

## **Philosophy of education, from the epistemological turn to the paradox of pedagogical goals**

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### **Abstract:**

Through this research paper in the philosophy of education, I try to clarify the close link between the intellectual and scientific revolution with education as the pivotal link of the Enlightenment, that epistemological turn in Europe after the Renaissance and Reformation, and entering the modern era with means and methods completely different from those that prevailed in the Middle Ages, according to which the mind and its faculties are used in everything, and this is only through education, which needed to be renewed according to the modern perspective seeking not only knowledge, but also the real person behind those artificial formations imposed by human tradition. From Bacon, Descartes to Locke, Rousseau to Kant to Rousseau, there was a continuous intellectual and educational line, and Rousseau is at the heart of this revolution when he draws us the pedagogy of the natural man in "Emile" and the paradoxes of the ends in his education, which he tried hard to solve, whether by assuming the natural state, as opposed to the states of savagery and civilization, or by solving the dilemma of inequality between people with the educational project he proposes in "Emile", the project of creating the human being in man.

**Keywords:** Philosophy, education, mind, freedom, child.

### **Introduction:**

It was necessary to go through intellectual historical stages until Europe moved to the modern era and then to establish modernity as an event and not just a period of time, so it is not worthwhile to dive into the conflict between dating and effectiveness because the issue is more intellectual and civilizational, then everyone agrees that the time of actual modernity began with what I termed the era of religious reform and renaissance in the fifteenth and sixteenth centuries, which is considered the transition stage from the Dark Age to the modern era, then that both of the two movements, the religious reform and the renaissance, are overlapping, and historically the religious reform is in the fifteenth century, while the renaissance was in the sixteenth century. Historically, the religious reform was in the fifteenth century, while the Renaissance was in the sixteenth century, while the religious reform rejected the mediation imposed by the church between God and man, and stood against the monopolization of the interpretation of the Bible by a group at the expense of thought and reason, and then demanded religious freedom, and the Renaissance was the beginning of human emancipation from the authority of belief and the control of parents over people's minds.

The struggle between intellectual and ideological restriction as a practice against human nature and against reason, and the freedom to which modern man aspires is not a final rupture, but an ongoing debate with tradition in order to transcend it for the present moment. If religious reform is directed to the past to reconstruct it according to new formulations, the Renaissance refers to the liberation of the mind from the power of tradition and certainties over man and his freedom, and if the religious reform is directed to the past to reconstruct it according to new formulas, the Renaissance refers to the liberation of the mind from the power of tradition and certainties over man and his freedom. This emancipation was not just a hollow slogan, but was accompanied by a great movement in scientific and technical experimentation, including industries, inventions, geographical discoveries, and an orientation towards understanding the nature of man, as well as understanding the structure and laws of nature and the formation of society itself. Nor can we overlook the prolific literary movement that accompanied all this, far from the "centrality of theology".

### **1- Breaking with prevailing ways of thinking:**

The observations made by Francis Bacon, about the prevailing scientific tradition at the time, which was not based on solid scientific rules but was merely a repetition of theories and theories that are neither proven by reason nor by experimentation, especially the prevalence of Aristotelian logic, whose use, in Bacon's eyes, turned into increasing reliability and closing the doors of scientific research and innovation, so he launched his huge scientific project, titled. which is considered one of the first intellectual works that led to the consecration of empirical rationality and experimental science in the seventeenth century, in scientific method and thought with his famous book "The New Organon", not only an objection to Aristotle's "Organon", but an announcement of the end of the supremacy of Aristotelian logic, which in his view was misused in the Dark Ages (Bacon, F, 2018, p.7-8), thereby ushering in a new age of science and experimentation, which he called the "Great Foundation of Science" (Bacon, F, 2017, p.17-21). It is a project that is scientific but also pedagogical at the same time. Many pedagogical concepts changed and renewed in the world as a result of this new approach, which produced what was later called the modern era and then modernity.

If Bacon worked in the empirical scientific field, Descartes, one of the most important philosophers of the seventeenth century AD, was not only a pioneer of rationalism, but the father of Western modernity, thanks to his unique philosophical genius through the contemplative rational method, which removed the darkness of the Middle Ages, which was swimming in illusions and ready-made sayings (Wafra Ali, A, 2013, p.40).

Descartes introduced a new approach to the use of reason to search for truth and to judge things, which comes before reason. We must believe that all the sciences are interconnected, and it is easier to study them all than to isolate one from the others, so he believes that whoever wants to search for the truth of things should not select a special science from a number of sciences that are combined with each other and interconnected. not to choose a special science from a number of sciences that are combined with each other and interconnected, but to think about how to increase the natural light of the mind, not in order to solve the issue of the prevailing school model, but in order for this light to direct his will towards the best choice in all the vocabulary of life (Wafra Ali, A, 2013, p.40).

