Education For All As A Point Of Convergence Of Ideologies: Understanding The Foundations

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Main Heading
- Ideology concept inspires mistrust, fear, even defiance.
  - Education for all and convergence of ideologies.
- Immanence of ideologies in educational visions, projects and practices.
  - Challenges of education for all in the context of globalization.
- Contribution of Marxism and feminism to the advent of Education for All.

Abstract

Today as yesterday, the ideology and the concepts related to it arouse mistrust, fear, and even defiance in a general context of socio-political, economic and cultural rivalries in which the market economy has become the almost outstanding. But it is clear that the fear of ideologies does not erase them in everyday life. On the contrary and with a close look, the immanence of ideologies in visions, projects and practices constitutes a permanent reality of social life. In the specific case of public education for all (EFA), ideologies constitute the main basis of its foundation, as well as its sustained promotion in the world.

Through a historical and argumentative approach, the article describes the history and sociology of EFA, then its foundations in the different ideologies. The reasons for the surprising, even paradoxical convergence of current ideologies around EFA emerged. Thus, the observation is made that EFA is a point of convergence of ideologies of the world that it embodies in an unsuspected way.

Keywords: Education for all, ideologies, transmission, values.

Résumé

Hier comme aujourd'hui, l'idéologie et les concepts qui lui sont apparentés suscitent la méfiance, la peur, et même des défiances dans un contexte général de rivalités socio-politiques, économiques et culturelles dans lequel l'économie du marché est devenue le quasi dominant. Mais, force est de constater que la peur des idéologies

n'efface pas celles-ci dans la vie quotidienne. Bien au contraire. À observer de prêt, l'immanence des idéologies dans les visions, projets et pratiques constitue une réalité permanente de la vie sociale. Dans le cas précis de l'éducation publique pour tous (EPT), les idéologies constituent le principal socle de sa fondation, de même que sa promotion soutenue dans le monde entier.

À travers, une approche historique et argumentative, l'article fait une description de l'histoire et de la sociologie de l'EPT, puis de ses fondements dans les différentes idéologies. Il en est ressorti les raisons justificatives de la convergence surprenante, voire paradoxale des idéologies courantes autour de l'EPT. Ainsi, le constat est fait que l'EPT est un point de convergence des idéologies du monde qu'elle incarne de façon insoupçonnée.

Mots clés : Éducation publique pour tous, idéologies, transmission, valeurs.

Introduction

History teaches us that ideology as values of groups, vision or even religion of others, arouses mistrust, fear, defiance and conflicts. This was observed between the different ideologies in history and throughout the world, especially during confrontations between groups or individuals with opposing ideologies. According to Freeden (2003):

"Ideology is a word that evokes strong emotional reactions […]. When people hear the word 'ideology', they often associate it with 'isms' such as communism, fascism or anarchism. All of these words denote ideologies, but a caveat is in order. […] But not all 'ism' is ideology, and not all ideology is dropped from a great height on a reluctant society, crushing its real opinions and beliefs and used as a weapon against unbelievers" (p.1).

For example, the biblical scene of the presentation of Christ to Pontius Pilate, the scene of Socrates drinking hemlock in ancient Greece, the scenes of the Roman inquisition in the Middle Age, the crusades and proselytism among the followers revealed religions against African traditions, Colbert's Code Noir, colonial racism in the Enlightenment, Nazism or even the political doctrine of planned containment against Leftist regimes or intellectuals from the Cold War onwards and so on recall ideological confrontations, direct or indirect in the world.

We notice posteriori that it is more by lack of effort of understanding, of rationality, and consequently of the spirit of tolerance in multicultural situations that the ideologies of the world often frighten to the point of generating defiance and conflicts between groups or

individuals. Ideologies, as a perception, a representation or an interpretation about the values of groups or society are not always fundamentally contradictory to the point of often arriving at permanent antagonisms or of aspiring to annihilate each other. There are often points of convergence, sometimes surprising, but quite understandable between apparently opposed, even antagonistic ideologies. This is the case, for example, between capitalism and Marxism or between humanism and patriotism. This is the subject of this article on public Education for All (EFA) or mass education originally.

