

Citizen education or individual education: a reading in the philosophy of Bertrand Russell

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Abstract:

The issue of authority's relation to education is one of the principal matters addressed by educational and political philosophies and even the social sciences, and we ponder if its intent is to mold a good citizen or an independent individual. How Russell perceives this connection. The study focuses on Bertrand Russell's understanding of this problem and his stance. It's by highlighting the drives that control people and groups, clarifying the background of diverse systems, be they political, educational, or even ideological, that we have attempted in this research to employ the analytical approach, by explaining the philosopher's ideas, and correlating his ideas with others' specifically. What you link to it with Islamic thoughts, deducing that the bond between them is a close one: if you are raised, you utilize authority, and if you use authority, you are educated.

Keywords: Authority, Citizen, Education, Freedom, individual.

1. Introduction:

The bond between authority and education is deemed a fundamental issue in regards to aims and purposes. It's been a topic of fascination and debate among thinkers throughout history, owing to its significance in the creation or structure of societies, and also in the emergence or fall of civilizations. Education has been and remains the objective of individuals, groups and various philosophies. Whether political or moral, but they differ in achieving goals. There are those who consider education as consecrating and embodying the good citizen subject to the system of political control. Barely born, a child is immersed in a social system of which he will become a member, behave according to his behavior and believe in his beliefs, regardless of the validity of these beliefs or these behaviors, and therefore, the purpose of the Education is to achieve this harmony between the young person and the rest of the members of

his society, and from there, the work of education is to exploit the childhood which is incapable of controlling itself. who considers education as a free individual, free from all kinds of pressures, and he does it according to his will and desire. The research focuses on the problem of authority and education and on the dialectic of the individual and the citizen according to the English philosopher. Bertrand Russell. This problem arises from the intersection of the study of education and politics, which places our research in the philosophy of education on the one hand and in political philosophy on the other, and it cannot moving away from the philosophy of ethics of A third perspective: is the relationship between authority and education intended to prepare a good citizen or a free individual? And how does Russell imagine this relationship?

2. Individuality and Citizenship:

Discussing the citizen and the individual brings up authority and education and their objectives, along with the connection between them. What is implied by education isn't the procedure that's used in the classroom; it's the disciplinary process that a person experiences throughout their life, from birth to death, and it follows the model of the educational system. As for authority, it is the practice that is carried out by those who have the ability and dominance over others, such as the authority of the elders over the young, the ruler over the ruled, and the authority of religion over the people. And what is not suitable for social cohesion, indicating the motives that control individuals and groups, and when these desires are available, man searches for other motives that are stronger than them, which are “love of power are the most important most of the political actions of groups and their leaders can be traced to these four motives together with what is necessary for survival. (russell, 1911, p. 21)” That there are two types of desires: desires that are compatible with the possibility that can be satisfied together without conflict, such as acquiring wealth, for example, and conflicting desires, which can be satisfied one without the other, such as a dispute over a political position. Do you agree with the possible on the conflicting ones. The desires of the organizations vary according to their nature and objectives, but they all agree on the person's loyalty and devotion to the body, but what motivates the person to do that? A good citizen or a free individual:

2.1 Political factor:

Russell tries to make the difference between the free individual and the good citizen, showing the difference between "Goethe and James Watt", where he said: , Goethe, for example, was a less useful citizen than James Watt, but as an individual

must be reckoned superior (Russell, Education and the Social Order, 2010, p. 2) for the individual to him is an atom similar to the essence of "Leibniz" that must review the world, and this can only be done through knowledge and unless it is achieved by knowledge, it must be completed with passion, indicating that "knowledge, emotion and power, all these should be widened to the utmost in seeking the perfection of the human beings. power, wisdom; and love, according to the traditional theology, are the respective attribute of three person of the Trinity. (Russell, Education and the Social Order, 2010, p. 3) The cognitive consciousness of the individual is not social, but rather through the will and the exercise of authority, for the complete human being is the being who is not content only with knowledge and feeling, but must possess the capacity for change and authority, as his perfection results. knowledge, emotion, and authority. As for the citizen, he is distinguished from the individual, because he realizes that his will is not the only one in the world, because it is limited by others, and therefore the individual is introverted, while the citizen is open to others. He puts it this way: " The attitude of the citizen is a very different one. He is aware that his will is not the only one in the world, and he is concerned, in one way or another, to bring harmony out of the conflicting wills that exist within his community. The individual as such is self-subsistent, while the citizen is essentially circumscribed by his neighbours (Russell, Education and the Social Order, 2010, pp. 3-4). to make prosperity the contradictory wills existing within the group. The individual is confined to himself, while the citizen himself is limited by his neighbors. The individual is an autonomous entity, while the interests of the citizen are linked to those of others, and the citizen is only good if he is a good individual. Russell considers all individuals in modern systems to be citizens, with the exception of "Robinson Crusoe," and he emphasizes that the citizen, as imagined by various governments, is the person who admires, submits, defends, and defends the existing system. sacrifices for it. That is why countries, throughout their history, have sought to prepare good citizens. They are characterized by qualities of cohesion and cooperation, citizens loyal to the regime and ready to sacrifice themselves for it, citizens in whom the spirit of patriotism is represented, through the following factors and means:

2.1.1 Loyalty: Raising a good citizen aims at social cohesion and cooperation between members of the same community. Social cohesion differs from one community to another, and war is considered the most effective way to expand communities and increase loyalty, through the solidarity of the tribe around its leader as a result of fear of the other, or through the inclusion of people Others through slavery, and perhaps the best system that embodies this is the Spartan system, which made people loyal

even if it was superficial, and Russell expressed that: “From those early days down to modern modern times war has been the chief engine in enlarging the size of communities, and fear has increasingly replaced tribal solidarity as a source of social cohesion...Sparta was praised throughout antiquity for its admirable social cohesion (Russell, *Authority and The Individual*, 2010, p. 15). War, according to Russell, leads to cohesion in two respects. The first is the loyalty of the conquered to the majority of them, and the second is the feeling of solidarity.” It is a curious fact that military conquest very often produced in the conquered a genuine loyalty towards their masters.... All the states of antiquity owed their existence to military power, but most of them were able, if they lasted long enough, to generate a sense of cohesion in the whole in spite of the violent resistance of many parts at the time of their incorporation (Russell, *Authority and The Individual*, 2010, p. 24).

