which will serve as a base of harmonizing the two opposing views. This is in view of avoiding the risk of a suspicious unbalance (hierarchical) relation that might arise, reason being that the proposed liberal political conception of justice as fairness as noted by Johnathan Edwards Mansfield which Rawls believed could ensure the balance between the individual and the society, seems limited in our present neoliberal context which seems too unrealistic in the future. This is because individual mentality within the present new age culture is already corrupted as seen where the individualistic culture or better still what Charles Taylor terms as "subjective civilization" have eaten deep the mentalities of individuals. In this case, Rawls proposition is insufficient and could not better permit us to tackle this project. For us to resolve the dichotomy between the individual and the society in our present context it entails first of all that, we rupture from the liberal political conception which cannot tackle adequately the root cause of this problem. This is due to the fact that liberals are still addicted in defending individual fundamental right which to them remains inviolable.

Going beyond the liberal political views of Rawls, we are intending to propose a return to politics of educational (formal, informal and inclusive) redefinition of the question of reconciling the individual and the society in our present neoliberal and its capitalist ideological context. In other words, this proposition seems a solution to the problem of reforming the individual in relation to others or plurality of persons (society) in our present context which is equally qualified as the new age culture. It is been qualify as the new age culture especially from the technological plan due to the advance technological discoveries and innovation especially in the field of automatic information technology that have encouraged numerical individualism. The present new age culture and neoliberal generation is been known for its dominant individualistic practices that have led to the negation of the social whole whose solution is not only the liberal theory of justice. This is seen from the communication plan through WhatsApp, twitter, Facebook, Instagram which thinkers like Anne Dasuet believe that it has led to the destruction of our essential nature as communal being and the fact that it has also destroyed our natural and hence physical affections for others. This can lead one to pose the question faced with the present challenges in the field of humanity and persons, where therefore is the role of the liberal political conception of justice as fairness?

John Rawls' liberal ways of thinking present many challenges insofar as the reflection between the individual and society is concerned. This difficulty in our present context is justified based on the view that many thinkers have stood to condemn and combat liberal philosophy. Patrick Daneen one of the combatant of liberalism argues that "liberalism needs not reform but retirement."<sup>13</sup> His argument is been based on the ground that liberal point of focus is that of elevating the individual autonomy. This seems to be their error from the beginning which till today remains a reality or evident. This is the reason why we keep on posing the question if John Rawls was not short sighted in suggesting that the question of establishing the balance between the individual and the society within the liberal political context was possible (especially through the liberal political conception of justice as fairness model).

We should be conscious of the fact that liberalism has opened way for market economy which has encouraged individualistic ambitions, which often contrasted from the social whole position ambitions. When looking at our actual context, it is well known for its deformation insofar as the social life of humanity is concerned. However, it has now a day masterminded our present institutions under the pretext of promoting individual liberty. In so doing; it contributed to the individual isolation from the mass. Western

<sup>8</sup> Wayne, P., *Rawls on The Individual and the Social*, Blackwell Publishing Ltd on Behalf of Journal of Religious Ethics, Inc, the Journal of Religious Ethics, vol. 2, No. 2 (Fall, 1974), pp. 107-128, <https://www.jstor.org/stable/40017752>, This Content Downloaded From 154.72.169.175 On Tue, 01 Sep 2020 11:08:57 UTC

<sup>9</sup> F.M. Anayet Hussien and M D. Korban Ali, *The Relations Between Individual and Society*, Department of Philosophy, University of Chittagong, Bangladesh, Open Journal of Social Sciences, 2014, 2, pp.130-137.

<sup>10</sup> Rawls, J., *Political Liberalism*, p.xix.

<sup>11</sup> Rawl, J., *A Brief Inquiry in to the Meaning of Sin and Faith*, pp.127-128.

<sup>12</sup> *Idem*.