The article is designed and elaborated following a qualitative and mixed methodological approach combining historical and thematic analysis of educational policies. It is structured in three parts developed below.

1. Ideology, its sources and its implications in societies

If Marx and Engels (1973) came to the irrefutable conclusion that the engine of history is that of the class struggle, it turns out that the dynamic between the ideologies of the world constitutes the best fuel for this engine of history. However, it must be remembered that the concept of ideology is long before Marx, and subsequently to Marxism, even if, for most people, until today, ideology often sounds or refers to Marx and Marxism. Mannheim (1956) writes:

"In the eyes of most people, the term "ideology" is closely related to "Marxism", and their reactions to this term are, to a large extent, determined by the association between the two ideas. It is therefore necessary first of all to specify that, although Marxism contributed greatly to the original statement of the problem, the word and its meaning go back, in history, further than Marxism and that, since its time, new meanings of the term arose, which took shape independently of him" (p. 22).

Etymologically, ideology is made up of two Greek words: ἰδέα (idea), "idea", then λόγος (logos), "speech". By origin, ideology means: discourse or science on ideas. Thus, the word ideology would have been used for the first time by Destutt de Tracy in 1796 as a

"Science whose object is the study of ideas in order to replace traditional metaphysics. As an extension of the Enlightenment and sensualism of Condillac, the group of Ideologues, formed around Destutt de Tracy, Cabanis and Volney wanted to dismantle myths and obscurantism through a scientific analysis of thought and its origins[1]".

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[1] Wikipédiahttps://fr.wikipedia.org › wiki › Idéologie, accessed May 09, 2021.

It is to be recalled that in ancient Greek, the noun "idea" is related to the verb "to see", so that ideology would also suggest the meaning of "image". Thus, the ideology as its root or the words which are close to it (idea, idealism, representation, perception, image, imagination, etc.) often raises a more or less subjective interpretation of the facts or the external world by the man, often on cultural and historical grounds. This is how ideology often tends to interpret facts rather than explain them, hence the illusion as an ideological perversion in Marx's thesis.

But it must be remembered that, there is something paradoxical about the definition of the concept of ideology. We see that any attempt to define the concept always ends up carrying ideology as well. Thus, Ricœur (1997) emphasizes that "Mannheim takes the concept of ideology and its critique to the point where the concept becomes self-contradictory, when it has such an extension and is found to be so universalized that it involves anyone who attempts to use it" (p. 215).

1.1. Sources and implications of ideology

The sources and implications of ideologies are many and diverse. In relation to sources, ideologies often emanate from cultural and historical values, whether specifically traditional, religious, social, philosophical, economic or political. Note that, on the other hand, ideology can also be a reaction to values in society. This is the case, among others, of feminism.

In terms of implications, we see posteriori that ideology, whatever its nature or its historical context, always includes a dimension or a political project that aims to raise awareness among social actors, then the conversion of the whole of society to a cause. Thus, most of the implications of ideologies are political, especially since they always aim to keep or transform society according to their representations of the world.

The frequent political implication of ideologies (religious, political, economists, etc.) is to seek to divide society into two blocks, in a Manichean and antagonistic way. Thus, in history, ideologies translated into political vision have led, for example, to distinguishing between free men and slaves, gentiles and barbarians or pagans, believers and unbelievers, civilized people and natives, evolved (detribalized) and bushmen, etc. In short, ideologies often dichotomize communities into the (potentially) good/positive and the (potentially) bad/negative, good people and bad people, hence creating the feelings of mistrust and defiance that lead sooner or later to conflicts of varying duration and intensity. Rodinson (1968) emphasizes the Manichean character of ideology. It implies "the devaluation of all struggles other than those in

which one is engaged, the idealization of one's own group, the demonization of the adversary" (p. 91). Before Rodinson, Marx and Engels (1932) had observed that "in each ideology, men and their relationships appear to us to be placed upside down like in a dark camera, this phenomenon stems from their historical life process […]" (p.7).