Ibn Khaldun’s view of his interpretation of the emergence of the state, which is based on the tribalism and blood ties, and then through the conquest to expand its authority and confirm its strength, and this appears in Ibn Khaldun’s saying: “The state’s systems and the breadth of its scope and its longevity depend on the proportion of those in charge of it in the few and the many, and the reason for that is that the king It is only through Asabiyyah, and the people of Asabiyyah are the protectors who descend upon the kingdoms and territories of the state and are divided over them. So what was the general state, its tribe and the people of its clan more, it was stronger and more kingdoms and homelands, and its kingship was wider for that. (Khaldun, *Without a year*, p. 158)As a result of the development of civilization, other types of loyalty emerged, based on the unity of sects, the strongest being religious sects, more cohesive than all types of loyalty that appeared in human history., Russell says: “Its military strength was first displayed by Islam in the conquests of the seventh and eighth centuries. It supplied the moving force in the Crusades and in the wars of religion. In the sixteenth century theological loyalties very often outweighed those of nationality (Russell, *Authority and The Individual*, 2010, p. 15). He stresses that dividing people into enemies and friends is based on the ethical bases of cooperation and the ethics of competition, but these two bases are relative, and they change according to circumstances. At one time, while I feel inclined towards him at another, when people feel fear, they tend to those who are in their situation, despite their hatred of them, and therefore we feel sympathy and inclination for everyone who cooperates with us and hate towards everyone who confronts and competes with us. In war we hate everyone who He is hostile to us even if he is close, and we are in solidarity with those who stand on our side even if he is a stranger.

2.1.2 Propaganda: Enabling any authority to achieve control over the citizen depends in its entirety on the influence of the various means of propaganda, and these methods are successful as far as they are achieved by continuous frenzy and agitation, and as far as the authority is far from the mind, the more it succeeds in agitating people and arousing their emotions, and Russell expresses About that “If men are sufficiently irrational, you may be able to induce them to serve your interests under the impression that they are serving their own. This case is very common in politics. Most political leaders acquire their position by causing large numbers of people to believe that these leaders are actuated by altruistic desires. It is well understood that such a belief is more readily accepted under the influence of excitement. (Russell, 1911, pp. 9-10) Emotional arousal essentially depends on rhetoric in which politicians rely on fallacies to deceive their people and propagate the spirit of patriotism and nationalism, using the media, education, etc., and those who wish to influence others do not attach great importance to the issue. What matters to them is how they influence them. Perhaps one of the most striking examples of this is the way in which Hitler misleads his people and the teacher who is cruel to his students under the pretext that the end justifies the means, explaining that "Since reason consists in a just adaptation of means to ends, it can only be opposed by those who think it a good thing that people should choose means which can not realize their professed ends. This implies either that they should be deceived as to how to realize their professed ends, or their real ends should not be those that they profess. The first is the case of a populace misled by an eloquent (Fuehrer). The second is that of the schoolmaster who enjoys torturing boys, but wishes to go on thinking of himself a benevolent humanitarian (Russell, 1911, p. 10).

Power relies on education through the teaching of certain values to young people and through the various media, which now play a primordial role in the dissemination of information and in awakening citizens. He said: “we are able to disseminate information and misinformation through the Press and the radio to practically everybody. Owing to science we can make it enormously more difficult than it used to be for people whom the government dislikes to escape (Russell, *Authority and The Individual*, 2010, p. 42).

Propaganda in the media field plays a vital role in exciting people by spreading hysterical rumors, which usually sow hatred in people's souls. It is easy for you if you want to mobilize a people to support you and support you in your war or your peace, in your slander or your truthfulness, your hatred or your love for others, all you have to do is prepare a media that is faithful to you. The life of modern society has become, in one way or another, subject to the media. make evil good and good evil. This can

make war a blessing, as people rally around and support authority, and there is no clearer evidence of this. Russell saw it during World War I and people were delighted with it, saying "Many people are happier during a war than they are in peace time, provided the direct suffering entailed by the fighting does not fall too heavily upon them personally. A quiet life may well be a boring life (Russell, *Authority and The Individual*, 2010, p. 19). He explains that there is no salvation for the nations of these destructive instincts and a return to life in the jungle unless wisdom is present and reason is in control, stating, "War also increases the strength of social cohesion and national unity, and thus facilitates the authority's task of convincing people to rally around it. For the danger and fear that afflicts them, and Russell expressed this: "The easiest and most obvious harmoniser is war. In a difficult war, when national self-preservation is in jeopardy, it is easy to induce everybody to work with a will, and if the government is thought competent its orders are readily obeyed.... But if fear of war is acute for a long enough time it is pretty sure to result in actual war (Russell, *Authority and The Individual*, 2010, p. 54).

Noam Chomsky made this clear when he explained that the influence of propaganda on citizens can tip the scales, because America's wars around the world are considered heroism, but its exposure any attack is considered terrorism, as he says: " Their terror against us and our clients is the ultimate evil, while our terror against them does not exist-or, if it does, is entirely appropriate (Chomsky, 2006, p. 5), He therefore wonders what the American position would be if Iraqi forces killed bin Laden on American soil?

Cinema plays the main role in spreading the spirit of patriotism and courage to one party and humiliation, humiliation and evil to another party, because it shows the heroism of the American soldier in his war against his enemies as good, and shows others as evil. The strange thing is that even non-Americans sympathize with this soldier. The media play the primary role is to direct the citizen, because he directs the media through his desires, and therefore " The Press is such as the public demands, and the public demands bad newspapers because it has been badly educated (Russell, *Education and the Social Order*, 2010, p. 97), and the browser of various international media focuses most of its attention on the news of the publication. Violence, death, bloodshed and barbarity, as if the masses yearn for this aggressive and animal Instinct. Perhaps here brings us the idea of Sigmund Freud, who emphasizes that humans are driven by two instincts: sexual (libido) and aggression. It has become a pleasure to read or watch death, crushing and shattering. Russell points out that this is mainly due to education. He says: " The fact is that every nation, in its dealings with every other,

commits as many crimes as its armed forces render possible. Citizens, even decent citizens, give a full assent to the activities which make these crimes possible, because they do not know what is being done, or see the facts in a true perspective. For this willingness of the ordinary citizen to become an unconscious accomplice in murder for the sake of robbery, education is chiefly to blame. (Russell, *Education and the Social Order*, 2010, p. 97).