<sup>13</sup> Daneen, P., *Why Liberalism Failed*, Newhaven and London, Yale University Press, 2018,p.x.

individualism that is been widely spread is been promoted by liberalism. The need to combat it is actual and this is the why it had equally been made part and parcel of the United Nation one of the major agenda of the year 2030 as noted by Andreas Spahn.<sup>14</sup>Based on this, we need to abide to the view of Sandra Harding that what we really need as a solution in this our global and liberal context is the development of new philosophies that will act as a path towards the realization of new citizen, new society and new sciences.<sup>15</sup>As professor of education and gender studies at the University of California, she was some-how interested in the various problems that prevailed in the field of humanity and persons.

In this case we need to emphasis on national and Cosmo-political education that will insist on special and inclusive educational policies. The aim is to reshape the individual and the society in view of ensuring its harmony. According to an American education philosopher, Garry Hornby, special education is been characterized by "individual assessment and planning special instruction, goal-directed instruction..."<sup>16</sup> he added that inclusive education is been characterized by "a philosophy of acceptance and belonging within a community..."<sup>17</sup> special inclusive education should not rather be seen as an end in itself, but as a means to realize an end which is society.<sup>18</sup> It will permit us to divert from our isolated ways of life. It seems a solution to our crisis of humanity that is been caused by our present prevailed neoliberal context.

The necessity of going beyond the previous and Rawlsian conception concerning the question of the individual and the society is to insist on the politics of education of reconciliation that will encourage duty based-education where the individual and the society shall be orientated towards the duty of belonging. Education should be seen as a means that holds these two extremes together (the individual and the society).

This politics of the education of reconciliation must first of all take into consideration its constitutional emphasis particularly within each nation state and from the global plan has to be acknowledged and recognized by a continental and Cosmo-body. This is for more practical applicability since each nation is been built or rooted on its laws and constitutions that must be abided to. The same goes to the international level.

## 9.2. THE ROLE OF POLITICAL EDUCATION TOWARDS THE NEW THINKING OF THE INDIVIDUAL AND THE SOCIETY IN OUR PRESENT NOELIBERAL CONTEXT.

We shall present clearly here the role and importance of education in ensuring or in overcoming the tension that exist between the individual and the society. This is in view of substituting the position defended by John Rawls which lay emphasis only on the bases of liberal conceptions of justice as fairness model. Taking into consideration the fact that the contemporary society is been marked and characterized by the up rise of neo-liberal and capitalist ideology, the need towards the new thinking of the relationship between the individual and the society is necessary. Our reflection therefore shall center on determining the new base that can first of all contribute to the reformation of the individual and the society in view of assuring its reliable reconciliation that can suit our actual context.

### 9.2.1. EDUCATION AND THE REFORMATION OF THE "NEW INDIVIDUAL".

To better realize our project, we need first of all to ensure the formation of the new individual. This is possible through emphasis on the politics of education. For education will help to reconstruct, reshape the conduct as well as the corrupt mentality of the liberal and neo-liberal individuals. Due to this we can therefore bear with the view of Edgar Morin according to which, the task of the education of the future is to reform our mentalities.<sup>19</sup> Being inspired with this view, one can therefore abide and suggest that emphasis should be laid on politics of education whose one of the major projects is to carry-out a reformation of the individual mentality. The mentalities of the individual seem to have been corrupted across the diverse ages since the advent of liberal and neoliberal cultures. Education in this perspective should be seen as a major priority due to the fact that it will better permit us to realize the new individual who will be equipped with the sense of belonging and from which the society will be possible.

Individual isolation from the mass has been condemned by many thinkers and scholars. This explains the reason why a Cameroonian philosopher Mondoue Roger affirms thus; "*Pour nous, l'individu doit prendre conscience qu'il n'est pas seulement un être-pour-soi; il est aussi un être pour-autrui*".<sup>20</sup> Been inspire by this above assertion our task is too show how this could be possible that

<sup>14</sup> In, "*The First Generation to end Poverty and the Last to Save the Planet?*", *Western Individualism, Human Rights and The Value of Nature in the Ethics of Global Sustainable Development*, Philosophy and Ethics of Technology, Department IE&IS, Eindhoven University of Technology, 5600 MB Eindhoven, The Netherlands; [A.Spahn@Tue.NL](mailto:A.Spahn@Tue.NL), Received: 30 March 2018; Accepted: 26 May 2018; Published: 3 June 2018.