The other implication is that ideologies evoke or engender fear, mistrust and defiance in others or in public life. As described above, ideologies are never neutral. In fact, they always tend to judge and then categorize individuals and groups in a Manichaean way. And yet, fear and restraint in the face of ideology do not erase ideologies. On the contrary, ideologies constitute a permanent and even immanent reality of social life and cultural diversity. Whenever opposing ideologies appear or shine through, those that were perceived as dormant necessarily wake up. Thus, the feelings of fear, mistrust and defiance implied by the evocation of the word ideology are justified, especially in contemporary times, with the experiences resulting from Marxism-Leninism, the two world wars (between 1914 and 1945) and especially the Cold War, between 1945 and 1990.

In short, the crystallization of perceptions and representations on ideologies guides political visions and sustains ideological struggles between cultural identities or between social classes. These effectively constitute the driving force of history in the Marxian sense. Reboul (1980) reveals that Marx defined ideology as a sort of sublimation of material relations of domination. Furthermore, from cultural sources and political implications, it turns out that ideology not only is not neutral, but even more so is never perceived as such, even though each ideology works to not be perceived as ideology at the illusory and doctrinaire meaning. It is curious to observe that ideologies usually tend to express themselves as rationalities, when this cannot be demonstrated. According Reboul (1992), "There is no education without value" (p. 1). For him, values constitute a permanence of educational action. They have never disappeared from the educational field for the very simple reason that there is no education without values.

1.2. **The social functions of ideologies: instrumentalization and permanence of ideologies in worldviews**

Therborn (1980) points out that ideology, when dominant, usually fulfills the following functions: establishment of political power, legitimization of social classes, legitimization of social order and de facto the norms and values of the dominant social classes, etc. On the other hand, when it comes to a (new) ideology that opposes an

established or dominant ideology, the new ideology has a transformative, even revolutionary function, seeking to overthrow the established social order, by conquering the political power, for example. Freeden (2003) writes:

"Fear is therefore a spur to conservatism. Nor has the conservative theory unduly troubled its proponents. It did not require the great intellectual and imaginative effort that all progressive and reformist ideologies require: to evoke a better world than the one that exists. His technique has been largely... reactive, in two ways. First, although its ideology is normally dormant, it awakens when confronted with the tenets and policies of opposing ideologies" (p. 89).

In general, ideologies are a catalyst for social dynamics in terms of resistance or conquest in relation to power, whether socio-political, economic, cultural or religious. They are powerful political instruments. The more or less well-founded fear about ideologies often leads to a certain categorization of individuals, groups into antagonistic social blocks:

- on the one hand, the dominant ideology perceived as noble, virtuous, guarantor of social order, and therefore legitimate or legal. This is how it's often promoted and disseminated intelligently and without hindrance within institutions and throughout society;
- on the other, the ideologies, dominated or revolutionary, defended by the dominated; as a result, they are often ridiculed, denounced and fought as subversive and therefore perceived as enemies of the (established) social order.

For example, unionist ideologies are celebrated here and fought elsewhere at the same time depending on whether or not they benefit the ruling class. In the same places and at the same times, "good" nationalism is celebrated, while "bad" is openly fought with moral, symbolic or physical weapons. Napoleon Bonaparte is celebrated with praise in France, while in African countries, it is rather vicious to pronounce well the names of some national political leaders like: Cheikh Anta Diop, Ruben Um Nyobe, Sekou Toure, Cheikh Anta Diop, Thomas Sankara, John Rawlings, etc. Precisely,

"Colonialist circles lead an orchestrated campaign against nationalism in the dominated countries, try to take the lead to abort it everywhere; for our nationalism, even the most chauvinistic, has terrible consequences for them. It pulverizes their privileges and sweeps away their domination with the violence of a torrent. Also, can we see that those who teach us that nationalism is outdated are bourgeois metropolitan nationalists […]" (Diop, 1979, p. 22).