2.1.3 Scientific and technological development: Among the means that have increased power's control over its citizens are scientific and technological advances, from the destructive weapons with which authoritarian regimes intimidate their enemies and even their citizens, to the media that arouse emotion and strengthen the foundations. of the diet, to progress in the biological and medical field. These are all means of consolidation. The system, and the expansion of its powers, are the pillars of power in its survival and continuity on the one hand, and limit the freedom of individuals on the other hand. Russell said: "Modern techniques have made possible a new intensity of governmental control, and this possibility has been exploited very fully in totalitarian States...the parts of the world where some degree of individual liberty survives may grow fewer (Russell, *Authority and The Individual*, 2010, p. 34).

In authoritarian governments...those regions in which there is a The degree of freedom of the individual may decrease. " This also shows that in the light of scientific progress, the state imposes complete control not only on people, but even on their ideas, and does not allow the creator to publish his ideas or even his doctrine. if it conflicts with his highest interest" In a totalitarian State an innovator whose ideas are disliked by the government is not merely put to death... but is totally prevented from causing his doctrine to be known. (Russell, *Authority and The Individual*, 2010, p. 41).He also adds that the current power uses science to control not only citizens but also scientists: " It is deplorable to see, as in present-day Russia, men of science compelled to subscribe to obscurantist nonsense at the behest of scientifically ignorant politicians who are able and willing to enforce their ridiculous decisions by the use of economic and police power. (Russell, *Authority and The Individual*, 2010, p. 82).

He shows that the relationship between science and politics is like the relationship between the magician and the genius, where the former achieves all his goals by relying on the genius, who performs supernatural acts that the magician cannot perform himself. even, it uses scientists to further its political goals, whether by consent or coercion. Perhaps the best evidence of this is what court scholars do to defend the policies of their sultans, and our Arab world is a good example of this,

where some scholars appear to justify the behavior of their sultans. Russell expressed this: "Politicians in our day are far more influential than they were at any former period in human history. Their relation to the men of science is like that of a magician in the Arabian Nights to a djinn who obeys his orders. The djinn does astounding things which the magician, without his help, could not do, but he does them only because he is told to do them, not because of any impulse in himself. So it is with the atomic scientists in our day (Russell, *Authority and The Individual*, 2010, p. 43).

2.1.4 National education: National education focuses on the citizen's devotion to the body in which he is a member in absolute and unblemished sincerity. In it, he refers to falsification and making the state appear benevolent and others appear disgraceful. He says: "Every vehement political party generates a cocoon of myth, within which its mentality peacefully slumbers (Russell, on education, 1948, p. 222)" It also broadcasts in the hearts of its citizens that its war against its enemies is a just war, in which the truth is right and falsehood is abolished. And it establishes civilization, and that others are enemies that must be removed from existence, and Russell expressed this by saying, "Throughout the Western world boys and girls are taught that their most important social loyalty is to the State of which they are citizens, and that their duty to the State is to act as its government may direct. Lest they should question this doctrine, they are taught false history, false politics, false economics. They are informed of the misdeeds of foreign States, but not of the misdeeds of their own State. They are led to suppose that all the wars in which their own State has engaged are wars of defence, while the wars of foreign States are wars of aggression" (Russell, *Education and the Social Order*, 2010, pp. 96-97).

History has shown that the colonial states have taken control of the defeated peoples on the pretext that these peoples are backward and underdeveloped and cannot build a civilization on their own. From the bondage of humiliation and humiliation out of their inability to face the misfortunes of life outside the circle of their masters, and this idea is clearly evident in the capitalist system, where the owner of capital treats workers on this basis that they will be more comfortable under their control, and Russell expressed this clearly and said, "Imperialist nations maintain that backward nations (i.e. those without powerful armed forces) are happier under their domination than they would be if they were free. Until women had the vote, men maintained that women were happier under male government than in a regime of sex equality. Captains of industry maintain that wage-earners, under their wise direction, are more prosperous than they would be if industry were subjected to public management (Russell, *Education and the Social Order*, 2010, pp. 157-158).

Patriotism plays the primary role in social cohesion, by instilling some principles in the individual such as love of the home, adherence to the family and his connection to his surroundings, neighbors and land. His patriotism was stronger, and it was stronger for rural residents because of their connection to the land, while it was less emotional and artificial among city dwellers, especially for those who constantly changed their homes and did not own real estate, "The town-dweller who is perpetually changing his habitation, and has no piece of land that he can call his own, has much less of the primitive sentiment out of which patriotism grows than has the rural land-owner or peasant. The town-dweller has, instead, a sentiment largely artificial" (Russell, *Education and the Social Order*, 2010, p. 96).

2.2 The educational factor: Not far from political influence, education also plays a role in the formation of a good citizen, as every system is concerned with the extent of the individual's devotion to a body, whether it is religious, social class, or political. Harmful? He argues "The harm that is done to education by politics arises chiefly from two sources: first, that the interests of some partial group are placed before the interests of mankind; second, that there is too great a love of uniformity both in the herd and in the bureaucrat. Of these two evils, the first is at present the greater; but if the first were overcome, the second might become very grave." (Russell, *Education and the Social Order*, 2010, pp. 166-167), And education has been, throughout its long history, an important means to establish the rules of a particular system or to destroy it. "An education of which the purpose is to make good citizens has two very different forms, according as it is directed to the support or to the overthrow of the existing system. It might be supposed, in view of the importance of the State in education, that education would be almost always directed to the support of the status quo." (Russell, *Education and the Social Order*, 2010, p. 8).

In the classical educational system, the individual's education depends on a set of systems, customs and traditions, whether these traditions are sound or obsolete, and they are the ones that subsequently produce the citizen, whether he is good or not. It decreases, fades, regresses, and harms according to the nature of the educational and political system. If the goal of power is far-reaching through preparing a good individual who will be a good citizen, it will undoubtedly take care of his knowledge aspect, which does not contradict his sincerity as a good citizen, but rather it will be useful whether he is a citizen of the state or A path of authority, but if its only concern is to obtain the loyalty of the citizen, it will miss the individual, and perhaps the individual and the citizen together, indicating that: "the elements in current education which are concerned with individual culture are, in the main, products of tradition, and are likely to be more and more replaced by education in citizenship. Education in