<sup>15</sup> Harding, S., *Objectivity and Diversity, Another Logic of Scientific Research*, Chicago and London, University of Chicago Press, 2015, p.1.

<sup>16</sup> Hornby, G., *Inclusive Special Education*, London, New York, 2014, p.3.

<sup>17</sup> *Ibid*, p.4.

<sup>18</sup> *Ibid*, p.35.

<sup>19</sup> Edgar, M., *Seven Complex Lessons for the Future*, translated from the French by Nidra Poller, UNESCO, 1999, p.3.

<sup>20</sup> Mondoue, R., *Opcit*, p. 141.

is, how the individual could be conscious of the fact that they are not only self-interested beings, but rather beings that must take into consideration others. Following this view it therefore implies that individuals need to be reformed. And this could be possible through education (formal and informal). One of the important of this reformation is that it will permit the individual to think beyond their individuality. Individuals need to be equipped with knowledge of the fact that they live in interconnection with others in the society. This is the only way out to suppress the individualistic culture that dominates our present time and to lay a base for the future individuals that will be liberated from the chains of the liberal, neoliberal, and new-individualistic culture.

John Rawls' liberal politics has instead fallen in to the trap of rather valorizing and giving supremacy to the individual liberty and autonomy despite its claims to reconcile the individual to the social whole. This is mostly seen in his affirmation in political liberalism according to which, individuals have the power to form, revise and to pursue a worthy human life.<sup>21</sup> In addition, "the idea of the priority of right is an essential element in what I called political liberalism".<sup>22</sup> These assertions are evidence to justify the fact that the liberal system has rather promoted the individuality of individuals. This is seen through excess tolerance, liberty, freedom and autonomy of individuals. This is what has corrupted the mentalities of the individuals from having the sense of belonging. The reformation of the new individual therefore is the way out, for it will permit us to race the new consciousness of the individuals, reshape their conduct and mentality so as to connect them to the social whole. But where the question arises now is, what are the various plans in which an individual need to be reformed?

Since the individual's seems to have been destroyed by the diverse systems, its reformation has to be tackled first and famous from the ideological plan where individuals needs to be reformed from other previous systems like the liberal, neoliberal, capitalist systems that have contributed to their individualistic ways of life. Individuals therefore need to be educated in other to reshape their attitude. This is not only done formally, but equally informally. This explains the reason why Valentine Banfegha Ngalim in his work entitled *Critical Thinking and Education*, concludes as follows "to be educated then is to have lived a series of both formal and informal experiences".<sup>23</sup> In addition, the reformation of the new individual could equally be perceived from the psychological plan with the aim of changing their behaviors and mentalities as earlier stated. We cannot boast of the political conception of justice as well as social institutions without first of all creating awareness of it at the level of individual consciousness. Individuals still remains the base it therefore follows that we should emphasize on it reformation. The purpose is to permit the individuals to shift naïve, towards that of critical awareness of realities. This is possible through new learning which will permit us to realize new ways of being there by eliminating the old corrupt ways that were been rooted on individualism and neoliberal ideologies. The politics of education therefore differs from political liberalism in that it permits the transformation of the individual to a new stage of consciousness as compared to the political liberalism of John Rawls that makes individuals to be so much attached to their liberty, autonomy and right.

