# Education and Social Requirements

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**Abstract:** *Faced today with the accelerated and unexpected changes which characterize our world, thus raising apprehensions and uncertainties, and with the scientific conclusions which demonstrate our share of responsibility vis-à-vis the degradation of the planet, voices are constantly rising to give the alert. The earth is dying, and action must be taken. For this reason, there is an increasing use of education as a means of promoting the values, behaviors and attitudes essential for building a new world.*

**Keywords:** Society, education, requirements, values

## 1. Introduction

Our society consists of multiple groups of individuals who unite and live with their differences, tradition, religions, values and more. We live in a different world in which mindsets and people views differ from everyone that does not only influence our society but also finds politics that represents a huge part of its impact. On the international level, democracy will be the perfect system to achieve that. But what are the merits of living in a democratic society on the moral and political level, on the global level?

In confronting the varied future challenges, it seems that education represents a paramount credit in order to enable humans to advance towards idols represented in peace, freedom and social justice. So the essential role of education in the constant development of the individual and societies is not a miracle for a world that accomplished all the idols, but as a path, among other things, of course, even more than others in serving a more harmonious and authentic humandevelopment in the purpose of reducing poverty, tyranny, misunderstanding, oppression and wars.

## 2. Social Cohesion

All the human society derives its cohesion from a set of activities and common projects, but also from common values that make many aspects of "the desire to live together". Over time, these material and spiritual connections are enriched to become a cultural legacy in the individual and collective memory, with the broad sense of the word, which establishes the feeling of belonging and solidarity. Education, all over the world, in all its forms, has the mission of building social bonds amongst individuals on the basis of common resources. Used means include the diversity of cultures and circumstances, but in all cases, the goal of education is human development in their social dimension. It is defined as a means of cultures and values, like building a space for social media, and joint project. It is known that education is a human advantage and that the human being can achieve his humanity only through education and that human nature flourishes with sound education.

There is no dispute about it, and there is no doubt that education has a fundamental role in the advancement of any society, whatever or whenever it is, the countries of today advanced are advanced solely through betting on this fertile and vital field, this did not come over, too, except via looking at education from a philosophical approach; where Education does not completely create a person rather, it merely develops certain characteristics and natural preparations. Education is also linked to progress and pushes the human being on the path of completion and skip its shortcomings, ending its contradictions and being torn apart by the universe, its affiliation with the order of natural beings Thus, proper education makes a human worthwhile and relieves him of savagery and saves him from barbaric brutality and education based on arbitrariness and coercion that bring him back to the animal's status and strengthens the desire for possession and the degree of selfishness and aggression. For this reason, we must reject the existence of a correct and renowned idea of ideal education, and push thinking towards establishing foundations and rules for education that are compatible with the qualifications of human nature and that is in line with the transformations of the times. Thus, every society necessarily has a theoretical philosophy that creates an educational philosophy, the latter means that the tendency to education is a holistic approach in terms of the basis on which to build on it, and in terms of its goals and objectives that it aims to, as well as the existing educational system, critical and analytical look. What we need most today is this critical approach in Tunisia, which is failing randomly with improvisation of decisions regarding its educational system. This aspect can be described as epistemological work in the field of education.

## 3. Philosophy of Education

Moreover, if sociology is searching for the relationship between the child and the school in education and its interaction with society and social reality, and if pedagogy is asking about the ways and means by which the educational process is carried out, the philosophy of education asks broader and more comprehensive questions such as wondering what does education mean ?  What are the goals that a person should aim for from this education and the desired ones?

Talking about the meaning of education in a general and holistic way calls for a group of interrelated and different elements, such as what is socio –economic, political and cultural. In addition to what is psychological, perhaps education is the focus from which all these fields come, and then we can say that education on this essential preparation of the individual to be able to take in this life, and merging with it according to the conditions that this life dictates and requires, but more than that, can create conditions that suit this person. (Durkheim (op. Cit., 1922) affirms three main principles: the school socializes with a universal culture; this socialization is necessary for the formation of an autonomous subject; the school hierarchy conforms to the

functional needs of society. These three elements are at the heart of political and moral belief in education as a force for progress and social integration. Here, the school conditions the pupils much more than it liberates them: "the belief in the objectivity of the school culture and in the liberating role of the school is only a fiction necessary for the accomplishment of "A function of reproducing inequalities"

Therefore, a person through education determines his uniqueness and distinction, and in this Kant (Kant (Ammonial), Reflections on Education, aforementioned source, p. 11.) sees that " a person is not a human being except by education. Education is what makes a person distinct from the animal". Man can only become man through education. It's only what education makes him. This statement by Kant on the issue of education is the faithful echo of Emile: (Jean-Jacques Rousseau, Émile ou De l'éducation, Garnier-Flammarion, 1966.)"We shape plants by culture, and men by education."

