

## Youth Education for Sustainable Development: A Study of Simon Watson's Perception in *No Man's Land*

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DOI: [10.36348/sijll.2022.v05i04.001](https://doi.org/10.36348/sijll.2022.v05i04.001)

| Received: 19.02.2022 | Accepted: 28.03.2022 | Published: 03.04.2022

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### Abstract

Young people's education has become, today, the first priority of national and international meetings or policies although most of them are dying of hunger, starvation, and during non-authorized immigration, resulting from unemployment and other forms of criminality and delinquency. To better understand and explain these enigmatic social issues so as to find out the real causes of the failure of educative strategies, including its negative consequences, as well as the required solutions for a better future, from the context of the novel, Psychoanalytic Criticism has been used through its psychological, human, social, sociological, political and economic dimensions, sharing exactly or not the writer's perception. Very well educated or trained, talented young people, with secured employment for sustainable development, are expected contributions, in the end of this analytical and critical study.

**Keywords:** The youth, education, employment sustainable development, perception.

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### INTRODUCTION

Young people's education is a recurrent and troublesome preoccupation for parents and authorities. All of them think, work and act to cope with, first, the exponential population growth; then, with the challenging food and employment supply obligations they are legally and socially charged with. The same issue is among the focal questions on which debates have been made in Simon Watson's *No Man's Land* (1975), with the writer's perception submitted to a critical evaluation. In fact, through his fictional presentation, the writer has shown parents' responsibility and criticized their irresponsibility in the failure or success of young people's education. He has also pointed out the children's duties towards their parents in the society where both children and parents should think, behave, act for a sense of hard work and for a brilliant future and sustainable development.

The main character on which he has based his Novel is Alan whose education raises the problematic of errant, unconscious, idle boys or children-workers, before the powerless like attitudes of officials. These social evils and behaviors fictionally demonstrated in

the novel, are omnipresent realities as well in the United Kingdom as in the international world. The target of this study is to move from Watson's Perception, with a critical and analytical procedure to revisit young people's education systems in the UK and within the international world's realities today. For this, I have used Psychoanalytic Criticism, with a qualitative and quantitative methodological process to revisit the writer's contribution, as well as mine, for young people's formal and informal education, helping or boosting sustainable development.

Information from various documents, television and radio news or from other people and personal experiences has sustained this critical analysis. My contribution has led to an affective and sustainable education system for young people, in houses and in schools and to very well-set curricula and syllabi, useful for secured employments for young people, to come to the above mention results, I have divided this work into two parts. The first part has dealt with the writer's views and other theorists' critical and analytical perceptions, affected by parents' irresponsibility or resignation, and the officials' powerlessness or difficulties to act. The second part has put a focus on

employment challenges and the breakdown of sustainable development policies, as well as new perspectives for a brilliant future.

### 1. Simon Watson's Perception and other Theorists' Views on the Youth's Education

#### 1.1 *The Writer's Perception on Young people's Education in the Novel, Compared with other Writers' Appraisals*

Simon Watson has been one of the famous writers, with a series of novels among which there is *No Man's Land*. In this book, the writer has shown and explained education, its importance, as well as its social, political, human, psychological and economic advantages for people and societies. He has also set the debate and reflection of initial or basic and parental education, continued with professional training for job getting. All these have become worries and sorrowful situations for the boys: Allan and his friend Ben, debating hopelessly about their future social and professional life, in a job scarcity and precarity of their parents; which might send them for wandering and survival for jobs: "Come on", Allan muttered to himself,... "Poor old Ark!" said Allan....Hey, Ben, do you remember when we spent the night in it and nearly set it alight? "...I shall be fourteen, an adult. Shall leave school?". Allan felt uneasy. For himself he was afraid of the future" (Watson 9,10).

This passage has exhaustively shown the dimensions of education process, formal an informal to build people's personalities for social, professional and economic life. It also fits the definition of education, the act or process of importing or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for nature life. ([www.Dictionary.com:Definition](http://www.Dictionary.com:Definition) of education, 2017).

Education is then a whole life process. It covers people's existence from the pre-birth time, throughout the cradle to the grave, covering specifically, the spermatic the embryonic and the foetal periods, needed special psycho-affective education, with health cares on pregnant women. Old and aged people also need to be educated to cope with the aging time challenges. This is likely justified with British social insurance and allied services putting a focus on assistance to workmen, to unemployed people, to old persons, to family duties and other children's allowances, to education and training fees or allowances... (Beveridge, 5).