Our emphasis is first of all laid on the reformation of the individuals because individuals serve as a base of collective issues. Note should be taken that the society is been formed by the individuals. Luc Ferry in his work entitled *On Love* permits us to understand this above view as seen where he affirms "it is clear that a growing number of collective issues arises from new common expectations deeply rooted in the convergence of individual aspiration"<sup>24</sup>. Since individual aspiration serves as a base of societal issues, it shall be of necessity to carry out a reformation of the present generation of individuals which as earlier stated is based on education. Thinkers like Tammerie Day argue that one of the importance of education is to create consciousness in our minds and impact feelings in our heart earlier in our journey, to what he termed as "conscientization"<sup>25</sup>. This formation of the new individual we are proposing is as a result of the fact that the neoliberal culture has destroyed their spirit of relationship thereby changing their cordial ways of living. Political education designate all formal and nonformal processes of learning which aim at the formation of civic competence. What Anthony Elliot and Charles Lemert in their work entitled *The New Individualism* clearly stated is that, the reformation of the individual emotions and ways of life will lead us towards "future-orientated mentality"<sup>26</sup>. Another reason for the reformation of the new individual lies on the motive that the liberals are more attached to the teachings of individual autonomy, liberty, laissez-fairs which have made individuals to function the way they want. Many communitarian thinkers executed or were against such preaching of the liberals. Micheal Walzer for instance maintains that let us imagine our children been thought to act as they wish, by teaching them the values of individuality, autonomy and free choice<sup>27</sup>, the author is of the view that such lessons that are been promoted by the liberals are not supposed to be thought. Its consequences are that it can corrupt individual mentality there by tilting them towards individualistic ways of life.

If we can abide to this view of Immanuel Kant that it is through education that we can transform our animal nature into human nature, it therefore follows from the same perspective that we can also reform the new individuals of our present generation through it. In other words, education can lead us to the realization of the new individuals through moral formation. Following from the view of Kant, one could argue in favor of the fact that education plays a vital role in changing the lives of individuals. What therefore are the social impacts of this proposed reformation of the new individual?

<sup>21</sup> Rawls, J., *Political Liberalism*, p.302

<sup>22</sup> *Ibid.*, p. 173.

<sup>23</sup> *Ibid.*, p.12.

<sup>24</sup> Luc Ferry, *On Love*, translated by Andrew Brown, Cambridge, Polity Press, 2013, p.viii.

<sup>25</sup> Tammerie, D., *Constructing Solidarity for a Liberative Ethics*, New York, Palgrave Macmillan, 2012,p. 107.

<sup>26</sup> *Ibid.*, p.21.

<sup>27</sup> Walzer, M., *Politics and Passion*, p.15

### 9.2.2. EDUCATION AND THE REFORMATION OF THE “NEW SOCIETY”.

Education permits us to reconstruct a new society. Since the society is made up of individuals, it therefore implies clearly that the formation of the new individual will subsequently lead to the formation of the new society. In other words, the new society will be realized as a result of inter-connection between the new individual. Note should be taken that the liberal and neoliberal cultures have corrupted and destroyed our society. This is seen at the level where our societies have been transformed into what Norbert Elias termed the society of individuals. Better still, our society of the present generation have been transformed into capitalist society where what counts is not the relationship between the individuals for mutual purpose, but rather what brings individuals together in such a society is money. What does it mean to reform the society?

To reform the society means to improve on it. Our ambition of proposing the reformation of the new society is to put in place a society that will be bound from all sorts of overvaluing of private life where individuals are no more isolated from the masses or from other individuals. In this perspective, there is a need to carry out an education of diverse orientation which will then serve as a base of the new society. Remember that when we form new individuals, they will then reflect on how to build a new society that will rupture from this our present society of mixed feelings, where different ideologies have been put in place. In this regard, George Keller thinks that we need to reform ourselves from the enlightenment and present liberal ideas which had led to the spread of expressive individualism that will draw us from social life, society and attach us to the belief in self-reliance, liberated individuals.<sup>28</sup> What therefore is the outcome of this formation of the new individual and the new society toward the new thinking of its interdependent?