The paradox inherent in ideologies is that the current dominant ideology tends to see any other system of thought as a dangerous ideology, whereas it never perceives itself as an ideology. This is how commonly, public institutions, and even family institutions, function to preserve and promote the dominant ideology. The educational institution plays a key role in this regard. For example, this is the case of capitalism, at the global level, in the post-Cold War context. The near bankruptcy of opposing ideologies (communism, Marxism-Leninism, Maoism, Third Worldism, etc.) contributes to the worldwide promotion of capitalism. Parenteau (2008) observe that:

"Since the end of the Second World War and the defeat of fascism, as well as since the fall of Eastern European communism at the turn of the 1990s, liberalism has established itself as the main ideological force throughout the West. It is also today the ideological body par excellence of the established order almost everywhere in the Western world" (p. 38).

Thus, the evocation of communism, for example, engenders much more fear than that of the word liberalism. Moreover, in certain classifications of political scientists, liberalism is described as "Center" in relation to "Left" or "Right" ideologies, often considered as extremes in the pejorative sense of the terms. Parenteau (2008) also note that:

"The central positioning of the liberal family, which leans a little to the left here, there a little to the right, finds its clearest illustration in the fact that it is distinguished from other ideological families by the "moderate" character of its conception of the world and by the "restraint" of its political action programme. Liberalism displays an obvious "economy of means", for instance if we compare it with the ideologies which lodge at the extremes of the political divide, those of communist or fascist obedience" (p. 38).

Similarly, in relation to religions, it is often the newly arrived religion that is feared, while the dominant religion is perceived as the virtuous norm. However, fears and distrust do not deprive ideologies of their protesting and antagonistic characteristics, and then of their driving powers of reform or transformation of the already established social order.

In fact, echoing the Heraclitan, Stoic or even Confucian philosophies, we realize that oppositions, contradictions, and even ideological antagonisms found the world and constitute the source of dynamism in different fields at different times of the history of the world. This is particularly the case in the field of education or public instruction.

Indeed, in terms of education, the world at the end of the vicissitudes of history, has arrived at a kind of implicit consensus: public education for all (EFA). This is how around EFA, different non-converging ideologies converge paradoxically from the Age of Enlightenment to the present day. This is the central subject in this article.

2.   A socio-historical overview of public education for all

As in many fields, in education too, the usual concepts have evolved over time in the direction of the necessary adaptation or improvement. Thus, what is called EFA today was known yesterday as initiation, instruction or teaching in discretion (convent) or in an open environment (public). With this in mind, what meaning do we give to public education?

Here, public education is used as a contemporary synonym for yesterday's public instruction or schooling, and then in the sense of today's EFA. In doing so, in this article, the concept of EFA covers all formal education (in official or private public schools) that takes place outside the family.

2.1   Public education as initiation into tradition

In traditional life, throughout history and in the world, education as transmission is also an initiation or socialization of values, knowledge and capacities within specific groups. In fact, this initiation can be secret. This is the case of traditional convents, and even modern initiation lodges. Nevertheless, initiation in the sense of socialization (impregnation) in values, knowledge or activities (Peters, 1963) does not necessarily take place in secret or in the convent. It can be done and often has been done openly in public.

"Terms like 'training' and 'instruction'- perhaps even 'teaching'- are too specific. Education can occur without these specific transactions and they can take place in ways which fail to satisfy all the criteria implied by 'education'. The term 'initiation' on the other hand, is general enough to cover these different types of transaction if it is also stipulated that initiation must be into worth-while activities and modes of conduct" (Peters, 1963, p. 34 quoted by Archambault, 2012, p. 69).

Thus, it is appropriate to see in traditional, secret or public initiations the historical origin of what was later called public education, then nowadays, public education or public education, official state education (EFA) as opposed to family education.

In short, like family education, the historical origin of institutional or official public education indicates that it is a widespread universal

phenomenon as socialization in traditions since time immemorial. In contemporary times, it has only been particularized under specific orders and modalities, notably through conventions and the process of globalization. Perceived today as a duty for states, families and individuals alike, public education was originally essentially a non-formal system.