More than the writer's understanding, education process covers the pre-life and life times with various aspects, colors and demands. The concept is more than what he has in mind before starting his fictional demonstration. Even etymologically, the word comes from Latin "educatio"(Gaffiot, 215), which means the action of instructing, breeding, conducting

to, training, bringing to, or developing children or people, physically, psychologically, morally, spiritually and economically, to make them able enough to keep themselves self-sufficient and to maintain their societies functional and improved. Human and social development are interconnected with their allied demands of human, social, political and economic rights and duties. Simon Watson has mentioned them in his novel, maybe and sometimes, partially and consciously or unconsciously.

Problems of education led to many social changes and disturbances. Failures in education show or determine many other social movements, decisions and initiatives. The writer has shown, in the novel, how those social difficulties make some parents leave their family through emigration movements. He meant in a few words but deals with people's movements from their native rural or urban areas to other regions in search of better life: "My dad's gone for a job today." (Watson, Loc. Cit.). These are words further meaning deep social separation between a father and his child, in a context of sorrows. He extends it to other sentences": Was everyone going to leave...? "Want to know my plan?" Ben asked. "I'll just follow you," Allan replied (Ibid. 10).

These sentences evidently show that, added to the issues of education problems expressed through school leaving sorrows for no assurance horizons, the writer has also put an emphasis, indirectly, on the risky and tragic situations of young people's rural exodus, migration emigration and immigration for jobs, schooling, studies for a dreaming or sometimes actual better conditions of life, before the social and economic incapacities of some parents, or before their willing or unwilling irresponsibility. The writer has added that leaving one's native town for a risky or almost hopeless travel is never enjoyable. Aspects of the boys' sufferings have been depicted for evidence: "Up into the dunes they ran, side-stepping the rabbit holes....And he heeled his bare feet down the warm hand hills into the thick low scrub that scratched their ankles as they ran"(Loc. Cit.).

Social discriminations have been shown with the image of a General, a leader of a highest rank, leading a society where boys have left schools in very difficult social conditions of their parents and theirs for migratory movements and sufferings, sacrificing the development of their society (Loc. Cit.). The image of the upper class associated to these of the middle and lower classes have directly or indirectly been pointed out by the writer through his fictional demonstrations. The general interacting with little and miserable boys whom he turned into workers, are highly illustrative. The problematic of children-workers is set for debate. The little boys are used for work by the general against some of the universal rights of children: "Monday to Thursday at school, Friday gardening-pulling the dead

flowers out of the flower-beds or sitting in the little shed drinking tea while the gardener organized his betting” (Ibid. 52). Children’s education for self-emancipation and social development, is what derives from the writer’s perception in the novel. The concept of education itself is more largely meaningful and shared than what is in the limited view of the novelist. Nelson Mandela viewed it as the most powerful weapon to change the world: “Education est l’arme la plus puissante que l’on puisse utiliser pour changer le monde” ([http://www. Nelson Mandela, Education et Paix](http://www.NelsonMandela.org)).

Indeed, educating can be used to make peace when it instructs and orients people towards human and social values. Education leads children to acquire good and adequate competencies, behaviors, attitudes, capacities to adapt themselves to world’s evolution and changes, from the childhood, through the youth to adulthood and old ages to death. When children or people work to develop their minds, behaviors and actions, they can change their society. It is then understood that children’s and people’s education is locally, nationally and internationally important to change peoples and the world.

Education is really a weapon to change people and the world. It changes both educated persons and even educators. British writer, Keven A. Prusak points out the utility of communication in education processes. It then becomes interactively and mutually important. Educative communication does demand the taking into account of the audience’s competences and behaviors in accordance with communicative skills and styles: The most important aspect of communication is to clearly understand the characteristics and capacities of those to whom one is speaking. This determines the Education vocabulary use, tone of voice, pacing, and length of discourse’ (Prusak 22).

Unfortunately, the failure of some parents in their duties towards their children and their society, sometimes, leads non well educated nor trained children to failure in their life and social environments. That is the reason why, consciously or unconsciously, the writer has put an emphasis on the fourteen years children who have right to education and training for social life and existence. Beyond the novelist’s perception, children’s duties have been and are promoted and defended by the United Nations Children Education Found. (UNICEF). The charter of the UNICEF has been framed to guarantee legally children’s rights and duties that should be learnt and taught by all. For the success of these strategies, educators have been trained, informed and sensitized to school education rights: Le droit à l’éducation; formation des enseignants et éducateurs, la distribution de matériel scolaire, la mobilisation communautaire, la construction d’écoles et d’infrastructure d’eau et d’assainissement dans les écoles (Dargent, 10).