Although contemporary philosophers of education often neglect to mention Descartes when chronicling the philosophy of education, Descartes, with his philosophy of mind, has developed a new pedagogy for humanity based on uncertainty in everything that is presented to the mind without being subject to the rules of systematic skepticism, that is, the rules of reason itself, thus having a strong impact on modern education. Although he did not develop an independent pedagogical approach, nor did he deal directly with matters of education, he developed theoretical philosophical principles that changed the direction of human thought, which was a break with a whole era of philosophical quackery and theology, and established a methodology based on which to build modern and contemporary educational theories (Abdel Dayem, A, 1984, p.353).

Descartes refers to the education he received from the Jesuits at La Fleche, criticizing the methods: "I was nourished by literature from my youth ... but I had scarcely finished these studies, after which one usually becomes a scholar, when I found myself weary of the multitude of doubts and errors which seemed to me to have gained nothing from learning them except the exposure of my increasing ignorance" (Descartes, R, 1998, p.40).

Descartes realized from the beginning that his eight years of hard work and enthusiasm in the largest and most famous school in Europe at the time did not really provide him with a clear and certain knowledge that could offer him something meaningful in life, which paved the way for Descartes to revolt against the education and formalistic culture practiced by the Jesuits (Descartes, R, 1998, p.5-6). Descartes refers to the different stations of education in his time, and notes that it is wrong to over-read old books, because talking with the children of ancient times is like a trip to a distant and strange country, and when a person spends a lot of time on such trips, he becomes a stranger to his homeland, and in his opinion, teaching children old knowledge that does not resemble their age, and often the mind does not like it, so the thought turns into imitation and stagnation (Abdel Dayem, A, 1984, p.533).

We know that Descartes was fond of mathematics, in which he found his ideal in terms of certainty and accuracy, and it will have the largest share in the rational foundation of modern philosophy and

science. He also criticized the teaching of rhetoric and poetry as talents that are not acquired by study, and he also criticized the teaching of ancient languages, as they refer to the ancient writers, and he does not consider that Latin and Greek can contribute to the development of the intellect. He also criticizes the teaching of ancient languages, as they refer to ancient writers, and does not consider that Latin and Greek can contribute to the development of thought, and here we deduce the spirit of modernization, as he wants to take education out of the field of tradition to the field of modernization, as repeating and memorizing the old will not benefit the mind, or add more than its old content. (Abdel Dayem, A, 1984, p.354).

Perhaps the phrase "the mind is the fairest of all things" (Descartes, R, 1989, p.6) makes us extract a number of educational ideas and principles in Descartes' philosophy, including the equality of people in knowledge and understanding, the mind has the ability to judge correctly and distinguish right from wrong is the same for all people, by virtue of their nature (Abdel Dayem, A, 1984, p.354). From an educational point of view, it means that it is a call to reconsider not only the educational programs and their contents, but also the way and means of thinking. After imitation and repetition, it is necessary to use the mind equally and freely among people, and since everyone has the right to think, they also have the right to education and the ability to learn, and we cannot talk about education without the free use of the mind.

Descartes draws attention to the meaning of using one's mind, it is not enough to have a good intellect and inspiration to be able to apply it, because nature is not self-sufficient, it needs to control and understand its laws, and there is no way without the method in this endeavor, as the success of people is not only conditioned by their natural advantages of imagination, memory, intuition and intellect, as much as it needs the rules of intellectual guidance and its correct use, that is, the rules of method, which he referred to in an essay on method (Abdel Dayem, A, 1984, p.354).

## **2- John Locke, Toward a Philosophy of Education:**

Locke 1804-1732, the father of modern educational realism, advocated the need to let the child develop naturally according to his natural aptitudes and talents; "In most cases all we can really do and try to do is to make the best use of the gifts of nature" (Locke, J, 1996, p.30), and all that education does is to work on the one hand to protect the child from the vices and shortcomings that may be encountered as psychological tendencies, and on the other hand to develop his natural abilities and talents, in order to maximize his abilities and talents towards perfection (Locke, J, 1996, p.30-31) It focuses especially on moral perfection, because of its importance in the child's future path at the personal level and at the level of society.

In Locke's concept, the child comes to life equipped with talents that are ready to be gilded and molded, and this can only be achieved through training and the formation of good habits, which is the function of education when he says that the most important work of the educator is to improve behavior, refine the mind, establish in his student good habits and principles of virtue, and gradually instill in his student the meaning of the human species (Locke, J, 1996, p.33).

Locke chooses the goal of education for society, an approach that Rousseau would later reject and heavily criticize. This is because Locke's theory is based on the idea of raising children from a young age to represent reason and its rules. Perhaps the mistake we make as educators, according to Locke, is that we neglect their mental care at the time specified for that, due to a shortcoming in our understanding of education and its purpose, or how we raise children to discipline, and neglect to accustom them to reason at an early and appropriate age that is trainable and controllable, and when they are more willing to acquire good habits and act accordingly (Locke, J, 1996, p.54).