### 9.3. FROM THE REFORMATION OF THE NEW INDIVIDUAL, NEW SOCIETY, TOWARDS A NEW POSSIBILITY OF ITS RECONCILIATION

It is from the formation of the “*new individual*” and the formation of the “*new society*” within the liberal and the neoliberal context that we can ensure the reconciliation or the mutual interdependence between the individual and the society. Most thinkers during the contemporary period like Norbert Elias, John Rawls and Mark Bevir mostly postulated that there is a need for interdependence between the individual and the society without taking into consideration the solid basis of such interdependence. They were short-sighted on the fact that the individual and the society were corrupt by the liberal and the neo liberal context in such a way that the liberal political conception of justice as fairness could not be the only solution. This is the reason why we proposed its reformation first before the possibility of realizing an authentic reconciliation between the both concepts. If truly John Dewey thought it wise that “society must exist for the sake of individuals; or individuals must have their end and ways of living set for them by the society; or else the society and individuals are correlative, organic to one another, society requiring the service and subordination of individual and at the same time existing to serve them”.<sup>29</sup> That is the reason why in our view there is a need to reform the individual and the society so as to avoid falling into extreme individualistic ways of life as well as socialistic ways of life that will valorize one above the other.

Edgar Morin did not see things different from John Dewey as seen where to him; one of the most essential values of education is that it permits us to understand that “a human being is an individual-society-specie”<sup>30</sup>. According to the author, there should be the “control of society by the individuals and control of the individuals by the society”<sup>31</sup>. This therefore implies that, it is impossible to better understand the whole (society) independent from the part that constitute it, as well as in the same logic, it is difficult too to better understand the parts (individuals) isolated from the entire whole. The individual and the society in this perspective are mutually interconnected, but this interdependence or interconnection between the individual and the society will be established on solid basis beyond Rawls’ proposed models of justice and also beyond his affirmation according to which “our solution to this problem is not a matter of finding the mean between two extremes”<sup>32</sup>. He paid less attention to the mean that can serve as the base of overcoming the tension between the individual and the society despite his disapproval of establishing a dichotomy between the two concepts. This is the reason why our work is a call to go back to the root so as to better ensure a reliable and authentic reconciliation. In other words, we need to adopt the view of Tammerie Day based on “the idea of turning back, retracing one’s steps in order to return to the right way.”<sup>33</sup>

It is clear that the finding of our study might seem to raise certain doubts concerning its appropriateness. But however, the possibility of adopting such a proposal in resolving the tension between the individual and the society also to another perspective depend on the individual and state holders convictions.<sup>34</sup> This therefore implies that if this proposition which seeks to establish mean between the two opposing extremes is not taken into consideration, then we shall only fall in a dilemma, which is been seen at the

<sup>28</sup> Keller, G., *Higher Education and the New Society*, Baltimore, the Johns Hopkins University Press, 2008, p.5.

<sup>29</sup> Dewey, J., *Reconstruction in Philosophy*, New York, Hendry Holtan Company, 1920, p.187.

<sup>30</sup> Edgar, M., *Seven Complex Lessons on Education*, p.3.

<sup>31</sup> *Idem*.

<sup>32</sup> Rawls, J., *A Brief Inquiry into the Meaning of Sin and Faith*, p.128.

<sup>33</sup> Tammerie, D., *Constructing Solidarity for a Liberative Ethics*, p. 129.

<sup>34</sup> This is the reason why many contemporary political thinkers insist on the necessity of the ethics of conviction. Benoit Girardin for instance did mentioned of the ethics of conviction which in his view is being attached to the notion of responsibility, Benoit Girardin, *Ethics in Politics, Op.cit*, p.51.