The philosophy of children’s education and that of educative language are referred to, to show the larger scope of the debate raised by Simon Watson, in his novel. The philosopher, Michel Foucault has demonstrated it in a few words: “through language and thought, each period in history develops its own perceptions concerning the nature of reality” (Foucault, 320). Educators and promoters of children’s rights and duties should take into consideration the deepest and philosophical meanings of educative ideologies and of educative communication. The implementation of educational strategies and actions requires a well set theoretical and principles framework inspiring and guiding these education priorities and demands

### *1.2 Theories and Principles of Education for Sustainable Development*

Psychoanalytical Criticism offers major elements of psycho-pedagogical theories and practices that orient and affect human and social development and management. The theories and practices of Sigmund Freud provide the foundation of Psychoanalytical Criticism, “... At first, Freud declared that our minds were a dichotomy consisting of the conscious (the rational) and the unconscious (the irrational). He later revised this theory, believing that no thought was either totally conscious nor totally unconscious, and he spoke rather of modes of consciousness or unconsciousness”. (Bressler 89). People’s individual and collective misbehaviors and actions are set in the core of debates. Educating people implies educating their minds, behaviors, feelings and actions, to coordinate them to positive results. The unconscious dimensions of these misbehaviors and actions are to be dominated to make the conscious aspects be developed for the organization and building of people and societies. Educating, teaching, learning and training children for life and employment need to consider those psycho-sociological dimensions. Psychoanalytical Criticism then opens the door to psycho-sociological theories for education.

“Vygotsky’s sociocultural theory of human learning describes learning as a social process and the origination of human intelligence in society or culture. The major theme of Vygotsky’s theoretical framework is that social interactions play a fundamental role in the development of cognition” (Piaget and Dewey; [http://www.Vygotsky’s theory 2022](http://www.Vygotsky.org)).

This clearly means that social conditions or traditional contexts and individual ideas and experiences, together determine or shape children’s education. These theories of education: Constructivism, socio-constructivism, cognitivism and behaviorisms further demonstrate those relations among children or people’s ideas, minds or psychology, as well as their behaviors, individual and collective or social actions.

Constructivist theories defend that learners are not passive recipients of knowledge but they are more active in the learning or knowledge acquisition process to help give meaning to what they received that they reinvest to change their individual and social existence (Piaget and Dewey <http://www.>,2022). These theories are interrelatedly contributive to the learners' knowledge building and educating. 'Constructivism is an important learning theory that educators use to help their students learn' (Ibid.). These are the main principles of constructivism: -knowledge is constructed; -people learn to learn as they learn; -learning is an active process; -learning is a social activity, -learning is contextual; -knowledge is personal; -learning exists in the mind; -motivation is key to learning; -cognitive construction; -social construction; -radical construction. These principles set the basis of interactions between the learners and teachers in education and training. Those ideological rules of psycho-pedagogy have inspired constitutional and legal texts for educational institutions, strategies, policies and actions in the United Kingdom and in the international area.

Beyond Watson's fictional, explanatory and critical perception in the novel, British political system has set a well-established, constitutional, legal and institutional education organizations and reforms for children's and people's education for human and social development. So, his fictional view betrays realities. Nevertheless, and in spite of those educational policies, reforms and laws, worries still affect British people in the ruling of their education system. Constitutional, legal and political efforts yet made, will be demonstrated with a critical contribution and new or improved solutions.

Policies and actions for education and development are implemented through well set legal and institutional frameworks. In very first British societies, education was a family concern, organized and implemented according to familial rules and units. It then became churches' duties, carried out according to the rules and policies of churches explained in dogmas. These religious principles and ideologies are also organized according to great philosophers or theorists: Saint Thomas Aquinas, Saint Enselme Le Grand, Saint Augustin, Plato, Aristotle, Rousseau...Religious education was dominant in British educational system because it was seen as the best tool to instill moral and social values in people, and to better prepare them for social existence: 'Some people see religious education and collective worship as a way to raise moral standards and encourage social values...' (Oakland,299). The very first institutions dealing in education after families and other specific communities are churches, with their religious and dogmatic rules and rites. 'State's involvement in education came late and the first attempt to establish a unified system of State funded elementary schools was made only in 1870 for England and Wales (1872 for

Scotland and 1923 for Northern Ireland)'. (Ibid. , 233). Nevertheless, a State well organized education system "was not existed until 1944 that the State provided a comprehensive and national apparatus for both primary and secondary State schools, which were free and compulsory" (Ibid.). Other schools were established by rich people or monarchs. They were independent, privately financed institutions and were later associated with both the modern independent and State educational sectors. (Ibid.).

By 1880, the State system was providing free and compulsory elementary schooling in most parts of Britain for children between the ages of five and ten. The Balfour Act (1902), abolished the school boards, made local government responsible for State education, established some new secondary and technical schools and funded voluntary schools. But, although State schools provided education for children up to the age of fourteen by 1918, this was still limited to basic skills (Ibid.234).

The Butler Education Act of 1944 Reorganized State primary and secondary schools in England and Wales (1947 in Scotland and Northern Ireland) and greatly influenced future generations of schoolchildren. State schooling became free and compulsory up to the age of fifteen and was divided into three stages: primary school(5-11years), secondary school (11-15) and further post-school training (Ibid., 235).