2.2   Formal education as a privilege of urban families and the work of the clergy in the medieval West

In the West, originally, formal public education as the socialization and preparation of children for future socio-professional integration was essentially a privilege of urban families, especially those of princes and nobles. This education was also quite discriminating in favor of the male gender. It is in this logic that we must understand the Roman public school as it functioned in Antiquity and the Middle Ages.[2]

Thus, like the Roman metropolis, education or public instruction in the medieval West was originally a class privilege, an essentially urban, princely and noble education, often under the authority of the municipalities that the Church, when it emerged, took up and submitted to his service.

Religion, the mother of ideologies, it seems, has always been at the forefront of education in societies. This is observed in particular in the case of revealed religions: Christianity under its various denominations, Islam or even Confucianism. In the case of the West, before the Protestant Reformation at the beginning of the 16th century, the educational vision of the Church was essentially oriented towards the training of clerics and the promotion of the Christian faith. This is how the Council of Vaison in Provence in 529 had decided to create monastic schools in all the bishoprics. Ramain (2018) notes that this council stipulates that "every priest has the obligation to teach one or more boys, Latin in order to be able to read the Bible, and this for free. Despite everything, this first educational base remains quite a minority. The idea being to train future clerks"[3].

In fact, public education represents a foundation for the Christian faith. This justifies the fact that the Reformation that took place within the

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[2] In working-class families, the boy goes to help his father in the fields or in the workshop (while the girl stays at home to help her mother). Young slaves were assigned to domestic work like their parents. […] to receive a full education, one had to be from a wealthy family. https://fr.vikidia.org/wiki/%C3%89cole_et_%C3%A9ducation_dans_la_Rome_antique. Page viewed on june 5 2021.
[3] https://noobelearning.com/2018/10/19/la-transmission-des-savoirs-au-moyen-age/. Page viewed on june 5 2021.

Church was also the occasion for other clerical educational reforms in the Roman or Latin world, then anticlerical in the Anglo-Saxon cultural area. It is in this context that the foundation of the Jesuit Company by Ignatius de Loyola in 1539 took place. The same is true for the Academy of Geneva founded in 1559 by Jean Calvin to train pastors. In short, until the Enlightenment, public education in the West was the work of the Church with a view to promoting the Christian faith. In fact, education under this regime was more proselytist and elitist than democratic, with privileges only for future servants of the clergy. This is how the educational vision of the Roman Church was radically questioned by the intellectuals of the Enlightenment, in particular the French revolutionaries like Marc-Antoine Jullien de Paris and Auguste Comte.

2.3 From mass literacy to Education for All as a sovereign function of the State

The humanist actors of the Enlightenment, giving themselves as a noble public commitment to bring humanity out of the obscurantism in which clerical educational discrimination had installed it, mobilized public opinion for the advent of mass literacy, the equivalent of education for all adopted globally towards the end of the 20th century. This was particularly the case in the countries under the domination of the Roman Church, while in the Anglo-Saxon countries, Luther's doctrine being very much in tune with literacy, mass literacy was already strongly promoted also in the formal and informal modes of education. Chamel (2004), points out that the contribution of the Pietist movement to the educational renewal in Germany no longer needs to be demonstrated.

In France, it was in this context that Comte proposes the institution of the religion of humanity. Thus, the causes that led to the French Revolution of 1789 converged on the right of access to public education and the fulfillment it brings. According Benichou (1992):

"The men of the Enlightenment, like those of 1789 and those of the following revolutions, saw in school the obligatory passage to their voluntarist policy of breaking with the past. For them, no change without school. Only the school could give substance to the values they defended, only the school could root them in reality. This vision, […] has served as an ideological foundation for politicians in charge of economic and social problems. […] Thus, the question of school has largely contributed to structuring the ideological debate in our country" (p. 105).

In short, in the West, from the Middle Ages to the Enlightenment, education was at the center of ideological struggles. In contemporary times, they are also the ones that carry the EFA.