According to him, this task of discipline training does not mean restraint and restriction, and the exercise of negative authority over childhood and its fragile nature, as the educator must be aware and have sufficient pedagogical knowledge and experience of childhood and its needs. Whoever is interested in raising children must carefully study their nature, their abilities, and be experienced with many experiences and how their intellect works and what is appropriate for them at their age, and observe the potential that their nature contains, and then they can work on disciplining and developing it, and what they can do (Locke, J, 1996, p.78).

Since education for Locke is mainly based on discipline, knowing the nature of childhood and its predispositions does not mean leaving it to spontaneity, as it is certain that education does not take

away from this nature all its inclinations and desires, because the latter are an important part of these components, otherwise it would not be education and would become violence against nature. This is because the latter is an important part of these components, otherwise it would be impossible to be education, and it would become violence against nature, and perhaps this argument is what inspired Locke to work according to the idea of discipline in its broadest sense and not uprooting (Locke, J, 1996, p.5)

Locke distinguishes between the stages of childhood development, as he makes each age stage the corresponding needs and inclinations, but the bad thing in his view is the lack of knowledge of ways to subject these desires to the rules and commands of reason, and on this basis Locke emphasizes that children must be taught how to control their desires and control their whims from a young age, and they must know that the things and services we give them are not for their pleasure, but in appreciation, and because they are still under our care as parents and educators( Locke, J, 1996, p.59).

Based on this pragmatic premise, Locke makes education the social act that "gives all other qualities and advantages honor and value, for it is that which makes them useful to those who possess them, and increases the respect of others for them (Locke, J, 1996, p.77).

In this sense, education prepares the child to engage in the world of social relations, and to know the origins of these relations. It is the continuous work to give the child the good qualities that make him a civilized human being in the future (Moncef, A, 2011, p.353).

The civic qualities advocated by Locke are the essential choices of every good education, and give it its value, and anyone who seeks acceptance by others should not only give his actions the quality of strength, but also adorn them with beauty" (Locke, J, 1996, p.118), and the virtues of strength and usefulness are not enough on their own, as there must be tactful and polite behavioral habits that accompany our actions, and make those virtues beautiful and make them admired and appreciated. In this way, Locke's goal of education is for the child to acquire civic virtues, social tact, and pragmatic foresight.

We find Locke has already established an educational act of citizenship and citizenship, or the meaning of civility, when he says: "It is not merely returning a greeting with another greeting, or raising one's hat in front of others as an expression of respect, but it is man's integrated organization of himself and his ways of communicating with others in his language, looks, movements, and attitudes according to the social conditions that unite him with others and his position in relation to them" (Locke, J, 1996, p.118).

This tact and aesthetic required by education in the child, according to Locke, when transformed into real behaviors that are in the service of civilization, and then in the service of the individual within this civilization, this vision helps not only the individual in his private life, but will serve as a link between what is for the individual and what is for society as a third party, and the consequent duties, rights and communication, education will have contributed greatly to the transition towards civilization.

Locke places great emphasis on the element of the relationship with others, and the necessity of positive communication in a civil framework with them, as civilization is strongly linked to "respecting the element of citizenship within others, regardless of their social level and location, and thus Locke has founded modern education that no longer gives that importance to locations, sacredness, and artificial differences, to be replaced by freedom and respect for others, and it is not obligatory, according to him, that the child becomes a scientist in all fields of science and arts, as education does not prepare the individual for the university, but seeks ways to integrate him into the world (Moncef, A, 2011, p.255).

From this perspective, Locke will leave several distinct impressions on his readers, philosophers and educators who came after him, especially Rousseau and Kant, that he made childhood the same qualities as the adult, as he is looking for a polite child, while he failed to see in the child his own childhood and his own world, and Kant also noted that speaking the language of duty with children is a double and useless effort. In the end, they only see it as something to be punished with a stick when they do not comply with it, so we must work to use the emotion of modesty with children, and nurture it in youth (Abdel Dayem, A, 1984, p.354).

Perhaps Locke's call for the formation of practiced features about the child's relationship with others and the outside world benefits the new orientation, which is modern and different from what is

prevailing, and in accordance with the English tradition of respect, so he believes that we should not think only of ourselves, and not only think of others. Rather, we have to establish a kind of compatibility between our respect for ourselves and our respect for others, a compatibility that takes into account society and its components and how the child who is the future citizen should be, whether with himself or with others, which is a philosophy of citizenship in the modern state as opposed to the old tradition of education, which does not focus on the aspects of citizen formation.

