

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.²⁸ 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”.²⁹ 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”³⁰. According to the author, there should be the “control of society by the individuals and control of the individuals by the society”³¹. 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”³². 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.”³³

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.³⁴ 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

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

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

³⁰ Edgar, M., *Seven Complex Lessons on Education*, p.3.

³¹ *Idem*.

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

³³ Tammerie, D., *Constructing Solidarity for a Liberative Ethics*, p. 129.

³⁴ 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.³⁵ 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.³⁶ 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.³⁷ 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".³⁸

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".³⁹ 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."⁴⁰ better still "good governance and justice are carried out through institutions."⁴¹ 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-

³⁵ 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.

³⁶ Tyler Burge, *Foundations of Minds*, Oxford, Cleralendon Press, 2007, P.100.

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

³⁸ 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.

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

⁴⁰ *Ibid.*, p. xxiv.

⁴¹ Benoit Girardin, *Ethics in Politics*, p. 101.

sure the individual lineage to the social whole.⁴² This will shift us away from “individualistic mode of reasoning” towards “collective internationality”⁴³. 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.⁴⁴ 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.”⁴⁵ 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.*”⁴⁶ 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.”⁴⁷ 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”⁴⁸ 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

⁴² 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.

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

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

⁴⁵ *Ibid.*, p.139.

⁴⁶ 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.

⁴⁷ Fukuyama, F., *Social Capital*, Oxford, Brasenose College, 1997, p.402.

⁴⁸ *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",⁴⁹ 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".⁵⁰ 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.

Acknowledgment

The authors wish to thank first and famous his master and father **ROGER MONDOUE** (Professor of University) for his great assistance and encouragement through out my research carer at the University of Dschang. I will forever remain grateful to his services and availability. Finally, I wish to equally recognize the services of my junior Mr. **Fabrice KINYUY YUVEN** for his enomous effort of always editing all my research works.

References

- [1] N. Shang and V. 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.
- [2] A.L. Tsala Mbani, *L'ingenierie Procreatic et L'emergence d'une Generation Batard de Doit de L'homme*, Yaounde, Paris, L'Harmattan, 2013.
- [3] G. Keller, *Higher Education and the New Society*, Baltimore, the Johns Hopkins University Press, 2008.
- [4] J. Grondin, *l'Hermeneutique, Que Sais-Je?*, P.U. F, 2006.
- [5] F. Guala, *Understanding Institutions, The Science and Philosophy of Living Together*, Princeton, Princeton University Press, 2016.
- [6] D. Tammerie, *Constructing Solidarity for a Liberative Ethics*, New York, Palgrave Macmillan, 2012.
- [7] J. Rawls, *Political Liberalism*, Expanded Edition New York, Columbia University Press, 2005.
- [8] S. Harding, *Objectivity and Diversity, Another Logic of Scientific Research*, Chicago and London, University of Chicago Press, 2015.
- [9] G. Hornby, *Inclusive Special Education*, London, New York, 2014
- [10] P. Daneen, *Why Liberalism Failed*, Newhaven and London, Yale University Press, 2018.
- [11] M. Bevir, *The Individual and The Society*, Journal of Political Studies, Number 44, University of California Press, 1996.
- [12] P. Wayne, *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.istor.org/stable/40017752>, This Content Downloaded From 154.72.169.175 On Tue, 01 Sep 2020 11:08:57 UTC
- [13] M. Buber, *Between Man and Man*, Translated by Ronald Gregor, Introduction by Maurice Friedman, London, Routledge Classics, 2002.
- [14] F.M. Anayet hussen 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.
- [15] L. Ferry, *On Love*, translated by Andrew Brown, Cambridge, Polity Press, 2013.
- [16] M. Walzer, *Politics and Passion*, Toward a More Egalitarian Liberalism, London, Yale University Press, 2004.

⁴⁹ Pogge, T., *John Rawls: His Life and Theory of Justice*, p.44.

⁵⁰ *Idem*.