School reforms are still shaping and reshaping the system: State education in the UK is free and compulsory for children between the ages of five and sixteen. The school-leaving age for compulsory education was raised to eighteen in 2008 and will be effective in 2013 for 17-year-olds and 2015 for 18-year-olds. Schools are mainly mixed, although some are single-sex. The vast majority of children (94 per cent) receive free education in State primary and secondary schools, but the State system is complicated by remnants of the 1944 Act and a diversity of school types throughout the country (Ibid., 237).

To encourage diversity in the State comprehensive system, the former Conservative government established secondary level State-funded private sponsored City Technology Colleges specializing in Science, Technology and Mathematics. The previous Labour government from 1999 has also promoted school diversity and standards rather than having only one type of comprehensive school and has involved the private sector in school organization (Ibid.,238-239). The Conservative/Liberal Democrat coalition introduced considerable, but State schools to apply for Academy status with State budgets and to opt out of LEA (Local Education Authority) control (Ibid.).

Many other reforms in British education system have included teaching and training curricula and syllabi, reshaping or reinforcing basic knowledge, training and vocational education. Evaluation acts, procedures and policies have been revisited according to different governments constitutional and legal orientations, policies and ideologies. Higher education has also been reorganized and enlarged in number, according to different policies, ideologies and orientations by government. There were twenty British universities in 1960. After a series of reforms in 1992, there are now some 116 universities and 116 institutions of higher education. In 2009, according to Higher Education Statistics Agency, there were 1.96 million students at various level of study in higher education, a 1 per cent drop from 2008, despite a 2 per cent increase in full-time students and a 5 per cent rise in EU and non-EU (Ibid., 246).

These reforms have made get four categories of universities in the UK: The ancient universities of Oxford and Cambridge, composed of their many colleges, date from the thirteenth century, and until the nineteenth century they were virtually the only English universities and offered no places to women. However, other older universities were founded in Scotland, such as St Andrew (1411), Glasgow (1450), Aberdeen (1494) and Edinburgh (1583). Another category is composed of redbrick or civic universities such as Leeds, Liverpool and Manchester, which were created between 1850 and 1930, The third group comprises universities founded after the Second World War and in the 1960s. Sussex, York and East Anglia were built in semi-rural areas. The fourth group are the 'new universities' founded in 1992; Since 1992, many other universities have been created either based on existing colleges or as new institutions (Ibid., 246-247). In spite of all those well selected educational theories, ideologies, acts, policies and strategies, achievements, efforts or reforms, the demands of education or training suitable to employment for a social and professional integration of people, mainly the youth, are on the agendas on development debates.

## **2. Employment or Social Services Challenges and the Breakdown of Sustainable Development Policies, and New Perspectives**

### *2.1 Employment or Social Services Challenges Yesterday and Today in the UK and in the world*

The finality of any education process is to achieve the personal and collective development of social members. These members are composed of children, young people, men and women, and the aged people. Actually, the whole education process of people covers their total human dimensions. From the pre-birth stage up to the last day in life, and even to the burial moment. The constraints of all those stages vary according to times and spaces. Medical and psycho-sociological cares to pregnant women for example, are important for both the future of the mothers and that of

the babies to be born and which will become young people, men and women and aged people of tomorrow.

By showing all these basic aspects, we want to demonstrate that succeeding education necessitates succeeding in satisfying the educational needs of all those who are associated to the building of a man to achieve a sustainable construction of social, political and economic societies. Well educated women, assisted with required psychological and medical cares, will give birth, in good conditions, to well-built and potentially talented children who will become brave and qualified men and women to help achieve effectively and efficiently, the sustainable development of societies. This basic analytical orientation will make check the efforts of British education in developing and securing these individual and collective dimensions of people for the development of countries. What are the real and omnipresent or current problems of British education process or system? What are their challenges in social and professional integration of educated, qualified or trained people? How do they manage workers and their carriers? What do they do for retired people? How do they manage aged people's rights and duties up to their death and burial rituals? To get answers to these preoccupations and better understand British government efforts and difficulties in these different questions, we will examine British different acts and policies of social security or welfare state. The major references will be to the Conservative and the Labour governance's policies of welfare state, and to Sir William Beveridge social insurance report.