citizenship, if it is wise, can retain what was best in individual culture. But if it is in any way shortsighted, it will stunt the individual in order to make him a convenient tool of government. It is therefore important to realise the dangers inherent in the ideals of citizenship when narrowly conceived. (Russell, *Education and the Social Order*, 2010, p. 8). Modern education is not far from the purposes of the old ones, as it tends to be conservative, respects the system and opposes all progress. The soldier under the military regime, and this is also due to the material dependence through the dependence of universities and schools on the income of the rich and the owners of companies and factories. Although they do not agree with his inclinations, and that is why Russell says, "Educators in every country except Russia tend to be constitutionally timid, and, either by their income or by their snobbery, to be adherents of the rich. On both grounds their teaching tends to over-emphasise the importance of the law and the constitution (Russell, *Education and the Social Order*, 2010, p. 9), Intellectual information can be used by physical, economic, scientific and political restrictions, and this should not change the diet. The process of the revolution cannot be used to add to a group of characters, but it is not the most important thing: it takes a certain degree of imagination, because the revolution cannot be affected by the fact that its proprietary capacity is the same. Imagine different situations in cells that exist in the event, and use the governance to present it, so that the opinions and opinions are accepted without the feelings that appear in the system." The advocate of change, on the contrary, must have a certain degree of imagination in order to be able to conceive of anything different from what exists. He must also have some power of judging the present from the standpoint of values, and, since he cannot well be unaware that the status quo has its advocates, he must realise that there are at least two views, which are possible for a sane human being. Moreover, he is not obliged to close his sympathies against the victims of existing cruelties" (Russell, *Education and the Social Order*, 2010, p. 9), thus, hostility toward the status quo comes from two sources: sympathy for the unfortunate or hatred for the fortunate. He argues that most revolutionaries are not interested in the happiness of the people, but rather in the revenge they inflict on those who hold on power. expressing this: Many revolutionaries in their day-dreams are not so much concerned with the happiness that is to come to the common people as with the vengeance that they will be able to wreak upon the insolent holders of power from whom they are suffering in the present (Russell, *Education and the Social Order*, 2010, p. 10). In this case, the revolution is not a solution to the problems of the peoples, but rather reflects the animality inherent in man, which has been softened by civilization, awareness, and culture. According to this view, are those revolutions called the Arab Spring, which came as revenge for the existing regimes, and they only resulted in chaos, tyranny and a return to animality through conflict and fighting between sects and groups. Moreover, revenge will have negative effects from a psychological point of view, not only at the level of the individual but at the level of groups, and the cause of the outbreak of World War II was only the result of World War I and the result of the punishment imposed by the victors on the German people: "after the first world

war the victors told the Germans that the guilt was wholly Germany's, and even forced them to sign a document by which they pretended to acknowledge their sole culpability. For the second war Montgomery issued a proclamation telling German parents to explain to their children that British soldiers could not smile at them because of wickedness of their fathers and mothers (Russell, 1911, pp. 98-99). This feeling of hatred towards the other will necessarily lead to disasters in the future if no limits are imposed on it. Hatred and cruelty only lead to greater cruelty, and instead it would have been better to use mercy towards the German people. He also emphasizes that we must value the individual because morality recognizes this, as he says: "the individual has his own intrinsic value, and the best individuals make contributions to the general good which are not demanded, and are often even resented, by the rest of the herd. It is therefore an essential part of the pursuit of the general good to allow to individuals such freedoms as are not obviously injurious to others" (Russell, 1911, p. 129), the change or revolution must be quietly based on thought and fixed principles, and it must be justified, highlighting that the two greatest revolutions are the American and English revolutions because they were based on order and awareness, and perhaps that is what made them. He says: "I think it must also be admitted that there are cases in which revolution is justifiable. There are cases where the legal government is so bad that it is worth while to overthrow it by force in spite of the risk of anarchy that is involved. This risk is very real. It is noteworthy that the most successful revolutions—that of England in 1688 and that of America in 1776—were carried out by men who were deeply imbued with a respect for law. Where this is absent, revolution is apt to lead to either anarchy or dictatorship." (Russell, *Authority and The Individual*, 2010, p. 83).

Islamic law calls for change with kindness. God Almighty said "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided." (ANahl, aya, p. 125). The Prophet, peace and blessings be upon him, addressed his adversaries on the day of the conquest of Mecca: "Leave, for you are free, and not out of revenge".

Society plays the primary role in influencing the individual, whether during childhood or even adulthood, and the school plays a special role in shaping the character of prominent men. In the group, he finds resistance from the community, rather he is rejected by the group, as an example of that the intruder child on a group of students if his behavior is normal, he merges with the group in its behavior, thinking and type of work and therefore is considered a friend to it and accepted as an individual of it, but if it is contrary to the group He will either be its leader through his influence on its members, or be an outcast, "Very new boy at school has to submit to a certain period during which he is regarded with unfriendly suspicion by those who are already

incorporated in the school herd. If the boy is in no way peculiar, he is presently accepted as one of the group, and comes to act as the others act, to feel as they feel, and to think as they think. If, on the other hand, he is in any way unusual, one of two things may happen: he may become the leader of the herd, or he may remain a persecuted oddity (Russell, *Education and the Social Order*, 2010, p. 60), here the role of social coercion in the behavior of the individual, whether it is Thus, the behavior of the ordinary man in the social system is similar to the behavior of the student in school, but on the contrary, what he learned in school directs his general behavior in his old age, if he is a leader who imposes his authority on his peers in his youth, he will exercise it intelligently in his old age, and if Other than that, a follower in his youth, it will also be in his old age. But what are the educational means to prepare a good citizen or a free individual?

2.2.1. Education between authority and domination: In preparing the good citizen, educational systems depend on a number of ways and methods in disciplining the child or the future citizen. Punishment is one of the necessary means in the process of upbringing, and Russell expresses that, "The old idea of discipline: a child or boy was ordered to do something he disliked, or abstain from something he liked. When he disobeyed, he suffered physical chastisement, or, in extreme cases, solitary confinement on bread and water (Russell, *on education*, 1948, p. 28), He explains that the idea of punishment, despite the disadvantages it entails, cannot ignore its educational role, He emphasizes that the methods Modern education has not at all renounced discipline in education, even if it differs from ancient methods, as the Montessori educational method shows: "I had always understood that Madame Montessori dispensed with discipline, and I had wondered how she managed a roomful of children. On reading her own account of her methods found that discipline still held an important place, and that there was no attempt to dispense with it (Russell, *on education*, 1948, p. 29) Punishment corrects the child's behavior, regulates and controls it until it stands. Russell demonstrated this when he sent his son to one of the Montessori schools, which his son is become more polite than before, and it is clear that the method of this approach depends on the examination of the child by the doctor, and whether it turns out that it is normal and that he is harassing other children and does not respect the advice, so he is isolated in a corner of the room. facing his colleagues while enriching him. This isolation managed to reform him through his conscience. As an individual in the group, Russell practiced the method of punishment himself when he founded a private school, based on absolute freedom, but he soon

discovered that there was no escaping the imposition of sanctions on offenders or aggressors towards others in order to reform them.