level of individualistic and collectivist position. As argued by A.L. Tsala Mbani, individualism affirms strictly the proper reality of individual at the detriment of the collectivity. This is contrarily to collectivism that is strongly attached and founded on collective property. In the context of the collectivist, we can only talk of the collective right or the right of the state, while within the system of the individualist philosophy; we can only talk of the individual right.<sup>35</sup> The author's affirmation shows clearly the dilemma advanced by the both positions despite many solutions advanced by many philosophers and scholars to overcome the opposing views. The individualistic and collectivist position cannot lead us to a total reality of the question of the individual and the society, but rather, to a partial conception of it. From this persistent opposing conceptions, contemporary philosophers after John Rawls like Tyler Burge advances a position according to which we should lay more emphasis within philosophy concerning the compatibility between the individual and the society.<sup>36</sup> The above assertion reveals the fact that, the previous interdependent relation established between the individual and the society was not totally successful. The above view therefore is a call for a new foundation of the individual-society interdependent. This is in the same line with our reflection.

Our proposed politics of educational in overcoming the long classical debate concerning the question of the individual and the society which first of all proceed through the formation of the new individual that will lead to the formation of a new society and finally its reconciliation, tied with the views of Jean Grondin. According to him, there is need to contribute greatly to the education or formation of the individual in view of building their attitude and capacities. It is in this line that we shall realize the formation of a common sense of all individuals on what is just. This will make us to overcome our particularities.<sup>37</sup> The individual and general interest need to be integrated so as to avoid falling either in individualistic or collectivist positions. The way out not to fall into such opposing positions is really based on the educational redefinition as earlier stated. Nelson Shang and Valentine Banfegha Ngalim admit the values of education insofar as the formation of the individual and the society is concerned. This is the reason why the affirmed as follows; "generally, education has two major goals which are dependent on each other; that is that of cultivating and developing an individual in particular and that of improving the society as a whole. In the past years, philosophers have tried to show how education can serve as a standard to enable an individual to develop his or her self and the society".<sup>38</sup>

#### 9.4. A NEED FOR NEW DOMESTIC AND COSMO ETHICO-POLITICAL INSTITUTIONS

In order to better ensure the realization of our position, there is a need to create new national and inter-nation institutions. An institution could be understood as an organization of an administrative body been put in place in conformity to laws and constitutions. These institutions could be political, social, as well as economic. They could be organized nationally as well as at the international level guided by an objective. Its major aim is to furnish certain rules and regulations that will help to coordinate certain programs as well as harmonizing certain relations. These institutions will serve as the fundamental base for ensuring the educational redefinition of the relationship that exists between the individual and the society. This is in view of ironing out the various views proposed by Rawls with the aim of offering some perspectives that can help readjust the author's conceptions.

##### 9.4.1. FORMATION OF NATIONAL AND INTERNATIONAL INSTITUTIONS.

The formation of strong national institutions that will ensure the application of the proposed political education of reconciliation is of necessity. These national institutions fundamental role is to ensure the realization of the above proposed reformation of the new individual and the society within our corrupt liberal and neoliberal context. According to Francesco Guala "institutions are rules that govern people's behavior in complex social interactions...institutions are rules that people are motivated to follow".<sup>39</sup> At the national level, these institutions will be grouped into formal and informal institutes. This is because the reformation of the new individual and the new society through education does not implies only formal education. It is equally informal because not everyone are been formed or educated only through schools. This prime importance of the national institution is to ensure the realization of a reliable consensus between the individual and the collective intentions. This is to overcome the tension that exists between the individual and the social whole. This is the reason why "institutions could rather be conceived as rules that guide the actions of individuals engaged in social interaction."<sup>40</sup> better still "good governance and justice are carried out through institutions."<sup>41</sup> Due to the importance and necessity of national institution, the constitutional dimension of it has been emphasized through the putting in place of certain laws that will guide and orientate the inter-individual activities.

Being conscious of the fact that previous institutions have already been rendered vulnerable, many thinkers suggested the view that there should be a kind of revival and renewal of socio-political institutions as well as intermediary institutions that will en-

<sup>35</sup> Tsala Mbani, A L., *L'ingenierie Procreatic et L'emergence d'une Generation Batard de Doit ee L'homme*, Yaounde, Paris, L'Harmattan, 2013, pp. 75-77.