In this perspective, Locke develops what he calls "pragmatic foresight within society and the world" (Locke, J, 1996, p.191) and means that competence or quality by which man is able to manage his affairs within this world with all its components with wisdom, merit and foresight, and foresight here refers us to the Aristotelian concept in the term medium of justice based on foresight or discrimination when it comes to political and social justice (Moncef, A, 2011, p.56-55).

In the second stage, Locke moves to the process of education and knowledge, following the essential and necessary previous stage in his eyes, which is the education of the communicative and managerial preparations for pragmatic insight into this world, thus Locke has set the parameters of his student and the goal of his education, and in return Rousseau will triumph over nature.

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Locke's call for an education that disciplines man's instincts so that he is able to perform his tasks in the world as a human being who thinks and searches for the fullness of what is moral in him, and how to lead this task with others who share his world and then communicate with them competently, makes moral disciplines Locke's fundamental principle for every education on the horizon.

However, he does not deny the necessity of cognitive training for him, and most likely that knowledge that helps to increase his moral discipline, as it is necessary to acquire knowledge and knowledge, but its acquisition should be in the second place, and by way of subordination to the formation of great qualities, there is no importance in his view for the cognitive training of man if the goal is not to develop the moral aspect in him (Al Shibani, A, 1971, p.139).

These observations made by Locke, a political man who fought for the principles of freedom and democracy, or what will be called the liberal trend, were accurate observations given the era he lived in, and given the nature of the prevailing education and the corresponding ideas, all of which were in the direction of a modernist intellectual tradition that we will witness with Rousseau's revolutionary ideas in education.

### **3- Rousseau in search of the human in man:**

Rousseau seemed to be dissatisfied with the general situation that his era had become in all aspects, from the absence of the human being and the prevalence of an artificial and empty life devoid of its human content or life, and the trend towards excessive urbanization and industrialization, and all the alternatives that shackled the human being and made him soulless, regardless of his own life and circumstances. Regardless of his own life and circumstances, Rousseau would have found the appropriate solution to this situation, which is similar to the human dilemma: education, and what it can do to man, either shackling him or liberating him, depending on the nature of the educational act and its goals.

In his book "Emile or on Education", Rousseau observed how the prevailing education of his time turned man into a mere clumsy being, when civilization and social conditions were absent at the expense of man, his nature, his life, and his higher goals, and thus he would revolutionize education first as the focus of change, an education that in his view created weak, imitative and clumsy generations, as he calls them in his writings. The question of defining the goals of education is one of

the most difficult issues facing education in its modern form, and this issue continues to threaten the balance of the self on which modernity has always been based since Descartes (Vincenti, L, 1992, p.10-11).

Therefore, Rousseau bet on removing these contradictions that modern man lives between himself and his reality, between what he strives to be as a rational agent and what artificial life imposes on him. The process of removing this obstacle would be the greatest task of education towards achieving human happiness, as Rousseau would triumph in favor of his naturalism and romanticism, i.e. the task of forming man for himself, not to be a citizen in the false slavery formula in front of him (Moncef, A, 2011, p.250-254).

The question of the goals of education between educating man for himself and educating the good citizen has been at the heart of the issue of the philosophy of education since at least the Age of Enlightenment, and this does not deny that most philosophers before them have raised the same issue, and this is evident through Plato's Republic, for example, and Rousseau has taken his philosophical position in life and in education. Education in his works *The Social Contract* and *The Origin of Inequality* when he shows his hostility to the city and modern society and how they have monopolized man and his freedom guaranteed to him by nature, and therefore we find that he included in his book "Emile O on Education" a set of new principles that many educators after him called it the Copernican Revolution in Education in reference to Copernicus.

### **3-1 On the nature of children and childhood:**

Rousseau revolts against the idea of original sin, and refuses to say that there is an original deviation in the human heart, because all the malice, hatred, evil and selfishness that develops in the human heart, and the deviation and corruption that attach to his behavior, come from the corrupt environment in which he grew up, but from the type of education that was imposed on him, and not from his natural nature, "Everything comes out of the hand of the Creator good and everything in the hands of men decays" (Rousseau, J, 2002, p.9), and according to his contractual theory of politics when he says that human nature is good, as he describes it in the first stage of the child, as education in its civilized form in his time is completely ignorant of everything related to childhood when he says: "We know nothing about childhood, and in the misguidedness of our ideas about it, we go further and further astray" (Rousseau, J, 2002, p.11).

Rousseau criticized the educators of his time that the only thing they realize in matters of education is that they care about the child as an adult and deal with him accordingly, while they do not make any effort to understand what a child is and what childhood is, "for they always seek the man in the child before he becomes a man" (Rousseau, J, 2002, p.11), and education in his time was based on a kind of improvement and excessive taming for fear that his behavior would be rude after his adulthood, and a mistaken belief in the corruption of his original nature, and here lies the revolutionary Rousseauian claim not only rejecting the method of education in his time, but rejecting educational thought based on false foundations about human nature, childhood and the goals of education, which will be the subject of controversy and debate for educators after him.