Russell focuses on two types of educational behavior to make the child perform certain behaviors, namely praise and slander. By using these two factors, we can make the coward brave or vice versa. The child can also be taught not to be indifferent to pain, and these two methods are not limited to childhood but can be believed even in adults. What the child learns by praise or slander at home or school can be learned by an adult in social institutions. Attention to him, for his education can only be based on praise and blame, and in this context, "Ali Asaad Watfa" goes that the educator, in exercising his authority, follows two types of means of controlling behavior: violence and pleasant stimuli, expressing this: "The educator uses two types of Methods of controlling behavior. The first method relies on violence such as physical punishment, reinforcement or defamation, and may resort to biological and psychological deprivation, while the second method depends on the use of pleasant stimuli such as reinforcement in its various forms. (Watfa, 1998, p. 142), In this context, Islamic education focuses on two types of behavior control: encouragement and intimidation.

Russell emphasizes that firstly comparison should be avoided when blaming and praising, so that it should not be compared to others because this generates hatred, and secondly, blame should be used less than praise because it is a punishment directed at reforming deviant behavior and should not continue After its effect occurs, and thirdly, praise is for courageous actions, not ordinary actions. and Russell advises the educator not to ignore some punishment in kind until we arouse the child's feelings by explaining the reason for the punishment for this.he say"if he does some thing slightly unkind to ayounger child,do the same to him at once.he will orotest,and you can explain that if he does not want it done to him he must not do it to others. In this way the fact that others have feeling like his own is brought vividly to his attention (Russell, on education, 1948, p. 139), This authority which must be exercised over the child is legitimate as long as it is justified. She protects him from himself by being subjected to the cruelty he has imposed on others. This punishment will protect him in the future so that he does not tyrannize others , because he himself would be exposed to the same tyranny if things were reversed. He then deploras corporal punishment, whether light or severe, because according to him: "Physical punichment I believe to be never right.in mild forms I am convinced that it generates cruety and brutality. (Russell, on education, 1948, p. 140), However, there is no harm in imposing certain punishments as a lesson to the child who, in the future, will be a person of authority so that he will not be tyrannical and cruel, explaining that: "physical pain for the purpose

of maintaining authority a peculiarly dangerous lesson to teach to those who are likely to acquire positions of power. And it destroys that relation of open confidence which ought to exist Between parents and children, as well as between teachers and pupils (Russell, on education, 1948, p. 141).

Often the educator exercises a kind of domination (tyranny) over the child, forcing him to do some things, most of which are in his best interest, but the result of that is usually counterproductive. Someone who is forced into a certain behavior usually pretends to do it, but deep down he has the greatest hatred for him for no other reason than that. He was forced to do it to make others happy, even if it was through eating and drinking. "Children who are forced to eat acquire a loathing for food, and children who are forced to learn acquire a loathing for knowledge. When they think, they do not think spontaneously in the way in which they run or jump or shout: they think with a view to pleasing some adult. (Russell, Education and the Social Order, 2010, p. 18), The use of domination in education leads to coercion, hatred and injustice Loyalty will be artificial and his personality will be incapable of facing the misfortunes of life. "The child who is in any way coerced tends to respond with hatred, and if, as is usual, he is not able to give free vent to his hatred, it festers inwardly, and may sink into the unconscious with all kinds of strange consequences throughout the rest of life (Russell, Education and the Social Order, 2010), The hatred that the child feels when he is young, by forcing him to adopt certain behaviors, will have a profound impact in adulthood. Hatred towards the father will necessarily turn into hatred of the state, and instead of being a good citizen, he will necessarily turn into hatred of the state. will be a citizen obliged to follow the orders of authority with an inner hatred towards it, and he will wait for the opportunity to escape these orders, which generally happens through revolution against the regime in place, he says . The father as the object of hatred may come to be replaced by the State, the Church, or a foreign nation, thus leading a man to become an anarchist, an atheist, or a militarist as the case may be. Or again, hatred of the authorities who oppress the child may become transferred into a desire to inflict equal oppression later on upon the next generation. Or there may be merely a general moroseness, making pleasant social and personal relations the negative theory of education impossible (Russell, Education and the Social Order, 2010, p. 17); Therefore, coercive education destroys the child's intelligence, interest and desires and eliminates any desire for knowledge." Children who are taught literature or painting or music to excess, or with a view to correctness rather than to self-expression, become progressively less interested in the aesthetic side of life. Even

a boy's interest in mechanical devices can be killed by too much instruction (Russell, *Education and the Social Order*, 2010, p. 18).

The child always does the opposite of what is asked of him". If you teach a boy the principle of the common pump in lesson-time, he will try to avoid acquiring the knowledge you are trying to impart, whereas if you have a pump in your back yard and forbid him to touch it he will spend all his leisure studying it. (Russell, *Education and the Social Order*, 2010, p. 18).

2.2.2 Freedom and authority to supervise: In many cases, the child needs some kind of supervision, guidance and educational guidance, as an example of this is hygiene, as the child does this only after he is forced to comply in the morning and in the evening, and if he is left without supervision or direction, he will remain dirty. Therefore, in such cases, it is necessary to limit the individual's freedom and compel him to do some behavior, and Russell goes to that: "we must teach our children certain habits which they will not acquire for themselves. In the matter of cleanliness and hygiene, therefore, although present conventional education involves much too great a limitation of freedom, yet some limitation is necessary in the interests of health. (Russell, *Education and the Social Order*, 2010, p. 20), The virtue of perfection requires a kind of compulsion and coercion. A person cannot learn to master a job without guidance and training, and usually he is compelled to do so. He needs social cooperation. He says: "But habits of punctuality are hardly likely to be learned in a free atmosphere. They cannot exist in a man who allows his moods to dominate him. For this reason they are perhaps incompatible with the highest forms of achievement (Russell, *Education and the Social Order*, 2010, p. 20).

Perhaps, according to Russell, 99% of the human race needs order to preserve time, because this is not possible in freedom. Among the evidence that proves the role of surveillance is respect for the property of others, because a person cannot respect others, except under a law which requires it to respect them.. "An adequate respect for the property of others is hardly possible except through the creation of a conditioned reflex. Under the influence of temptation the chance of detection always appears less than it is (Russell, *Education and the Social Order*, 2010, p. 22).