Under the considerations of social services, social insurance policies in the United Kingdom dates back from the era of the necessity of getting aware of human individual and collective rights or duties or health cares either they live in families or in other well-organized communities or social entities. These are considered as "God-given, natural rights of individuality, liberty, property" (Bastiat, v). Inspired with this social and divine principle. These principles are challenged by social behaviors and practices; which makes reform, orient or reorient social rules for the ceaseless organization and implementation of social policies. "Bastiat was alarmed over how the law has been 'perverted' into an instrument of what he called legal plunder. He condemned the legal plunder of protectionist tariffs, government subsidies of all kinds, progressive taxation, public schools, government jobs programs, minimum wage laws, welfare, usury laws, and more." (Ibid., v-vi). these lines show all the contradictory and enigmatic dimensions of social laws, strategies, policies and actions in any human society in general, and in British country in particular. Government and non-government social services have been shown in the UK, with various successes and failures: The churches, the charities, the rural feudal system and town guilds did give some protection against poverty, illness and unemployment. However,

this aid is insufficient in its application and impact; which just helped those people to survive (Oakland, 205).

It is during Elizabethanism (1558-1603) that a Poor Law was established in England though the government took over the organization of charity provisions from the church. The same was done in Wales, Scotland and Ireland. They operated at the local level and parishes were responsible through taxation for their poor, sick, unemployed, providing housing, help and work relief. (Ibid.). The Poor law was the start of state social legislation in Britain, but it was grudging, limited in its effects and discouraged people from relying on it. The State was not expected to have extensive responsibility for social services. These attitudes persisted, though urban and rural poverty continued.

These conditions worsened in the eighteenth and nineteenth centuries as industrial revolutions and the population rapidly increased. (Ibid.). Many diseases and epidemics developed: diphtheria, typhoid, tuberculosis, smallpox and measles. These diseases remained endemic in the twentieth century (Ibid., 207). All those situations made replace the old Poor Law by the Poor Law Amendment Act of 1834, in England and Wales, and later in Scotland. This was designed to prevent the alleged abuse of parish social relief and to reduce the high taxes needed to service the system. Social conditions were still harsh, and worsened with the effects of industrialization. However, small victories have been won and in the early twentieth century, it was slowly, if not universally, admitted that the State had social responsibility for the whole of society. Progressive Liberal governments between 1905 and 1922 introduced reform programs on old age pensions, national insurance, health, employment and trade unionism. The financial and physical exhaustion resulting from the 1914-18 war and the economic crisis of the 1920s-1930s halted social services expansion. Yet the underlying need for more State help continued as the population increased.

The model for a welfare state appeared in the Beveridge Report of 1942 (Ibid., 207). This recommended that a comprehensive system of social security and free health cares for all should be established to overcome sufferings and need 'from the cradle to the grave'. It was intended that the system would be largely financed by a national insurance scheme, to which workers would contribute, and out of which they and their families would receive benefits when required. Although Conservative governments passed some of the legislation to implement these proposals, it was the 1945-1951 Labour government that radically altered the social and health systems and created the present welfare state. It was also gradually realized that most of the cost of the system would have to be provided out of general taxation. (Ibid.). This

raises the problems of priorities and ideological orientations of different Conservative, Labour and even the Conservative and Liberal Democrat coalition's meanings and implementation of British policy of welfare state, as well as their various challenges and results. The recommendation of Sir William Beveridge Report put a focus on educating and taking care of people with an emphasis on human dimensions and security from 'the cradle to the grave', deriving from survey and analysis based on these terms of reference: 'To undertake, with social reference to the inter-relation of the schemes, a survey of the existing national schemes of social insurance and allied services, including workmen's compensation, and to make recommendations' (Beveridge, 2).

The demand of Beveridge Report is to develop State assistance through salaries, allowances and other forms of charities to educate people and provide them with social means during their childhood, their youth, adulthood, old age till their death and burial times. Family, children allowances, birth allowances, unemployment and employment allowances, the youth's allowances, workers' allowances, diseases allowances, aged and dead people's social assistance or allowances, are the major achievements of this government report on welfare state.

In fact, Beveridge report has become a cornerstone and a focal orientation element of British social security system. A certain number of aspects and changes have been operated. Twenty-three principal changes have been identified:

1. Unification of social insurance in respect of contributions;
2. Unification of social insurance and assurance in respect of administration in a Ministry of Social Security with local Security Offices within each of all insured persons;
3. Supervision of the present system of Approved Societies giving unequal benefits for equal compulsory contributions combined with retention of Friendly Societies and Trade Unions giving sickness benefit as well as voluntary benefit of their members;
4. Supervision of the present scheme of workmen's compensation and inclusion of provision for industrial accident or disease within the unified social insurance scheme, subject to (a) a special method of meeting the cost of the provision, and (b) special pensions for prolonged disability and grants to dependents in cases of death due to such causes;
5. Separation of medical treatment from the administration of cash benefits and setting up of a comprehensive medical service for every citizen, covering all treatment and every form of disability under the supervision of the Health Departments;
6. Recognition of housewives as a distinct insurance class of occupied persons with benefits adjusted to