3. The ideological foundations of public education for all in the different ideologies

All the ideologies of the world want to convert individuals, groups and the whole society to their ideology, often perceived subjectively as "the normal view of the world par excellence". In doing so, the formal school, a place of active and legitimized transmission of dominant values and valued capacities, necessarily becomes a point of convergence of ideologies, even antagonistic ones. By way of example, it is analyzed in a comparative way the reasons which justify the convergence around EFA of more or less antagonistic ideologies.

3.1   Education for all and ideologies: humanism, religions, nationalism, patriotism

Humanism pays increased attention to education. It is a question of developing and promoting humanity in every human being, because from the observation of the educational phenomenon, we have come to understand that the small human is not a small human (reduced in size). This is how we must perceive the concept of tabula rasa in the pioneers of the ideology of humanism like Jean Amos Comenius and John Locke or even human perfection in Emanuel Kant's conception. Thus, education is the indispensable process of accomplishment that every human individual must achieve in order to acquire and live humanity. But then, what type of man does Western humanism recommend? It is from this question that the ideological seeds also arise within the humanist nobility. Thus, Kant (2002) prefers public education and directs educational humanism towards the formation of "true citizens", undoubtedly citizens imbued with the Protestant pietism of Konigsberg, his locality of socialization. He points out that:

"In general, public education seems more advantageous than domestic education, not only in respect to skill, but also in respect to the true character of a citizen. Domestic education, far from correcting the faults of the family, increases them. […] It is therefore best for the young man to wait until he is in a condition to marry properly: that is even his duty. He acts not only as a good man, but also as a good citizen" (2002, pp. 12-50).

It is therefore logical that Durkheim (2002) observes that Western humanism has a religious ideological background, that of Christianity. The emergence of the humanist educational movement in

Europe from the 16th century is linked to the religious ideology of Christianity. As a state religion, Christianity carries and spreads values that also founded conceptions of the nation-state. Through Christian educational humanism, the Anglo-Saxon nations founded the Protestant Ethics resulting from the Reformation. These nations were the first to enshrine EFA as a public virtue and state duty. This is the case in Scotland (Smith, 1881), then in the German territories. Chamel (2004) writes:

" […] indeed, his disciples were not long in developing in the Prussian states, establishments having the same vocation, until the final institutional recognition […] On December 6 (1753), a school regulation appeared which included an Allgemeine Schulordnung für die deutschen Normal-Haupt-und Trivialschulen… whose preamble affirms that: "The education of the youth of both sexes is the most important basis of the true happiness of nations" (p. 44).

In short, the model of EFA that has come down to us in modern times was originally carried by Christian religious ideology, and Protestant denomination in particular. Education is seen as a tool for integrating citizens and building nations. This is why the above relationship is mentioned.

3.2   Education for all, the market economy and capitalism

From the historical observation that education is the basis of humanism and of any integration into society, different non-compartmentalized paradigms have been built over time, making education in general and in particular public education (outside the family), a first-rate public instrument for individual fulfillment and collective advancement. Thus, the historical beginnings and functioning of the market economy clearly show that EFA is not perceived as an altruistic humanism. In Inquiries into the Nature and Causes of the Wealth of Nations, Smith (1881) uses the term education eleven times in volume 1. At the very first use, he links education to wages and the depreciation of machine tools, therefore to industry and the labor market:

"Secondly, the wages of labor vary according to the ease and cheapness of learning, or the difficulty and expense it requires. When a costly machine has been established, it is hoped that the extraordinary amount of work which it will accomplish before it is quite out of order will replace the capital employed in establishing it, with the ordinary profits at least. A man who has spent much time and labor to become fit for a profession which requires extraordinary skill and experience, may be compared to one of those expensive machines. It is to be hoped that the function for which he is preparing will return to him, in addition to the wages of simple work, enough to indemnify him for all

the expenses of his education, with at least the ordinary profits of a capital of the same value. This indemnity must also be realized within a reasonable time, considering the very uncertain duration of human life, just as one considers the more certain duration of the machine" (Volume 1, p.88).