Rousseau, in his work *Emile*, pointed out the danger of this education, which works to stuff the child's brain and mind with knowledge before his mind is ready to digest it, and emphasized that childhood is a mind in a state of latency that must be respected and not destroyed. That is why it must be allowed to awaken according to nature, and that is why it must be allowed to awaken gradually, referring to the wager of Cartesian skepticism "that the purpose of science is not to fill the child's head with many things, but to put into his mind only correct and clear ideas" (Bleiman, A, 2021, p.232).

Thus, Rousseau has directly referred to the educational issue, which is often described as the crisis in education, attributing its main cause to the human factor and its direct impact on human nature, as a result of the lack of awareness of childhood, its conditions, and human nature and its stages of development, since there is a stage of human development that remains unknown and is dealt with by confiscating it completely, in favor of an adult human (Bleiman, A, 2021, p.232).

### **3-2 The paradox of pedagogical goals:**

Since man must be educated, this education collides with the paradox of the end and the means, because the child's need for care and education is imposed by his childish nature, and the more

man realizes the characteristics of this stage, the more he becomes aware of the importance and danger of education at the same time, "and that those who narrow the period of childhood do not realize that the human species would have perished if man had not begun as a child," (Rousseau, J. 2002, p. 10).

He comes to this life lacking all the characteristics that characterize him later on, lacking strength and needs someone to protect him, he needs care and nourishment, someone who understands his language and signals, and someone to teach him, raise him and improve his faculties gradually, and this can only be done through education, and here lies the issue for Rousseau, what kind of education should an adult provide to a child who has no control over him?

As for the paradox, which Kant will clarify more critically (Vincenti, L, 1992, p.10-11) "Education comes to us either from nature, from people, or from things; the development of our functions and internal organs is the education of nature, what we learn from the utilization of that development is the education of people, and what we acquire by our experience of the things we are affected by is the education of things" (Rousseau, J, 2002, p.10).

Despite Rousseau's rejection of human intervention in the child's nature, it is unavoidable to help the child grow and develop his faculties. He is looking for an education that resolves this conflict between what is natural and original in man and what is artificial in society and its customs, and between what the individual should be as an independent and free self.

An education that emulates the unique natural model respects the child's innate tendencies and instincts and works for their steady development without eliminating any of their elements and contributes to the liberation of the child's emerging abilities and natural development, instead of suppressing them and subjecting them to laws that are created by the adult and have nothing to do with the child. Developing and freeing the child's abilities makes the child more prepared and free to deal with things in the future. Such as tolerance of natural pain, patience versus indulgence, austerity versus extravagance, moderation in behavior, and self-control versus recklessness, by modifying the law of abundance that parents and educators believe is education, while it is a blatant interference in the corruption of the child's nature.

Hence, Rousseau refers to the nature of the issue in its general form, which concerns social, political, and educational affairs, namely the issue of defining the goals of education, which he believes that no one before him has raised it in this way, because not defining the goals in education leads to the formation of children and thus a hesitant, unbalanced human being, and thus lacks all the characteristics of a natural and free human being, and Rousseau relies on the nature of the human being present before him, how he sees him scattered, not knowing his direction and his goal and purpose (Rousseau, J, 2002, p.17).

Rousseau's argument leads us to the basic idea that why raise a child? What does education want from him? If the goal is not to form this human being because he is a human being? Instead of wasting his time and life in the service of an idea and goal that is not his goal at all, and that is why we find him strongly criticizing Locke's presentation of this idea of moral discipline, which we referred to at the beginning.

Rousseau completely rejects goals such as the so-called formation of a good citizen, being a statesman, or being of professional and social standing, but more importantly, being human and in harmony with others in humanity (Rousseau, J, 2002, p.17).

The human being that Rousseau seeks in Emile is distinct from the human being of Plato, who in the Republic makes him a shackled and employed being subject to the social and political class, and the same for the human being of Locke, who subjects him to a series of decorative social considerations, and summarizes his purpose of educating the child as follows: "Human life is the profession that I want to teach him" (Rousseau, J, 2002, p.11).

Education that follows the laws of nature respects the child's inclinations, innate instincts, initial tendencies, impulses and reasonable desires, and strives to liberate his faculties instead of suppressing them, humiliating them, and then subjecting them to closed social systems and traditions, because freedom is a natural support for the child to develop his personality, and accustom him to independence in life, decision-making, and self-reliance. Education according to nature also teaches the child how to live a simple life, learn patience, austerity, and moderation in everything, because over time he discovers that he needs all these characteristics in his life, because those troubles that he

learns in childhood, which seem to him evils and tragedies, will turn into blessings in the coming days (Rousseau, J, 2002, p.9).