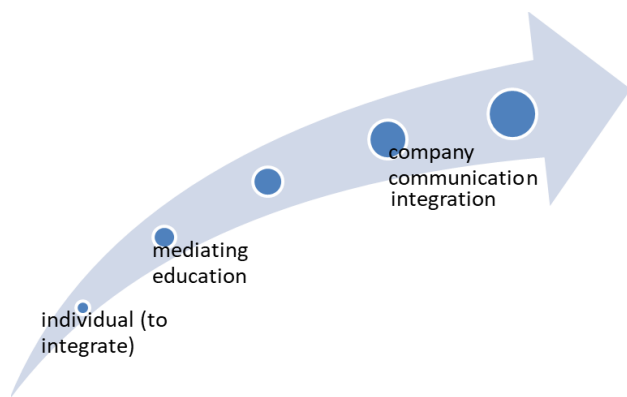Break with the social environment that is imposed on us



**Figure 1**

Education has become a fact of society. Its dimensions have continued to expand: educational, social, cultural, economic and media, they penetrate the sphere of health and well-being

That is, if we ask a human being, what is a person according to what Olivier Reboul (Olivier Reboul, L'élanhumain ou l'éducation selon Alain - Paris)sees in his book The Philosophy of Education – what is he distinguished for ? He answered by work, language or culture, as this last cannot be in the person who is unique to it.

This calls for the necessity of coordinating educational work according to a specific pedagogical model that clarifies the process of the educational operation and presents the ways that lead to the objectives of this process ; the pedagogical relationship with education is a correlation one, so the educational process cannot take place without this element, which is considered to be its facilitator, otherwise, the educational act will be anarchic, unsystematic, and thus meaningless and purposeless. The educational act requires that it be subject to a defined system in which the constituent elements of this act are observed and provides it with conditions that can facilitate the progress of the educational process, including providing the appropriate work conditions for the teacher,  the student and even the administrative staff

and others. But before this we should pay attention to an important question, except when it is to provide all these conditions, that is, what is the purpose of the educational act in general?

On this point, we return to an important question raised by many philosophers of education, and it is a question of who is a human being so that we must educate him ? And why should we educate this person? Most of the time the answer to such questions is that if we want to know why we educate, we must first know why a person lives. " That is, to ask  what could be the goal of life and what kind of life it should be, and then we have to ask about the nature of the world and about the limits it sets against what people can know and what they can teach ". In other words, philosophers wants to make the famous Kantian question applies in reality as long as education is the applied field of philosophy. Hence the result that all people live for life ( in search of a happy, less miserable life )

Therefore, it can be said that the biggest question that faces the educational thought is the issue of originality in parallel with the rapid progress that today world knows on several levels, as well as foreseeing the future of education in the world, and the future of our children, which will be more in line with the reality and the requirements of life. Education or pedagogy must be based on freshness, thinking or vision, if it does not want to develop human nature to reach its goal. So to what extent can we- with the great questions that the philosophy of education emphasizes - produce, establish an education capable of making a person consistent with life, free and responsible.
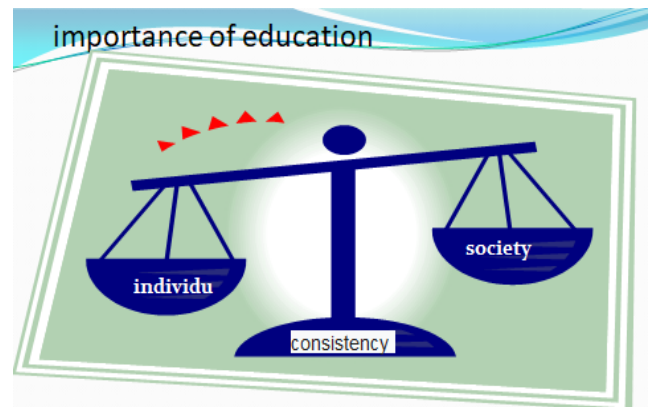


**Figure 2**

The Education system is the tool available to society to equip children with the skills and knowledge necessary and appropriate to fulfill their potential and assume their responsibilities in life. Education is a vehicle for transmitting the rising generation of values, attitudes, beliefs, norms and behaviors considered important by society; it is also an instrument of social transformation.

**Figure 3**

| | Education | Training |
|---|---|---|
| 1. | Transversal competence without any specific link to a specific task | Targeted competence with a specific task |
| 2. | Tendency to aim for a balance between cognitive, affective and gestural | Uneven development between cognitive; emotional and gestural |
| 3. | Orienting towards personality development | Orient towards the development of socio-professional competences |
| 4. | Goes through a multi-faceted process | Is the subject of a systematic faceted process |
| 5. | Process not determined in time | Time-limited process |

To finish it we rely on this table which highlights the important role of education and its impact for the individual in society

In a society where the forces of change and inertia are in conflict; does education present a force for social survival?
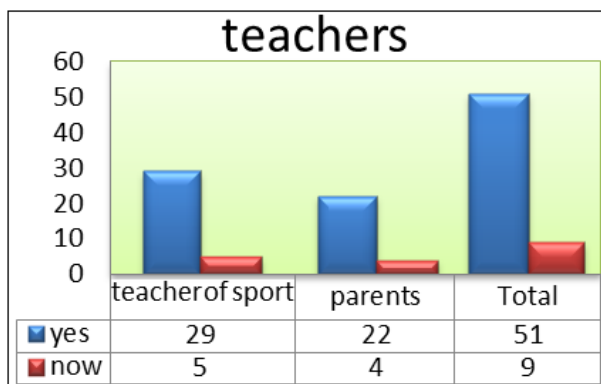