Ultimately, public education is at the heart of Smith's conception. The needs of the market economy, the profitability of investments, the capitalization of private or collective profits, etc. constitute the elements of language in its design. Conversely, revolutionary ideologies (Marxism and feminism) aim to promote humanism through EFA, and therefore to challenge the exploitation of humans by others. Also, these last ideologies advocate the permanent conquest of freedom and rights in (capitalist) society.

3.3   Education for all in relation to Marxism and feminism

Marxism is a system of the current of thought resulting from the work of Marx and Engels on the structures and functioning of capitalist (industrial) society, of bourgeois ideology which generates conflicts. From empirical observations and studies, Marx theorizes dialectical materialism and the universal struggle between social classes in history. As for feminism, it is the ideology advocating the integral human emancipation of women alongside men without any domination. The division of society into social classes in Marxist ideology contrasts with the division of society into sexes in feminism. Nevertheless, the two ideologies which are historically almost congeneric converge perfectly on the necessary conquest of economic and social rights implied by the division of society into social classes or between the sexes in relation to the traditional or modern division of labor. Reaffirming the need for extrafamilial public education, Marx and Engels (1973) point out that:

"Communists do not invent the action of society on education; they only change its character and tear education away from the influence of the ruling class. The bourgeois declamations on the family and education, on the sweet ties which unite the child to his parents, become more and more sickening, as big industry destroys all family ties for the proletarian and transforms children into simple articles of commerce, in simple instruments of work" (p.19).

Concerning feminism, Engels (1952) links it to the proletarian struggle by affirming that "In the family, the man is the bourgeois; the woman plays the role of the proletariat". Previously, Comte (2009) had spoken of the fact that the feminine revolution should complete (perfect) the proletarian revolution. This is how the "Instructions" given during the

First International in Geneva in 1866 should be understood. Lê Thành Khôi (1991, quoted by Touboul, 2016) highlights these "Instructions":

" […] progressive, healthy and legitimate the tendency of modern education to make children and adolescents of both sexes participate in the great work of social production, even if the way in which this tendency is carried out, under capitalist domination, is detrimental to those concerned" (p. 117).

4. Extrafamilial public education as a point of convergence of ideologies throughout history

Why do the ideologies of the world, despite their antagonisms, converge irresistibly towards EFA? The answer to this question probably lies in the nature and functions of education as a social fact.

4.1 Education is first and foremost education in the values of the group

The a priori implicit postulate of any educational vision or process is that what must be transmitted is worth transmitting. This is how educational goals are based first and foremost on values. For Reboul (2010), values constitute a permanence of an educational action. They have never disappeared from the educational field because there is no education without values.

In short, it is because education is fundamentally education in values (Houssaye, 1992) and ideologies are in the domain of values that a paradoxical convergence can be observed between antagonistic ideologies (clerical or anticlerical, conservative or revolutionary) around the convention of public education for all (EFA).

4.2 Education as a vehicle of culture from one generation to another

Between education and cultures, there are inextricable links: one gives substance to the other and vice versa. Also, the ideologies which permanently aspire to convert constitute an emanation of cultural diversity throughout the world, considered longitudinally (families, tribes, ethnic groups, races) or transversally (gender, religion, social class, political parties). Politicians, sectarian lodges, etc.).

Analytically, education as a process represents the vehicle of group culture whose function is to transmit, from one generation to another, the cultural contents of a social group. In Forquin's Words (2004):

"Unquestionably, there is an intimate, organic relationship between education and culture. Take the word "education" in the broad sense of training and socialization of the individual [...] education is always the education of someone by someone, it always also necessarily implies communication, transmission, acquisition of something: knowledge, skills, beliefs, habits, values, which constitute what is precisely called the "content" of education" (p. 5).

As it can be seen, the second fundamental reason why the ideologies of the world all converge towards EFA, despite the antagonisms within them, is that education plays the role of a vehicle for the transmission of values and capacities to act to maintain succession in the future.