Therefore, Rousseau calls not to overindulge the child, in order to satisfy him at the expense of the formation of his personality, as this makes him weak and develops a kind of dependence and laziness, so that the pain caused by not satisfying him after he becomes accustomed will be twice the pain before getting accustomed, he says : "Do you know what is the surest way to make your child miserable? Get him used to getting everything, as his desires will increase with ease... and you won't be able to fulfill them all" (Rousseau, J, 2002, p.9).

Rousseau realizes that one of the effects of habit on the human psyche is that it shackles him and becomes an obstacle to his independence and freedom, let alone accustoming the child to habits that he does not need because, according to Rousseau, the child wants to discover and accept life, unlike adults who search in the child for their experiences and transfer their habits to him, without realizing what they are doing to his freedom and personality.

Therefore, Rousseau makes living nature the primary teacher for the child, in which he will discover all life in all its forms, whether in its violence or in those experiences that it offers him through an applied pedagogical dialogue, natural and better than the chaos that the city and its urban surroundings offer him in a ready-made form that reduces the child to mere consumption, both biological and social, that until the age of twelve Emile will have nothing but nature, it is the book from which he draws, the teacher and the lesson at the same time.

### **3-3. In the pedagogical act, or nature educates:**

When Rousseau refers to natural education, or that nature is educating, this does not mean the withdrawal of the adult as the one who is intended to corrupt the nature of the child, because that would contradict the Rousseauian thesis that we referred to before, which is the child's need for education, because he is a weak and minor being who does not yet realize his purpose and needs care and attention in all its forms, but what Rousseau means here by the natural and good state according to the social contract is for education to intervene as a companion and caretaker to the child and not a guide and intervener by means specific to the adult human being and not the child human being. Rousseau was the first to refer to the human child and thus set the direction of the new modernist education against the traditional mainstream.

Perhaps one of the characteristics of this education is to let the child deal with objects and surroundings directly, so that he can come into contact with the surroundings and know pain versus pleasure, and realize how to deal with his feelings of sadness, joy, and loss of things in their simplicity, all through direct experience, which Rousseau calls the negative state, so that the child has the freedom to discover life instead of finding it ready in molds "We should not - he says - teach the pupil verbal lessons, it is experience alone that should teach and discipline him. "We should not verbally teach the pupil," he says, "experience alone should teach and discipline him, and the first education should be purely passive" (Rousseau, J, 2002, p.24), so that the student Emile remains under the close observation of the educator in order to discover what the child means and what he needs, not to impose his rules on him or shape him according to what he wants, oblivious to what the child wants or at least his nature.

The question that Rousseau asks in this regard is, "What kind of education should we choose for the pupil, after we have said that it is natural?" He means here the pedagogical aspect, since the philosophical theory has been irrevocably revolutionized. The education before him is no longer valid for the modern man, "What should we make to obtain that rare natural man?" (Rousseau, J, 2002, p.10).

Rousseau answers, "We can do a great deal to prevent this; it is easy to move against the current." (Rousseau, J, 2002, p.10-11) In his opinion, it is easy to corrupt the good nature of the child but not easy to reform it, and this is what he means by passive education, i.e. not interfering against the natural predisposition in the child towards life and its depths, since unnatural education, in his view, only reaps evil and misdeeds.

The indoctrination and the many hands involved in the child are among the most important elements that Rousseau will abandon in his pedagogical project, and he returns to the experiences of the ancients where education meant nutrition, so Rousseau focuses on understanding nature and the



environment, and the child is part of this nature and needs to interact with the environment through direct experiences with it, so he needs a single educator who provides an understanding of his nature and puts him in the middle of the environment to discover it himself (Rousseau, J, 2002, p.24), this pedagogy needs a deep understanding by educators, so we will notice new trends after Rousseau that rely on social, psychological, biological and other research in understanding the stages of child and adolescent development, from Kant to Dewey and Piaget.

Thus, Rousseau presents himself as a theorist, educator, and pedagogical expert. It is rare for these characteristics to come together in one thinker, with such philosophical boldness on the education of his time, as he presented his observations on the social contract, and in political inequality within society, when he presents a theory of education, which begins with the selection of a single educator to take care of the child, who is familiar with extensive experience and expertise in natural education, and applied practice (we can refer here to those educational applications that appeared after Rousseau and that focus on applied aspects such as education through play, and outdoors through activities.) The educator helps the child to discover himself, his competence and his talents. Thus, the educator is a helper for the child to discover himself, his competence, and his talents.

In this context, Dewey argues that Rousseau was the first to recognize that the learning process is a necessity, and that it is an element of another process, namely the necessity of growth and self-preservation, and if we want to know how the educational process is fully successful, we must turn to the experiences of children so that the learning process is a necessity and not an imitation and coercion, and not to the experiences of the school, which have been imposed by years and experiences. Learning is a necessity, not imitation and coercion, and we do not turn to the experiences of the school, imposed by years and experiences, which are largely decorative, and their topics are formal and superficial, but rather an imposed pedagogical process that is often repulsive to children and the development of their natural faculties towards a human horizon (El-Hejlaoui, L, p.34).