What confirms the role of authority in education is that the child is often confused about the choice of a particular profession or the direction of his studies, and therefore he needs someone older than him to guide and direct him. "children find it both tiring and boring to have to choose their own occupation at all odd times. They prefer that at many times the initiative should not be theirs, and that their own choice should be

confined within a framework imposed friendly adults” (Russell, *Education and the Social Order*, 2010, p. 22). Then, educational supervision is necessary to regulate social relations and limit the tyranny of adults over children or the powerful over the weak. A society devoid of authority tyrannizes the strong with the weak and the old with the young, and Russell confirms this “I found one day in school a boy of medium size ill-treating a smaller boy. I expostulated, but he replied: ‘The bigs hit me, so I hit the babies; that’s fair.’ In these words he epitomised the history of the human race” (Russell, *Education and the Social Order*, 2010, p. 18). This example does not only apply to the world of children, but it is also true in the world of adults. When authority is absent, each person sets himself up as authority over others based on the capacity he has been given over them. He tyrannizes them and uses them to achieve his goals. Rather, he is tyrannical, arrogant and exercises domination over them, as tyranny increases and violence increases, as the individual must be protected from himself and others. Archangeault expresses it by saying: “Without authority, there is no” more security, no more peace, no more order, no more protection of the person and property of citizens, no more justice, no more freedom: “where everyone can do what they want, said Bossuet, no one does what they want, where there is no master, everyone is a master, where everyone is a master, everyone is a slave” (Archangeault, 1909, p. 9).

The absence of public order leads to chaos. A road that is not regulated by traffic lights or a police officer will be more chaotic and the holder of the right will not be known to the other, since each claims that the right belongs to him. In the presence of the system, everyone agrees to assert their rights according to this system, and thus life and social cooperation can continue. Let's imagine a world without coercion. There is no doubt that a person's desires will be delayed or delayed fail. In a world of coercion, it is possible for a gifted child to escape failure resulting from ignorance, but there will be no concept of failure in his absence, and ignorance will increase over generations. “it is probable that any given child will in time wish to escape the sense of inferiority which would be produced by ignorance. But in a world where all children escaped compulsion, there would soon be no occasion for this sense of inferiority, and each generation would be somewhat more ignorant than its predecessor (Russell, *Education and the Social Order*, 2010, p. 25), An example of this is that it is not possible to learn the multiplication table except when we are forced to. Therefore, we can ask ourselves: can we not replace coercion with persuasion? Building a civilized society often requires replacing persuasion with coercion, otherwise you will not acquire knowledge, skills, sciences or industries. The existence of authority is necessary to preserve human achievements and develop civilization.

The relationship of the educator with the young person is not only one of coercion and coercion, but that the relationship is one of love, especially between parents and their children. The upbringing that includes a kind of pampering is bad, as the individual

does not depend on himself even in eating and drinking, because there are those who take care of him and take care of him. We find this even in infants: “Infants are more cunning (not in America sense) than grown-up people are apt to suppose; if they find that crying produces agreeable results, they will cry, when in latter life, a habit of complaining causes them to be disliked instead of petted, they feel surprised and resentful, and the world seems to them cold and unsympathetic. (Russell, on education, 1948, p. 71). If the educator does not follow the right methods, the child will be oppressive, domineering, or coquettish and weak. Therefore, Russell advises the educator to evaluate the weight between neglect and pampering, starting with raising the infant. “If it cries where there no adequate physical cause, it must be left to cry; if not, it will quickly develop into a tyrant. when it is attended to, there should be not be too much fuss: what is necessary must be done, but without excessive expressions of sympathy. (Russell, on education, 1948, p. 72). And In this, Russell agrees with Rousseau in his position on pampering a child, for Rousseau argues that a child who asks and sees his demands met will never cease to have them, and if they are not provided for him, he will feel disappointed. Not all his desires should be fulfilled and he should be pampered, for this corrupts his nature and his desires increase to the point that it is impossible to satisfy them all, he says” Do you know what is the surest way to make your child miserable? It is to accustom him to obtain everything; for his desires increasing incessantly by the ease of satisfying them, sooner or later impotence will force you in spite of yourself to come to refusal, and this unaccustomed refusal will give him more torment than the deprivation itself of what he desires. (rousseau, 1762, pp. 87-88), child who depends on others cannot have his desires cease. He can ask for your stick, your watch and your belongings, and if he fulfills them, he will ask for the stars of the sky. A human being, whether a child or an adult, has constant desires that increase as they are satisfied. Thus, if a citizen of a state fulfills his desires, he increases them and consequently the state finds itself unable to satisfy the desires of its citizens, which leads to its inability to do so. control them, and the end is rebellion against the existing authority. Because exaggerating in taking care of him and fulfilling all his desires makes him a lazy citizen, unable to protect himself even from the mosquitoes that surround him. Therefore, Russell claims. However, parents should not. worry about the pain that the child may feel, relying on the rule ”encourage spontaneous activities, but discourage demands upon others. do not let the child see how much you do for it, or how much trouble you take. Let it, wherever possible, taste the joy of a success achieved by its own efforts, not extracted by tyrannizing over the grownups. (Russell, on education, 1948, p. 73), Autonomy gives pleasure to life and the individual feels the value of what he creates and respects others and what they

produce. On the other hand, excessive attention to the child shackles him, as he makes him always connected to the adult, he thinks with his thinking and behaves according to his behavior, and the result is The child submits sincerely everything he takes from adults so that he is completely submissive as if he is in servitude. He says: “An adult with whom a child is in constant contact may easily become so dominate in the child’s life as to make the child, even later life, a mental slave. The slavery may be intellectual, or emotional, or both a good example of the former is John Stuart Mill, who could never bring him self,in the last resort; to admit that his father might have been mistaken“ (Russell, on education, 1948, p. 153),This dangerous influence on children will be a threat to the future of civilization, because one of the defects of education is that if we force a generation to adhere to the ideas of a past generation, and thus condemn ourselves to regression and stagnation, and if we want to progress, we only have to avoid this in education.

Doctrine exercises a strong authority in its influence on individuals and groups. Its authority is even greater than political authority, since it exercises educational, political and religious authority. However, doctrine is not always linked to religion, but rather it is belief in a religion. Without a doubt, Christianity is a doctrine among those who believe in it and Marxism a belief according to its followers, and Russell knew this belief.