<sup>36</sup> Tyler Burge, *Foundations of Minds*, Oxford, Cleralendon Press, 2007, P.100.

<sup>37</sup> Grondin, J., *l'Hermeneutique*, Que Sais-Je?, P.U. F, 2006, p.51.

<sup>38</sup> Nelson Shang and Valentine Banfegha Ngalim, *on The Dangers of Inert Ideas in Education: Reflections on Alfred North Whitehead's the Aim of Education and other Essays*, Impact Factor 3.582 Case Studies Journal, Volume 9, Issue 12-Dec-2020, p. 54.

<sup>39</sup> Guala, F., *Understanding Institutions, Science and Philosophy of Living Together*, Princeton and Oxford, Princeton University Press, 2016, p. xvii.

<sup>40</sup> *Ibid.*, p. xxiv.

<sup>41</sup> Benoit Girardin, *Ethics in Politics*, p. 101.

sure the individual lineage to the social whole.<sup>42</sup> This will shift us away from “individualistic mode of reasoning” towards “collective internationality”<sup>43</sup>. This will permit us to avoid falling back into current opposing positions (individualism and collectivism), more especially individualism that is been promoted by liberal political philosophers for instance like John Rawls. Following the view of Arthur James, citizenship education is concerned with social relationship between people and the relationship between people and institution. It emphasizes on the development of human beings as social agents who are inter-dependent with one another.<sup>44</sup> The institutions need to promote the above education (citizenship education) of the individual and reject the liberal form of education which is only right-base, for “liberals belief that what counts as good life is for each and every one to decide for themselves.”<sup>45</sup> Institutions therefore needs to promote an education of reconciliation that will ensure and solidify the balance between the individual and he society. Hence, institution is of prime importance to humanity in that it contributes to the wellbeing of the individuals and the society through reformation.

Institution is at the center of the individual and the society relationship that is it serves as a mid-point between the two. Our emphasis is on the role that institution in relation to education will play insofar as the supposing opposition between the individual and the society is concerned. However, our main interest here is to demonstrate that the individual in relation to the society is been harmonized through institutional intervention in association with political education. The institutional aspect could also be drawn from the ambition of the contemporary sociologist who equally want to challenge the liberal effects as a result of primacy of individual right and liberty which they perceive as pure and autonomous. Being inspired by these views, our intention is to propose a new approach that goes beyond the liberal conception of justice of John Rawls by emphasizing on a need for strong and reliable institution that will promote the politics of education which will aim at the reformation of the new individual and finally the new society. This politics of education equally has a normative objective.

Contemporary sociologists like Anthony Giddens, Margaret Archer and Francois Dubet insist on the institutional re-articulation of the antagonism between the individual and the society. This institution shall seek to re-establish the human relation that had already been destroyed by the neoliberal ideologies especially on the monetary plan. This group of sociologists is also referred to as relational sociologists. Francois Dubet, a French sociologist argues that for us to overcome the dichotomy between the individual and the society, so as to link the social whole, we need to emphasize on strong institutional programs. These programs shall insist and put in place certain values. It will resolve fundamental paradoxes and call upon individuals to criticize what is not just as well as what can lead to disintegration.

Institutions have to become modest in other to evaluate the benefit of the individual and the society to each other. In this light, the author then affirms “*Le programme institutionnel établit un principe de continuité entre le socialisme et la subjectivation.*”<sup>46</sup> In order to realize this, it is thanks to education that will create consciousness of certain norms that will be followed strictly within the institutional framework. Note should be taken that education which is part and parcel of Rawls’ social institution only concentrate on the education of rights of individuals, citizens, especially the right to liberty and conscience while forgetting the group rights. Francis Fukuyama argues that we need to insist on institutional reform that will emphasize on social norms and not only on individual norms. To him, we need to insist on social norms or behavioral norms that will serve as the “new science of human nature.”<sup>47</sup> One of the main purposes of this new science of norms is to prepare a normative generation that will emphasize on altruism guarantee by the social institutions. The various institutions should equally insist on the fact that individual education on new norms is not only formal but also informal through parents who equally have to be involved in this process of formation of new social norms that will ensure the consciousness of the spirit of altruism. Note should be taken that, to Fukuyama, “individuals do not necessarily arrive at reciprocity through [the] use of their individual reason”<sup>48</sup> only, but through collective consensus. This is the reasons why one of the central issues he raised in *Social Capital* is the notion of social norms which he perceives as one of the main topical issues within the