- their special needs, including (a) in all cases marriage grant, maternity grant, widowhood and separation provision and retirement pensions;(b) if not gainfully occupied, benefit during husband's unemployment or disability;(c) if gainfully occupied, special maternity benefit in addition to grant, and lower unemployment and disability benefits, accompanied by abolition of the Anomalies Regulations for Married Women;
7. Extension of insurance against prolonged disability to all persons gainfully occupied and of insurance for retirement pensions to all persons of working age, whether gainfully occupied or not.
  8. Provision of training benefit or facilitate change to new occupations of all persons who lose their former livelihood, either paid or unpaid;
  9. Assimilation of benefit and pension rates for unemployment, disability, other than prolonged disability due to industrial accident or disease, and retirement;
  10. Assimilation of benefit conditions for unemployment and disability, including disability due to industrial accident or disease, in respect of waiting time;
  11. Assimilation of contribution for unemployment and disability benefit, except where disability is due to industrial accident or disease, and revision of contribution conditions for pension;
  12. Making of unemployment benefit at full rate indefinite in duration, subject to requirement of attendance at a work or training center after a limited period of unemployment;
  13. Making of disability benefit at full rate definite in duration, subject to imposition of special behavior conditions;
  14. Making of pensions, other than industrial, conditions on retirement from work and rising in value with each year of continued contribution after the minimum age of retirement, that is to say, after 65 for men and 60 for women;
  15. Amalgamation of the special schemes of employment insurance, for agriculture, banking and finance and insurance, with the general scheme of social insurance;
  16. Abolition of exceptions from insurance, (a) of persons in particular occupations, such as the civil service, local government service, police, nursing, railways, and other insurance, private indoor domestic services; (b) of persons remunerated above four hundred and twenty pound a year in non-manual occupations;
  17. Replacement of unconditional inadequate widows' pensions by provision suited to varied needs of widows, including temporary widows' benefit at a special rate, in all cases, training benefit when required, and guardian benefit so long as there are dependent children;
  18. Including of universal funeral grant in compulsory insurance;
  19. Transfer to the Ministry of Social Security of the remaining functions of Local Authorities in respect of public assistance, other than treatment and services of an institutional character;
  20. Transfer to the Ministry of responsibility for the maintenance of blind persons, and the framing of a new scheme for maintenance and welfare by co-operation between the Ministry, Local Authorities and voluntary agencies;
  21. Transfer to the Ministry of Social Security of the functions of the Assistance Board, of the work of the customs and Excise Department in respect of non-contributory pensions, and probably of employment service of the Ministry of Labour and National Service, in addition to unemployment insurance, and the work of other Departments in connection with the administration of cash benefits of all kinds, including workmen's compensation;
  22. Substitution for the Unemployment Insurance Statutory Committee of a Social Insurance Statutory Committee with similar but extended powers;
  23. Conversion of the business of industrial assurance into a public service under an Industrial.

The above mentioned principles, schemes and reforms stated in Beveridge report have exhaustively shown the will, the policies or strategies of different British governmental teams to educate their people in terms of their personal, social, cultural, scientific and economic development as well as diseases, disabilities and other risks control over British citizens' life and existence. All the fields of social insurance and security, family insurance and security, work insurance and security, health insurance and security, disease insurance and security, as well as social ,health and work assistance have been reinforced, reformed and schemed in the global British policy of welfare state and national insurance. Nevertheless and in spite of all those measures by the government through this report, British social assistance, social insurance and national policies of health cares are still challenged by time and other social, political and ideological orientations and constraints. The Conservative Government's modus operandi in the implementation of the policy of welfare state is different from that of the Labour Government, and from that of the Coalition Government of the Conservative and the Liberal Democrat.

As a matter of fact, Edmund Burke wrote that "government is a contrivance of human wisdom to provide for human wants...Governments establish rules, coerce, provide or purchase services, subsidy, persuade, plan and produce". (Spicker,www. *An Introduction to Social Politics*, 2022). This understanding clarifies the philosophy according to which, it is the duty of the government to provide people with social services and to take care of them.

Nevertheless, each form of government adapts its understanding of this social policy to its ideological orientations and practices. Conservatism believes in the importance of social order, of religion, of inequalities of class caste, as the basis for structured social relationship. For this trend, welfare is a secondary issue for which restrictions are imposed on welfare state, with a particular emphasis on values in work, family and nationhood (Ibid.). One of British conservatives commented that, in commending the Beveridge report, we meant that, 'if you do not give the people social reform, they are going to give you revolution' (Ibid.). This explicitly means that Conservative approach of welfare state has become a burden and an imposition with which this system has coped with considering the people's pressure Family, religious, class, work and national values are the major guiding elements of the Conservative implementation of the policy of welfare state. Efforts and merits are seriously taken into consideration to assist people who deserve it, not modern beggars. Thus, the Conservative policy of welfare state is not free but conditioned; which raises the preoccupation of a true and exhaustive implementation of the policy of welfare state by the Conservative governments in the UK. It is clearly understood that the capitalistic ideological line of the conservative governance is not absolute, even if it proclaims solidarity and social assistance. Its policy of welfare state is based on values and merits. Those who don't show merits and values are out of their fields of actions. This policy of social assistance is then selective and exclusive. This also shows the limitations of the conservative policy of welfare state. Micro-credits system is the privileged method used to implement this strategy.