2.3 The creed factor: Creed exercises a strong authority in its influence on individuals and groups. Rather, its authority is greater than the political authority, given that it exercises educational, political and religious authority. However, creed is not always linked to religion, but rather is belief in an idea without doubting it. Christianity is a doctrine among those who believe in it and Marxism a belief according to its followers ,Russell defines faith “as a firm belief in something for which there is no evidence where there is evidence ,no one speaks of faith ...we only speak of faith when we wish to substitute emotion for evidence” (russell, 1911, p. 215).Belief in an idea always makes it correct, and ideas that contradict it are false. It also tries to create a wall of supporters who protect and defend it against its opponents. Russell confirms that since belief cannot be defended by the rational. In other words, its supporters defend it by means of propaganda and war.”if you think it immensely important that people should believe something which can not be rationally defend...Where you control the government. You teach the something to the immature minds of children and you burn or prohibit books which teach the contrary? Where you do not control the government, you will, if you are strong enough, build up armed forces with a view to conquest. All this is an inevitable consequence of any strongly

held faith unless, like the Quakers, you are content to remain forever a tiny minority” (Russell, 1911, p. 216), Among the greatest beliefs that influence the behavior of individuals are religious beliefs, with their self-transcendence and holiness. Religious belief is considered to be as old as man himself. In fact, human life cannot be devoid of religious influences. On the subject of contentment and pleasure, praise and disapproval.

And what are the risks of that? There are many ways by which faith can prevail, and to create good citizens, the most important of which are:

2.3.1 Religious **propaganda**: The idea of belief plays the primary role in spreading hatred and intolerance among sects, religions and peoples, as each belief shows that it is right and that others are wrong. “What makes a creed effective in war is the negative aspect, that is to say, its hatred for those who do not adopt it... when Two faiths fight each other each develops its worst aspects, and even copies whatever it imagines to be effective in the faith that it is combating “ (Russell, 1911, p. 217), The conflict in every era and place is based on this hatred, and Russell believes that many people believe that victory in war is due to the intensity of fanaticism, meaning that the stronger the fanaticism, the more certain the victory. Each individual usually carries in mind the increase in the authority of the group to which he belongs. Often, a state based on fanaticism prevails over another based on reason. The best example of this is Sparta and Athens in the past, as well as Nazism and Fascism. In recent times, however, this belief. This is not true, and what confirms it is the war between Christianity and Islam." In the early contests Christians and the Mohammedans who were successful. Christian propaganda has invented stories of Mohammedan intolerance, but these are wholly false as applied to the early centuries of Islam. Every Christian has been taught the story of the caliph destroying the library of Alexandria. As a matter of fact, this library was frequently destroyed and frequently re-created. Its first destroyer was Julius Caesar “ (Russell, 1911, p. 218).

This proposition confirms that Russell is well acquainted with the history of humanity and that he is not fanatical towards any particular side, due to his commitment to his analytical method in which he adheres to objectivity. In this context, it shows that Muslims since the beginning of their time have shown tolerance towards their opponents during their conquests and therefore their call has prevailed, unlike Christians whose call was based on the persecution of others, and therefore found more opponents than supporters. And he says: “The early Mohammedans, unlike the Christians, tolerated those whom they called “People of the Book” provided they paid

tribute in contrast to the Christians, who persecuted not only pagan but each other; the Mohammedans were welcomed for their broadmindedness, and it was largely this that facilitated their conquests" (Russell, 1911, p. 218); The Islamic tolerance that prevailed in the early days and which is demonstrated even by its opponents, which caused the persecuted to flee to Andalusia and the Islamic world in our time, has changed and in our current time it has become more intolerant than Christianity, and this shows how far Muslims have moved away from the tolerant Islamic approach even towards its opponents. Russell points out that one of the reasons that led to the failure of some regimes is the poverty of some of them and the extinction of others. is due to fanaticism, and the best proof he presents is Hitler's fanaticism against the Jews, because he did not ask them for help. In nuclear research, he also points out that the person with a belief usually has a weak understanding and is not based on reason, and therefore he is quick to get angry and burst out when exposed to arguments, and he tends to persecute, oppress and terrorize others by all means. Therefore, he quarantines the opinions of others and molds them according to the norms, thus creating a people as he wants them to be, and its results are intellectual stagnation, disappearance and cultural backwardness. of human civilization is proof of this, from Sparta to the Church to Marxism. "he therefore adopts persecution, censorship, and a narrowly cramping education as essentials of state craft. in so far as he is successful, he produces a population which is timid and unadventurous and incapable of progress. Authoritarian rulers have always aimed at producing such a population. they have usually succeeded, and by their success have brought their countries to ruin" (Russell, 1911, p. 220). Russell goes on to say that if belief requires closing the mind when accepting the idea, it also requires closing it when temptation is strong. A healthy belief is therefore a belief based on persuasion and not on coercion and domination over the minds of minors. "If you think that your belief is based upon reason, you will support it by argument, rather than by persecution, and will abandon it if the argument goes against you" (Russell, 1911, p. 220); Perhaps this is what confirms the success of the Islamic faith in its spread throughout the world, It was based on persuasion and not on coercion. Reason and proof are its foundation. There is no coercion in religion, as the Almighty says: "*There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing*" (Al-Baqarah, aya, p. 256).

2.3.2 The effect of religious authority: Russell shows that religious education, even if it has positive qualities to influence the integrity of the individual, has bad

influences exerted on him by educators, because the teaching function is closely linked to political and religious authority, and the teacher is often subject to authority and applies its teachings, and those who are free from the grip of authority in teaching the young are excluded, and the role of the educator subject to authority is to prepare individuals who are subject to the system, without worrying about their intellect or intelligence, but on the contrary. They expose themselves to sanctions if they allow themselves to contemplate and reflect.” What happens in practice is that men who intend to adopt the scholastic profession begin at an early age to close their minds against adventurous thoughts; they become timid and conventional,... they tell their pupils that it is good to be timid and conventional; after they have done this for a sufficient length of time, their merit is observed by the authorities, and they are promoted to positions of power.” (Russell, *Education and the Social Order*, 2010, pp. 74-75).