<sup>42</sup> To further emphasizes on the institutional role of linking the individual to the social world, thinkers like Ulrich Beck and Elisabeth Beck-Gernsheim deal much on this view. according to them:

The life of one's own is thus completely dependent on institutions. In the place of binding traditions, institutional guidelines appear on the scene to organize you.

A 'life of one's own' is a highly socialized existence, utterly dependent on institutions. Indeed, we can understand the 'logic' of this historically late form of existence, of its distinctive possibilities and compulsions, only if we recognize that it follows certain institutional objectives. The training system, labour market, welfare state, legal system and so on, presupposes and release individual actors. what we call a life of one's own is thus neither the expression of a bubbling individualism and egoism that has reached epidemic proportions, nor a life in which individuals float free in determining themselves, but rather a life of thorough *conformity* that is binding on more and more groups within the context of labour markets buffered by the welfare state. cf: Ulrich Beck and Elisabeth Beck-Gernsheim, *Individualization: Institutionalized Individualism and Its Social and Political Consequences*, [by] Ulrich Beck and Elisabeth Beck-Gernsheim. (Sage, London, England, 2002). 221, pp.24-152.

<sup>43</sup> Francesco Guala, *Understanding Institutions, The Science and Philosophy of Living Together*, Op. cit., p 102.

<sup>44</sup> Arthur, J., and Bailey, R., *Schools and Community, the Communitarian Agenda in Education*, London and New York, 2000, p. 77.

<sup>45</sup> *Ibid.*, p.139.

<sup>46</sup> Dubet, F., *Education: Pour Sortir de L'idée de Crise*, in, *Education et Societe*, Paris, Université de Bordeaux 2, No 11/2003/1, pp. 47-64, p.56.

<sup>47</sup> Fukuyama, F., *Social Capital*, Oxford, Brasenose College, 1997, p.402.

<sup>48</sup> *Ibid.*, p.460.



contemporary democratic societies.

## CONCLUSION

All in all, our point of focus was to examine the pertinent of Rawls reconciliation between the individual and the society. The main argument is that his liberal conceptions of social justice model are limited or insufficient. There is a strong need to round up this paper by insisting on the politics of education of reconciliation, inter-personal Ethics and inter-individual Relation. Taking a critical look of our present situation where good and superior values are been reversed, emphasis then have to be laid much especially from the normative perspective. Our objective here is to emphasize on inter-personal ethics and to show its role in the realization of inter-individual relation. From every indication, it seems to conclude that humanity is experiencing a kind of transitional period where every normative base seems individualistic. This base has led to the destruction of the harmonious relation between the individuals, and between the individual and the society. We are experiencing presently a kind of "normative individualism",<sup>49</sup> normative individualism implies that focus should be laid on individual human being. To overcome this normative crisis and in order to lay new harmonious bases for the individual and the society, focus needs to be laid on inter-personal ethics, education whose base is no more individualistic but rather collective. If truly philosophy is an exigency quest for a rational and normative knowledge, then philosophers should ensure what is known as genuine wisdom which happens to have been neglected. This wisdom will permit us to construct new foundations of individual relation based on "relational ethics".<sup>50</sup> Inter-personal ethics or relational ethics as seen in the view of Igor Bahovec will help to eliminate the influential and dominated views of what is known as methodological individualism. His analysis exposes the confrontation between the western individualism and Christian values that is from the dimension of Christian solidarity that which advocate for love, charity and the bearing of one another's burden.

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