Vol.2 No.11 2021
https://doi.org/10.37420/j.cer.2021.088

On Children Education from the Perspective of Deleuze's Philosophy

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Abstract: *Children education is a study that needs a philosophical perspective, such as the physical and mental development of children, children's rights and social status, the issues of child identity and differentiation, children's life, the relationship between children and adults, etc. Throughout the history of philosophy, post-structuralist thinker Gilles Deleuze provides extremely rich ideological resources for reflecting on children's education. Deleuze criticizes the question of the identity in the history of thought. Among them, his transcendental empirical theory, becoming-child and Les Corps sans Organes for us to think about the physical and mental development characteristics provide ontological philosophy, his time philosophy for us to think about the relationship between children and adults, the children's lifeforms and the direction of future education. These further solve children's education for children's own status, rights, liberate children's nature, and create a friendly social community where adults and children can get along with. All in all, the education should take a way to the future consisting of difference, not homogeneity.*

Keywords: *Deleuze; Children philosophy; Transcendental empiricism; Children education*

Introduction

As Gilles Deleuze, one of the most important philosophers in the mid-and late 20th century and his partner, Félix Guattari say: "Children are Spinozists" (Deleuze & Guattari, 2016), when we talk about children education, we discuss most of the time from their psychological and physiological level, while ignoring the philosophical ontology level, philosophers can give very rich and interesting answers to the question of "what is children?". If the children education research of philosophical ontology and subject theory is ignored, then it will have a negative impact on the thinking and methodological basis of children education research. There is a very worrying problem of identity in children education, meanwhile, the understanding of this identity is still insufficient. In the 20th century, the famous French philosopher Deleuze devoted himself to criticizing the traditional philosophy of identity and put forward his profound difference philosophy. We can understand children from a real perspective of difference from him, and reflect on the problem of identity and difference in children education.

Deleuze's Transcendental Empiricism and Children Ontology

To work out the shortcomings of empiricism and rationalism in traditional western philosophy, Deleuze's transcendental empiricism depicts a transcendental plane of immanence from the concepts of "le virtuel", "relation" and "intense". These reveal that all things are the connections on which they are constantly becoming. From this perspective, children ontology can be explored from the perspective of children's growth, life and

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vitality. The undifferentiated nature of children has a transcendental, "virtuel" force of growth; Children's life is a kind of experiment or a game of relationship -combining. At the same time, children all have an irreducible, indivisible and intense life form.

Deleuze reflects on and criticizes the abstract and transcendental methods that reject difference in traditional philosophy, and makes use of Spinoza's immanence thought to break through the dualistic opposition of "the one" and "the multiple". This kind of transcendental empiricism is the theoretically important starting point of his thought of his philosophy of difference, and it also urges us to reconsider how the subjective experience of difference in education is constituted. He borrows Kant's transcendental concept and Hume's thought of empiricism. In a sense, Deleuze borrowed Kant's prior concept and Spinoza's "immanence" to explore how "individuals, events, and experiences can emerge from impersonal, former individual prior fields" through a prior field of virtualization (and virtuel means "potentiality" virtualite)." Virtuality needs to be specifically illustrated here:

In *Difference And Repetition*, Deleuze identifies three concepts: le Virtuel (virtuality), l'Actuel (actuality), and le Réel (reality): "Virtuel is not against Réel, but against l'Actuel. Virtuel is completely true only in terms of its virtuality...Virtuel must be strictly defined as a component of the real object—as if part of the object itself is in the virtuality, it goes into virtuality as into the objective category." (Deleuze, 2010). This virtual kind is not a kind of "nothingness" that everything does not exist, nor is it a real and Plato-style "simulation". As Kailin Yang said, virtuel is not only a part of réel, but also every current reel is just a certain practice (actualisation) of virtuel. Deleuze argued that "the reality can be divided into two half faces, half virtual and half actual. Reality is the diversified relationship between virtualization and actuality" (Deleuze, Claire Parnet, 1996).