As for the Labour ideological line and orientations of the policy of welfare state, 'The birth of National Health Service in July 1948 remains Labour's greatest monument. It was achieved only after two years of bitter resistance by the medical establishment, with consultants threatening strike action and British Medical Association pouring out gloomy warnings about bureaucracy and expense' (www.Theguardian.com, 1945-51: *Labour and the creation of welfare state*, February, 6<sup>th</sup>, 2022). The conclusion here is that the achievement of British social assistance by the Government is not a gift. It has been by force or a high pressure on the government by different categories of workers. Labour leaders were obliged to listen to their political partners to implement radically this policy of welfare state. This pressure has made them have more than expected. 'Those warnings proved to have more than a gain of truth, and the government was forced to retreat from its first grand vision of free, comprehensive health cares for all. In the beginning, everything was provided: hospital accommodation, GP cover, medicine, dental cares, and even spectacles. (Ibid.). But, because of economic difficulties, the budget for National Health Service has been reduced. It

is then noticed that Labour government has accepted and implemented radically the principles of welfare state. Nevertheless, and in spite of this pressure and obligations, the Labour government, restrictions have been imposed on its scope because of some budgetary difficulties, even if the socialist and socio-liberal Labour approach of welfare state has been more humanist and philanthropist.

British coalition government in 2010, led by David Cameron as Prime Minister and with Nick Clegg as Deputy Prime Minister, is composed of members of both Cameron's centre-right Conservative Party and Clegg's centrist Liberal Democrats. (www.Cameron - Clegg coalition-Wikipedia, March, 6<sup>th</sup>, 2022). This coalition government approach of welfare state is purely and simply the transposition of the Conservative and capitalistic approach of the policy of welfare state with an emphasis on social values, work and merits, not promoting laziness, idleness nor modern beggars; which was certainly shared by the Liberal Democrats of this government. Aspects of Cameron's speech on welfare is clearly meaningful: 'In a word of fierce competitiveness a word where no-one is owed a living - we need to have a welfare system that the country can properly afford. The system we inherited was not only unaffordable, it also trapped people in poverty and encourage irresponsibility...Ending the nonsense of paying people more to stay at home than to get a job- and finally making sure that work really pays. (<https://www.gov.uk/government/speeches/welfare-speech>, March, 6<sup>th</sup>, 2022.)

Different governments adapted their welfare policies to their political ideologies to their home and international constraints. But the question is to check if those political actions and reforms satisfy the beneficiary needs.

Some British personalities and other people are reacting and appreciating David Cameron's welfare speech. Chris Grayling, employment Minister thinks that they have to start with basic principles in terms of having a welfare state which is not a place in which they live but a ladder up they climb. He argues that what they want is to rebalance between those people who are on benefits and those people who are in work to make sure that really they are creating a different world for those on benefits. (<https://www.bbc.com/news/uk-politics-18576998>. In quotes: Reaction to David Cameron welfare speech, March, 6<sup>th</sup>, 2022). Liam Byrne, shadow work and pensions secretary has written that David Cameron has put worklessness to a record high and he's inviting the British to believe that it is the fault of everyone except him. It's now very clear that a welfare revolution was all talk. Out-of-work benefits are going through the roof. Each week they hear another new initiative, another crackdown, another test. Brendan Barber, TUC general secretary added that this looks like a



government which simply does not understand how precarious life can be for millions who work hard and play fair (Loc. Cit.). Fiona Weir, chief executive of single-parent charity Gingerbread states that the prime minister needs to focus on delivering the welfare reform changes already enacted, not thinking up a new round of punitive measures that will stoke up financial hardship, relationship strain and stigma for hundreds of thousands of families (Loc. Cit.). Considering the principle according to which it is the duty of the government to satisfy people's needs, the contrast and restrictions on workers and British citizens' rights are surprising and need additional reflections and new perspectives for a better future and real and sustainable welfare state for all.