Moreover, under sacred authority it is not possible to develop the scientific spirit, because science depends on evidence and proof, while religion depends on submission, and faith, according to Russell, is surrounded by forbidden things and prevents the diligence of the Church. a strong authority over the minds of people, so it forbade reflection and diligence, and it became clear that this is in its teachings: "Believe and do not criticize." Russell also expressed it: "it is impossible to instill the scientific spirit into the young so long as any propositions are regarded as sacrosanct and not open to question. It is of the essence of the scientific attitude that it demands evidence for whatever is to be believed, and that it follows the evidence regardless of the direction in which it leads. As soon as there is a creed to be maintained, it is necessary to surround it with emotions and taboos" (Russell, *Education and the Social Order*, 2010, p. 75). Although this proposition is true for the Christian faith, or for any other faith, it cannot be true for the solid Islamic faith. Islamic law was established on the basis of *ijtihad* and reasoning, and one of the foundations of Islamic legislation is perhaps *ijtihad*. But this happened after the decline of Islamic civilization and the abandonment of the Muslims. As for sound doctrine, the view of diligence and thought changed and became similar to that of Christianity. The doctrine often depends on wars, and its adherents often support war when it occurs, and every believer believes that the truth is with him as long as he has absolute faith in its principles. The doctrine often supports existing systems, whether they are unjust or just, and in fact these systems seek to justify their existence through the path of religion, he says:” The immense majority of ministers of religion support war whenever it occurs, though in peace-time they are often pacifists; in supporting war, they give emphatic utterance to

their conviction that God is on their side, and lend religious support to the persecution of men who think whole-sale slaughter unwise. While slavery existed, religious arguments were found in support of it; nowadays, similar arguments are found in support of capitalistic exploitation. Almost all traditional cruelties and injustices have been supported by organized religion until the moral sense of the lay community compelled a change of front.” (Russell, *Education and the Social Order*, 2010, pp. 76-77). Therefore, no war is without religious support. Rather, the fighters seek religious support to strengthen their position and support it among the people. Their position is stronger when it is supported by religion, and any conflict, whether old or recent, is usually stronger. due to conflicts of interest and the expansion of influence. But it needs a facade to be accepted, and this facade is religion. The conflict that prevails at the global or local level is usually due to the religious position and the complete chaos in the Arab and Islamic world. the world among us? Far from it, each front seeks religious legitimacy to fight the other and show it as the greatest evil, violating the principles of faith, and for this reason it must be removed from existence. The teachings of the Church often contradict themselves. On the one hand, they teach their followers the virtue of courage and not to fear death, and at the same time, their faith is based on scaring people from the afterlife. This education, based on the idea of intimidation, makes the person a coward who is unable to delve into matters related to faith, or even to address political issues. For him, religion, politics and morality are considered taboo. that cannot be discussed or challenged. This is on the one hand and on the other hand morality is often linked to belief, if belief is strong, morality prevails, and if a person believes less, his morality decreases. People have often admired intelligent people throughout history and even considered them an ideal. Their desire often conflicts with religion, as these people tend to be adventurous and risky. Russell considers that most Christian clergy are not often intelligent. On the contrary, Christianity encouraged stupid people to resist intelligent people, and he points out that religions did not praise intelligence at all. “The individuals whom it holds up for admiration in the present day are seldom men of first-rate intelligence; when they are, it is because of some folly to which they have given utterance in a foolish moment. Owing to the identification of religion with virtue, together with the fact that the most religious men are not the most intelligent, a religious education gives courage to the stupid to resist the authority of educated men, as has happened, for example, where the teaching of evolution has been made illegal. So far as I can remember, there is not one word in the Gospels in praise of intelligence” (Russell, *Education and the Social Order*, 2010, p. 79). Russell points out that the history of mankind shows that peoples who have based their education on obedience, submission

and gentleness are like the cattle breeder who chose to raise cows and sheep, and that as a result these peoples have prospered and developed, while peoples who have concentrated on their education have consisted in creating young men distinguished by their courage and strength, like those whom He chose to tame the lion and the crocodile, for they have been exterminated. Perhaps the best examples of this are Sparta and Athens.

3. secondly. Feedback: Accordingly, there is a close relationship between authority and education, for authority is education of the citizen on a certain pattern of behavior on the one hand, and education exercises its authority over the youth on the other hand. Inculcating some values and principles in young people through education, so that it emphasizes the upbringing of a good citizen. History has shown that the idea of a good citizen is not always useful, as the authority may taste its bitterness, as it may taste its sweetness, the system may be happy and strengthened through blind obedience to the citizen, Total loyalty is like Soviet Russia, and this regime may be subjected to revolution and coup against it by this citizen who has been forced and coerced since childhood to follow certain teachings, without allowing individual initiatives and personal freedoms, as is the case in authoritarian countries that have lost their sovereignty over their people, where they prevail Chaos and tyranny. The upbringing of the good citizen is not concerned with the mentality of the young person or his happiness, but what matters to her is that he be cooperative and loyal to the authority, and its defender. On the other hand, the proposition that aims to find an individual free of all values is similar to the first proposition, as it may lead to chaos and tyranny of some over others, and this confirms the absence of law.

4. Conclusion: Accordingly, we conclude with Russell that sound education is the one that avoids evil and pushes us to good things, that education that seeks to create a citizen who enjoys freedom, but within legal controls, as it is a political institution that aims to build the individual in a positive way, and it is a prerequisite for building a civilization : First: Attention to the individual from the mental point of view, and that is: the acquisition of knowledge, so that it must be honest, in which we avoid historical, political, educational, and moral lies, and encourage him to take individual initiative and technical skill so that we develop in him his energies and capabilities, and be useful to his society, then train him in reasoning and reasoning, so that He accepts only those ideas that he is able to prove or prove. As for morality, he must be trained in impartiality through not being intolerant of ideas, whether in accepting or rejecting them. Self-control and not rushing to pass judgments because that is a characteristic of colloquial knowledge, then turn to Life and enjoyment, and not to exaggerate individual freedom in order to avoid the evils of sovereignty and arrogance, because the society of the young, in which adults do not interfere, in which

the strong tyrannize the weak, a tyranny more brutal than any domination in the environment of adults. Secondly, from the social point of view, he must be trained to: respect and accept the other and not to obliterate him or ignore him, whether politically through superiority by military force, or socially through the national view in which peoples transcend each other, and spread the spirit of cooperation among members of society by focusing on Internal compatibility, i.e. between an individual's intelligence, emotion and will, and externally by reconciling his will with the will of others, and focusing on the possible concordant desires that can be achieved together without conflicting and avoiding different desires because they cause conflict.

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