From Deleuze's philosophy, we must confirm that the little children also have big ideas and philosophy. On the one hand, children are highly coupled with transcendental empiricism theory, as an undifferentiated, former individual, intensity and relational field. On the other hand, this theory is helpful to the construction of differential education for children. In traditional children education, we often try to "correct" some children seemingly fantasy, unlogical fantasy and "nonsense", or let children do not do any "mouth is the brush", mouth can draw this absurd thing, but precisely in this paradox and absurd "heterogeneity connection", children and the world really fusion, breaks the "body-mind, "subject-object", "culture-nature" separation. The boundary of the relationship between people and the environment and others is broken or blurred and become an infinite experiment of interconnection.

Les Corps sans Organes: Children's Ontology Philosophy

With the population of capitalism's factory, specialization into the representative production and management modely, hierarchy-bureaucracy in economics, politics, education...continue to permeate. Everyone is only part of capitalist production of pipeline, becoming an organized existence. And Deleuze's conceptual image Les Corps sans Organes (CsO/the body without organs) criticizes these problems, and it's not just a kind of body philosophy, but also a political, educational philosophy.

Let's turn our eyes to the changes in the philosophical field associated with the capitalism times' problem:

European philosophy of the mid-twentieth century continued baptized by phenomenology in various fields of various binary antagonism in traditional philosophy, as well as the work back to the fact itself and restoring the essence. In Heidegger, he explores the temporal existence of "(Dasein)" (In-der-Welt-Welt-Sein), from the language, body and emotion: a clear (Lichtung), clearing (Alethiea), and in Maurice Merleau-Ponty, the body as a complex phenomenon from the perspective of body, body-mind relationship. In fact, long since Nietzsche, the body has become a common theme in the field of thought. And Deleuze's body thought also starts from its philosophy of difference, proposed an "CsO", the concept has appeared many times in Deleuze's article, can be said to be the integration of its concept, this concept can also communicate its philosophy of difference with the characteristics of children's body and mind.

This so-called body is an immaterial "force", "strength", or "flow", and is an immanence plane of a Deleuze-like transcendental reality existence but not yet actual, uncertain forces. For children, they are in the Hongmeng (Chinese words 鸿 蒙 : In the ancient times of Chinese myths and legends, the world was a mess of chaos, so it was called that era the Hongmeng Times. Later, the word was often used to generally refer to the ancient times) period of life, their body and mind, emotion, and the whole life have unprecisely differentiated "chaos". With the help of Deleuze, the growth power and philosophical value of this chaos can be explored deeply. The concept criticizes the problem of identity in the previous philosophy, and the highly organized problem under the capitalist system. These problems all emphasize the purpose outside the child itself, binding the individual creation and generation. The CsO as an intangible "body" not divided into various functional organs, is actually a platform for all things to connect and generate relationships in the flow of desire. It does not limit individuals to fixed functional roles, but is as experimental and situational generative as children's exposure to the world, and is a paradise for life to grow and create. Deleuze's concept of CsO needs children education to save children from organization and pre-organization. Eventually, children education should become a kind of future-oriented event and repeat the existing human achievements in a different way immanently.

In children, their lives have many huge changes, especially the way they perceive the world, like stems with no roots, which crisscross the world. This not only brings many "difficulties" to the "head" of—adults in education, but also has to be the only way for children to grow up. Children have a strong power in their growth, one of the important ways to achieve this power is: in life, driven by emotion and constantly conduct a "relationship connection" experiment, in the game with everything through various ways to establish various connections, produce different effects. (In contrast, adults' perception of various relationships often falls into a habitual vision or stereotype.)

On the other hand, Deleuze, in addition to breaking the inherent, rigid subject concept, and cancels and replaces the traditional subject concept which is so rigid through the differential and generative "relationship" and "assembly (assemblage)". In Deleuze's philosophy, there is no eternal, as essential subjects, no certain, conceptualized subjects, such as [ego cogito] and "rational subject", but only pure relations and connections are becoming in the transcendental plane—like childhood and children's playground.