## *2.2 New Perspectives for Education Strategies Facilitating Sustainable Development in the UK and in the International Environment*

Education process is more diversified and complex than we can imagine. It consists in transmitting mental or theoretical, practical and behavioral knowledge to people. Another aspect is to teach people how to get or to create employments. It also consists in learning how to check and guide human birth process, how to control disabilities, diseases and unemployment periods, widowhood, singleness, retirement periods, death and funerals moments. All those dimensions are interconnected. British policy of welfare state is said to take into account human dimensions from the cradle to the grave, sharing the main aspects of William Beveridge's report. Considering all the shortcomings of different policies, strategies, rules, reforms actions or achievements, new perspectives are required to inspire other ways and strategies for the implementation of this policy of welfare in the UK, with its probable impacts on the Kingdom, on the Commonwealth and on the whole international world. Education constitutional, legal and local acts should secure knowledge teaching, learning or acquisition to fit the challenges of development.

This likewise includes education for psychological, social, financial, economic and sociological life. Education to employments request, education to careers or jobs organization, control or management, as well as education to retirement and old ages periods control are all necessary to human, social and economic development. Education to social, economic and professional risks management is part and parcels of social insurance and welfare state policy implementation. Roughly, British policy of welfare state has announced them in principles, strategies and actions but in practice, it has failed in achieving what those rules have edited, jeopardizing, de facto, the hope for justice and balanced privileges of the working and social classes versus the leaders or the rich.

To make it clearer, any action in society is educational or educationally based. For that reason,

educations acts should take into account every age of life, as well as institutional organization. Procedural, strategic and operational implementation of those norms should take into consideration the same social realities. The same should be done for employments supply and for careers or job management. Acts, institutions, procedures and actions should also secure employment and organize job risks management. Assistance to family life and diseases or disabilities control, with organized rules and institutions should be reinforced. Legal texts for retirement, aged people and even their funeral securing should be more reinforced beyond the current restrictive aspects of British welfare state rules, with an inclusive approach, not with old capitalistic nor socialistic approaches that betrayed the true realities of workers, children, women, aged people and disables. A well balanced, just and equitable acts, strategies and actions of social and national insurance in the UK, with their impact on the international is expected from the leaders for an actual sustainable development in the UK and in the world. With the evolution of the world, it is shown that, norms and policies of social assistance should be a matter of updating and revisiting operations in line with human, social, economic and political demands of workers, individually and collectively.

International institutions, laws, conventions, strategies and actions are also welcome to facilitate the implementation of those social assistance measures in the UK and in the world. Political and economic ideologies should pave a way for social assistance and insurance. 'A 2008 British social attitudes survey published in 2010 showed that 81 per cent of respondents thought there should be more/ much more spending on health. The finding was in line with results in other European countries such as Spain, Norway and Sweden'' (Op. Cit., 226). This justifies the necessity of international support for this British policy of welfare state, in terms of conventions, laws, strategies, and actions. The macro-political and international pressures could help the micro-political and specific welfare policy of each country or system. An international social assistance policy may inspire or guide the national or local actions of social assistance in the UK and in the other countries of the world, with a new humanistic and philanthropic approach, including environmental dimensions to true sustainable development.

## **CONCLUSION**

Education, as viewed and ridiculed by Simon Watson, is that of abandoned and wandering children, victims of their parents' poverty or irresponsibility in assuming their duties. Those young people have fortunately been saved, oriented and protected as possible by other humanist people in societies. This social satire is a criticism of the abuse of children's rights and duties before some parents' failure in educating their children and taking care of them for

social and professional life. It is also a plea for the respect of children and people's rights and duties, and dignity.

This fictional or utopian analysis of this British writer has been confronted with British educational rules, institutions, procedures, strategies and actions favorable to people's education, training for social, professional, political and economic success for sustainable development. Directly or indirectly, this fictional approach has inspired real educational acts and actions in the UK; or at least, it shares the same view with it. Nevertheless, and in spite of the fact that many efforts have been made by different British governments for their educational rules and system, a certain number of challenges still hinder these policies and actions in terms of education for employment, for facing life and work risks, for overcoming diseases, and coping with retirement and old age constraints. As effective solutions to those difficulties, the Butler Act of 1944, British policy of welfare state and William Beveridge's report of social security and national insurance, have been great positive contributions to educational endeavors in the UK, with great impacts on international relations. These British strategies and actions for welfare state have come to back up British educational, socio-political and economic acts and actions for sustainable development.

However, the philosophy of British welfare state, sustaining social assistance from the cradle to the grave, has been challenged by the evolution and demands of time. As a matter of before the cradle, there has been the pre-birth time during which psychosociological and economic education of women is very important for babies or children's life. The post grave dimensions of people should also be taken into consideration, because after the burial ceremony other rituals are necessary in British society and elsewhere not only to secure the spiritual life of the dead people but also to protect environment. Restrictions on British policy of welfare state by the conservative and the Labour approaches should be revisited in the interest of the people, including the dimensions of secured environment for sustainable development, with the contribution of local, national and international institutions.

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