Education according to nature requires the child to learn by experience and discover what he needs for his life, it is education with life and for life. "Life is not just a breath, it is an activity and use of the organs, senses and vital functions" (Rousseau, j, j, 17), because the purpose of life is for man to live this life, not just to stay in it without activity, friction and experiences (Rousseau, J, p. 2002, p. 9-10).

Therefore, he offers a number of educational guidelines in this context, which are pedagogical advice for Emile the child, in order to avoid the trouble of negative intervention that corrupts the child's mind and soul, including; not overproviding the child's needs and care, not accustoming him to any habit, teaching him the art of prevention instead of excessive medicine and others (Rousseau, J, 2002, p.9).

Most theories, especially in modern psychology, have focused on this matter and paid great attention to knowing the development of the child's growth, psychological and emotional aspect.

Rousseau recommends that this unique educator must recognize the child's language and the meanings of his sounds, gestures and signs, in order to know at an early age their true nature, as they are still unable to hide it, and thus we have a head start in knowing their personality and tendencies and what should be developed or modified in them from tendencies, desires, tendency to control and so on (Rousseau, J, 2002,p.10-11).

Despite Rousseau's benevolent nature, he recognizes the existence of authoritarian impulses, but he does not contradict his principle that they are not natural, but accidental and need to be curbed and not allowed to dominate the child.

### **3-4. In recognizing the meaning of childhood and its needs:**

Rousseau is looking inside the "Emile" of the child (human being). Herein lies the paradox or issue that prompted him to write his book on education, because he noticed how children are treated as adults and raised as adults. Thus, Rousseau revolutionized the education of his time, similar to Descartes' revolution in the ways and methods of thinking, when he declared a break with the prevailing educational tradition that makes the innocent child coming into life bear the fault of the educators, whether from the religious side, or through those educational institutions that in his view created a helpless and imitative human being, and here lies the core of the modernity that Rousseau contributed to shaping its contours.

It is the child and his needs, inclinations, and present interests that should be the focus of education, rather than the needs, inclinations, values, interests, and concepts of adults, and the need to distinguish between ages and the different and natural stages of development should be recognized. The educational process at each stage should be based on the characteristics of that stage, and then believe that education is a continuous process that continues with the continuation of life, but rather a natural process that is in line with the innate tendencies and inclinations of the child and not an artificial process that suppresses natural tendencies and inclinations, and is a process of growth from within as a result of friction with the environment (Rousseau, J, 2002,p, .9).

These principles advocated by Rousseau in the eighteenth century will be the main focus of modern education in its violence against traditional education, or even some of the prevailing theories that made the reference point for education adults, not the child, his tendencies, and his needs. It was surrounded by a fence of formality and cruelty that made it an artificial process and Rousseau describes traditional education that sacrifices the child's present for an unknown future as barbaric education.

#### **4- Education in the face of its objectives:**

Rousseau presents education as the most appropriate solution to the social problem he poses in *The Origin of Inequality* (Rousseau, J, 2011, p. 11. 12) and in *The Social Contract*, so Emile comes as the savior of the social project. When he traces the origin of social control to a cultural issue, he presents education as a "dodge" through which each individual can regain the status given by nature and taken away by society, and when civil liberty is established, it is in turn required to restore natural freedom within the universal will, but the individual will only be subjugated when he is freed from the private will.

This question posed in *The Social Contract* will find its answer with Emile, when he works to educate the citizen who can prioritize the interest of the general will without losing his personal interests, which are fundamentally linked to the freedom of the general will (Boubakri, M, 2002, p.19).

It is education that resolves the issue of conflicting ends, and it is education that offers these solutions, free from the control of politics and social divisions .

Rousseau looks for what is human within Emile, so he minimizes his social contact except within the limits of what he needs and imposed by the necessities of nature, and this unique educator works to strictly monitor him to protect him from any social influence at an early age, or any social habit that prevents the development of the idea of natural freedom. Therefore, Rousseau wants to return man to that natural stage where man is a man, as if he is working to purify what is attached to man from the impurities of false civilization. (Boubakri, M, 2002, p.19-20) Thus, he is betting when he believes that growing up as a child, adolescent and adult, education will be able to correct the harmful effects of urbanization on human beings (Boubakri, M, 2002, p.20).

In Emile's Second Discourse, Rousseau describes three major periods through which the human species passes. Apparently, he uses the same method to analyze each of these phases. They are, respectively, the stage of nature, the stage of savagery, and the stage of civilization. However, he does not present the three states in the same way in terms of representation, because the state of nature is completely different from the states of savagery and civilization. The first state is not an observable existence, it is only imagined, and Rousseau gives it a more idealized and distinctive character, as this stage is supposed to be an actual subject that humans experience, but we only witness this state in Rousseau's imagination in *Émile*.