Becoming the Future: Deleuze's Time Philosophy and Children Education

Understanding children and childhood from an ontological perspective is relevant to the fundamental stand-

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point of children education. Meanwhile, Deleuze devoted himself to criticizing the traditional philosophy of identity and put forward his profound difference philosophy. Time philosophy occupies an important position which is discussed in many works. He advanced the theory of 'three syntheses of time' which discusses on time conceptions of Hume, Bergson, and Nietzsche. The first synthese is "habit", the second is "memory", and the last (also the most important) is "time without foundation". Time is just an effect of time syntheses. Deleuze emphasizes a pure time facing the future, that has no foundation and direction, which keeps on becoming and creating difference. Deleuze's thought of difference and repetition establishes the status of "difference itself" and its constant differentiation in reality. The criticism of the pluralistic method of abstraction and the judgment of choice of words also enlightens the children education to recognize the existence of a paradox and children's relation with adults from a time philosophy dimension.

Thus, children's life and childhood can be rethinking in the third time synthese, especially because they are all featured with 'becoming', which helps us create a world of difference. Deleuze thinks that external teleology limits the creation and generation, so children's education should break through the static external purpose and become an affective and internal "intensity" according to the third time syntheses. We should promote children to carry out symbiotic experiments in the stream of all things.

Also, Deleuze considers the "event" as an important conception of time. He uses "trees turn green" as a dynamic and generative meaningful dynamic event to replace the stationary, external world closed—"trees are green". And as a strong force of growth, a child is "everyday is brand new" , it can be said that the children even strongly reflect an internal paradox, they do not belong to a certain linear "living method". Children are in a rapid growth and change, very sensitive to the contingency, and the effects generated by each contingency move transiently into new, future events.

Conclusion: Towards An Education of Difference

Human education has always been regarded as a work of repetition and transmission, constantly passing on the existing cultural and knowledge achievements in a "copy-paste" way. However, through the analysis of the relationship between the transcendental empiricism theory and children, CsO and children ontology philosophy, and the analysis of the philosophy of time and child education, we can find that human education is not only a homogeneous and repetitive social activity, but also an activity to constantly create differences and generate new views and new human beings.

This difference does not contradict the repetition, as Deleuze states: "The difficulties of conceptualising the process of repetition have often been emphasised. Consider the two presents, the two scenes or the two events (infantile and adult) in their reality, separated by time; how can the former present act at a distance upon the present one? How can it provide a model for it, when all its effectiveness is retrospectively received from the later present?" (Deleuze, 1994). In an education of identity, real creation and generation is suppressed, and the process is meaningless. What always matters is only the repetition, imitation, or circuitous induction of identity within an established framework. In fact, human education does not completely copy and paste the existing conclusions to "pass them on". Human beings themselves are "unspecific" and "unfinished", and they need to constantly open to the unknown situation and constantly become new themselves. Education

is not endlessly to defend a kind of existing rationality system, but should be in the whole process of open differentiation, with the intensity of the new actual differences in repetition, and continue to enter the virtual transcendental field, make the field change again, so as to constantly improve the overall experience of "strength". The strength is towards future, not always back to the past.

Funding

This paper is supported by the following projects:

[1] Hunan Provincial Philosophy and Social Science Fund Youth Project (2020): Empirical Research of Kindergarten Education Space from the Body Presence Theory [No. 20YBQ010];

[2] Hunan General Project of Teaching Reform in Ordinary Universities (2021): Research on the Cultivation of Preschool Education Students Based on Children Philosophy—Taking the Curriculum of the Principles of Preschool Education as An Example [No. HNJG-2021-1190];

[3] Hunan Department of Education General Scientific Research Project (2019): A Practice Study on Kindergarten Education Based on the Theory of Life Aesthetic Education [No. 19C0376];

[4] Changsha Normal University Teaching Reform Project (2020): Teaching Mode Research of 'Children's Fine Art Appreciation' Based on A / R / T Theory [No. JG2020003].

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