4.3   Education is the condition for faithful succession

The social condition of symbolic survival through ages, therefore, of a faithful succession, is the educational action and especially the educational content (the curriculum). This is no doubt the reason why EFA, originally in Antiquity or the Middle Ages, was initially a privilege of princely and noble families, particularly in urban areas. The ideology, the caste system and that of social classes are based on education in values, that is to say the planned transmission (curriculum) of values. The purpose is to ensure the succession that can maintain the social system within the community that is its own.

The observation that education is the condition for generational succession is confirmed both at the level of families and of the community (State). It is a seemingly banal fact, but one of inestimable immanent importance. There are various examples that illustrate this fact. If we continue to observe a paradoxical status quo (the colonial pact) in colonized countries like Togo, it is because colonization, through education on the basis of a well-planned curriculum, managed to skillfully generate a perpetual succession of colonial values from the local to the national level. From now on, even in the absence of the colonizer, such a succession of values is self-sustaining from one generation to the next, making the advent of a national state or the assertion of national sovereignty almost impossible.

Mbembe (2013) notes that "the African is presented not only as a child […] Colonization is a way of assistance, education and moral treatment of this idiocy" (p. 100). Broohm (2003) writes:

"The observation of the failure of the African state has already been made by many analysts. One of the reasons for this failure, and not the least important, is that he was built against rather than against the peoples whose destiny he was in charge of, making the nation under construction an empty slogan meaning and playing ethnic groups

against each other. […] Based on the postcolonial state and on the existence of precolonial states destroyed by the colonial enterprise, Mwayila Tshiembé makes the rejection of the nation-state the scientific and political issue of the hour in black Africa" (pp. 56-57).

According to Gbikpi-Benissan (2011) the systemic adaptation of the French colonial school system to the colonized society is demonstrated in the case of Togo:

"It appears clearly that the purposes of the school were, in Togo as in the other French colonies of black Africa, the training of the subordinate personnel of the administration, education and commerce for the needs of the colonized society, in perfect harmony with its values and its environment: superiority of the White, inferiority of the Black, civilizing mission of the colonizer, submission and recognition of the colonized" (p. 253).

Conclusion

Unsuspectedly, public education has been a point of convergence of ideologies throughout the world from Antiquity to the present day. First, through an argumentative and illustrative analysis, it describes the sources and implications of ideologies in the history of societies, then exposes the usual paradoxes about ideological perceptions.

Then, a historical and notional overview was made to show the origins and forms of public education (outside the family) which has now become Education for All (EFA). These first two levels of analysis have made it possible to illustrate the ideological foundations of all extra-familial public education, including EFA in the contemporary era. By default, the historical facts and written documentation used to build the article come from the West. Nevertheless, the postulates and propositions formulated are probably admissible for other socio-historical contexts outside of the Christian West.

On the substance, the article allows us to understand at one level the fact that the ideologies of the world, often antagonistic to each other, find as a point of convergence public education (out-of-school education). The fundamental reason, in our view, for this paradoxical convergence, is that education is first and foremost an education in values, whereas ideologies are often an emanation from general or specific socio-cultural values. Pedagogy itself takes place simultaneously in two dimensions: the dimension of cognitive knowledge and that of socio-affective or socio-centrist values. By simultaneously being a homo [sapiens, faber, loquens, oeconomicus,

religious], the human, in life and social action, is also homo valor (the human who cannot depart from values in collective social action).

Ultimately, we undeniably observe ideological convergences about EFA independently of the methods of application of these. Such convergences constitute an apparent paradox that can only be understood in relation to the ultimate purpose of educational action: the transmission and perpetuation of the culture and values of the groups. This paradox also reveals a second paradox. It so happens that the most politicized ideology, perhaps the most feared in the 20th century by the dominant or traditional ideologies, is also at the origin of EFA and inevitably survives the changes of the contemporary world through this EFA. The ideology in question is Marxism, attributed, rightly or wrongly, to Karl Marx. This last ideology evolves in line with feminism, another ideology whose vision feeds the EFA movement.

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