On the other hand, the states of savagery and civilization are objective and can be described objectively and practically.

Based on historians' books, travels, and discoveries, all of this confirms the objectivity of the state of savagery as an empirical stage of human experience. As for the state of civilization, Rousseau is fed up with it because it is the immediate and present subject for him, it is the main concern that must be overcome as soon as possible and there is no way other than education to do so.

Since man in the state of nature is an imaginary element, not an objective one, and man's presence in the first state is more utopian than realistic, an imaginary man, then how can it be a state of nature outside the sociality of man?

In this context, Rousseau has caught himself in a paradox between what he recognizes in Emile, and his definition of man as "a social being by nature" (Rousseau, J, 2018, p.4-5) This definition, which he mentions in his writings on the social contract, collides completely with the natural state of Emile's imagined and utopian state.

Therefore, Rousseau proposes the natural stage not as objective, but as a necessity assumed by his theory about the origin of inequality among people, which led him to propose an authentic, good, and humane stage, as opposed to animal savagery and artificial civilization (Boubakri, M, 2002, p.22-23).

Regardless of the contexts and implications of the Russian proposal, it is an epistemological proposal in education that is different, revolutionary and modern, which had a great impact in shaping the orientations of modern and contemporary education and the educational applications that accompanied it.

Based on his epistemological reading of modern educational thought, Olivier RuPaul has drawn us a way out of the paradox of ends. The goal of education, then, is not only to make a good citizen, nor to form him in favor of social life or political and economic management, but it aims to extract the human being in man, by making him the true version of what he should be as a human being.

This is because he is not born a human being, and it is not enough for a child's natural development to become a human being, as Rousseau argues, or through behavioral conditioning, as the empirical schools of behavior argue. On this basis, Rousseau disagrees with Kant when he asserts that there is no such thing as a ready-made human nature, but that man becomes human only through education, thus triumphing over the Kantian proposition that aims to elevate the human faculties as much as possible.

In this way, the ultimate human purpose emerges between educating the child for society, as advocated by Durkheim (Durkheim, E, 1992, p.67). And educating the child for himself, as advocated by Rousseau, the education of the child for himself (advocated by Rousseau), and a third element, education for the human being in the human being, of which RuPaul says: "Thus it seems to us that the purpose of education is to allow each one to realize his nature in the embrace of a culture that should be truly human" (Ropol, O, 2000, p.31). Education does not aim to create adults according to a certain pattern; rather, it aims to free man from the obstacles that prevent him from realizing himself in perfect harmony (Ropol, O, 2000, p.31).

### **Conclusion:**

Through the data and analyses presented in this work, I sought to trace the philosophy of education, its goals, and the paradoxes addressed by philosophers from the Renaissance to the Enlightenment, those questions that, although they appear to the student to fall within the framework of theoretical and epistemological philosophy, they cast a shadow on education as the central actor in every real test of philosophical theses, as it is the central actor of every real test of philosophical theses. Whether the epistemological ruptures when the application of Aristotelian logic to questions of theology, a revolution in the scientific method, a call for empirical induction, and thus the introduction of a new scientific mode of thought .

This is what gave education a different epistemological dimension, in parallel with the Cartesian rationalist thesis, and then the beginning of the establishment of the great questions in education with Locke and Rousseau, the question of why we educate? Who is the child? What do we mean by childhood? Does current education take into account these questions? Or is it just imitation and indoctrination? All these questions came gradually since Locke when he introduced the idea of raising children and focused on the issue of moral discipline and preparing the child for rationalizing life and integrating into society.

To Rousseau, who seemed to resent the methodology that violated the specificity of childhood and reduced it to mere indoctrination and discipline, without taking into account childhood and its characteristics and the need to let it blossom according to the law of nature until the complete human being is obtained without resorting to burning the stages of growth or reducing them to a single stage, which is adulthood.

Rousseau, then, has changed educational concepts based on reconsidering the question of the goals and paradoxes that the educator falls into between the individual for himself, the citizen, society, and natural education, and Rousseau wins for natural education. This supposed or imagined utopian stage in Rousseau's mind is the ideal solution to reach the child to become the man that nature seeks, not that which the adult seeks and wants ready in front of him like a machine or something he bought from the store, while childhood is a world with its own specificity.

Rousseau's epistemological revolution made educators after him struggle to find new educational applications based on the freedom and centrality of the child in every pedagogical work. From Kant to Condorcet to Dewey to contemporary educators, this does not mean that the paradox of ends has been completely resolved, as it recurs in every educational philosophy, and its intensity varies according to each model of education.

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