**Figure 4**

By the results obtained after a statistical analysis we notice that the difference is very significant for the role of education as forces of change by a KHI 2 = 20.04

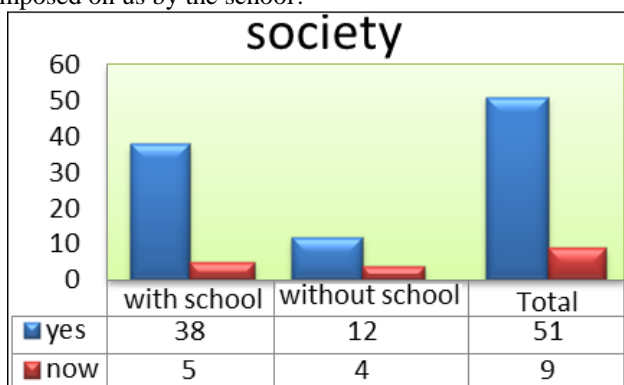Is it possible to break away from the social environment imposed on us by the school?



**Figure 4**

The Khi2 test reveals a very significant difference for the presence of the school and for the role that plays in ensuring good social integration

While applying our two research methods (observation and questionnaire) and according to the statistical analysis, we found that Education is the most effective way of acquiring the skills of all children and young people, the attitudes, values, knowledge and ideas necessary for participation in social life throughout life

## 4. School and Society

Profound transformations in society make certain ethical and ethical questions more acute, and raise new ones. School can't dodge them So there is an idea here of escaping social violence through school rather than reproducing it, producing it and nurturing it

### Can school transform society?
As in the past, the school must make the child acquire the moral values and knowledge necessary for the adult of tomorrow to live decently in a society that is unknown. The school must make the pupil discover that group life requires (moral) rules which must be respected and that he can practically make this discovery.

The school guaranteeing order and social stability Through its educational objectives, school is one of the channels of cultural transmission with which you are directly confronted.

When we talk about the culture transmitted by the school, we mainly talk about the theoretical knowledge that you learn there.
However, the school also transmits skills and attitudes, attitudes. The rules to respect, the examples given by adults, the values conveyed, the exchange of ideas, the artistic subjects that can be approached, the efforts to help you develop your critical sense... These are various examples showing that school allows the meeting with many cultural elements.
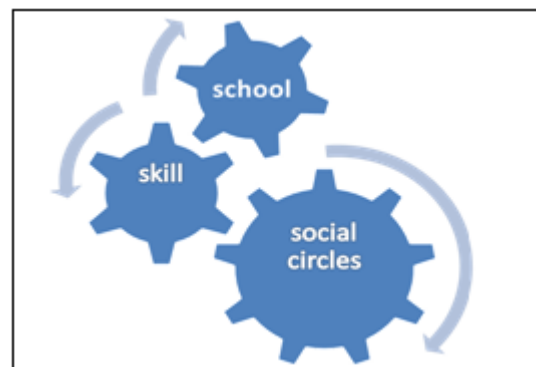


**Figure 6**

Access to culture is achieved primarily through education and training. In this context, the school has an important place.

On the one hand, it is a place of learning for young people and on the other hand, it is a place of sociability and exchanges. However, the school also transmits skills and attitudes, attitudes. The rules to be respected, the examples given by adults, the values conveyed, the exchange of ideas, the artistic subjects that can be addressed, efforts to help you develop your critical sense...

Beyond all that can bring you the educational team, the school is also a meeting place between students! It's even the first place to socialize for young people.

It is a place where styles, manner of speaking, consumption practices, initiation practices, media references are displayed.

## 5. Conclusion

Current questions regarding education, teaching, the education system, teaching content, values to be transmitted, must be placed in a general context of crisis, loss of bearings, questioning of identity. And it is even more in times of crisis, like today, that a philosophical reflection is essential. Talking about a crisis means at least three things: 1. We are breaking with the past; the benchmarks inherited from the past do not seem sufficient to us, do not constitute sufficient support to move forward. 2. We are uncertain about the future. We do not know what the future will be made of, what its demands will be. So, we don't know how to prepare for this future, how to give ourselves more means to premeditate this stranger. 3. The present, our present, is made up of debates, opposing points of view, conflicts of interpretation, infatuations without a future, and this present is lived without a real educational policy, without educational and teaching project. Reforms follow one another but nothing really changes. We are faced with essential questions for which we do not really have answers.

In any society, education constitutes, in fact, the very foundation of the permanent reconstitution of social ties, in the movement of succession of generations. In our tradition which is that of the Enlightenment, it is by education - and not by the blood of the race or the soil of the motherland - that national identity is transmitted, and it is by a movement of reason that we choose to adhere to the values that found it. The school must therefore dare to educate, that is to say, more precisely, dare to both instruct and dare to awaken moral conscience, dare to impose the rules of community life and dare to train.

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