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The Transformation of a Cultural Ideal in the Theories of Education According to Plato's Line

Słowa kluczowe: ideał kultury; klasyczna grecka edukacja; egzystencja istoty; starożytna Grecja; średniowiecze; oświecenie; indywidualistyczna mentalność egzystencji.

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Introduction

We have considered of the basic feature that distinguishes the theories of education according to Plato's line from the theories of education according to Isocrates' line. This is a cultural ideal as a deliberately moulding principle and the highest principle of morality. In our previous works, we have established the following (Bazaluk O., 2017; Bazaluk O., 2018):

1. In classical Greek education aimed at the formation of free personalities, who were aware of their capabilities, needs, and rights, the two principal competing traditions were formed in education: Plato and Isocrates.

2. In general, the theories of education according to Plato's line should be a direct consequence (or a particular case) of the theories of the Universe and establish a system of views and evaluations towards man's place at the scales of the Earth and the cosmos. They must determine the features of worldview of human generations and the life style in accordance with the declared ideal norm or a cultural ideal.

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3. Isocrates' theories of education in our understanding are, first of all, a variety of educational practices, which are aimed at the full development of the internal potentials of man, the training of highly-qualified personnel that satisfies the needs of complicating sociocultural environment and the production sphere.

The theories of education according to Plato's line establish the idea, the ideal and values of the moulding, and answer the question: "Whom should we educate in the rising generations?" The theories of education according to Isocrates' line by daily educational practices ensure the achievement of the defined ideal, i.e. more focused on finding the answers to the question "How should we educate the rising generations?"

The highest value of cultural ideal

The highest value of cultural ideal is explained by the fact that it concentrates in itself the unhidden and its unhiddenness, namely the truth of the being of Dasein, "what is present and manifest in the region where human beings happen to dwell" (Heidegger M., 1986, p. 262). We consider the cultural ideal as a concentration of openly present the key unconcealedness of Dasein's being that partly self-reveal, somehow always constantly stand in view and try to impose itself, and that have already been partially liberated and enriched with the truths of current being. Joined by metaphor, they define ontological orientation and bounds of possibilities of the Dasein-mentality-about's being and the being of Dasein-Intelligent-Matter. The meanings of these terms were stated in the article "The Philosophy of the Cosmos as the New Universal Philosophical Teaching about Being" (Bazaluk, O., Kharchenko L, 2018). The term "being of Dasein-mentality-about" concentrates in itself the scientific and philosophical knowledge on the human ontology along with the whole wealth of Heidegger's Dasein meanings, the philosophy of the cosmos and modern discoveries of neuroscience. This term unites the experience of Dasein-in-the-One's being, which through the structure, functions and manifestations of the "mentality about" forms new ways of asking about being.

In fact, the cultural ideal is "Lichtung" in Heidegger's understanding, a *lighting* that points the way to unhiddenness, to the vision of the highest idea (Heidegger M., 1961).

The Greeks were the first to understand that the rising generations need to be moulded in accordance with the defined ideal image, as "...the universally valid model of humanity which all individuals are bound to imitate" (Jaeger W., 1946, p. xiv). They began to consider that education

“means deliberately moulding human character *in accordance with an ideal*” (Jaeger W., 1946, p. xxii). The Greeks found that the quality and relevance of knowledge of the being of Dasein concentrated in the cultural ideal allows us to regulate the orientation and limits of the being of Dasein-mentality-about; leads to increased significance of its presence in the being of Dasein-the-One.

In the early period of the ancient Greek history, the cultural ideal was the image of the warrior-hero, whose feats were equated to the feats of the gods. Namely that kind of image was glorified by Homer, Pindar, Aeschylus and other Greek poets. Paideia of that period inspired the new generations of the Greeks to develop the vital factor of the warrior’s arete – to καλόν, *the Beautiful as a determinant ideal*. The warrior’s καλόν meant his body’s physical perfection, which allowed the warrior to become more strong, resilient, agile, and skillful. The warrior’s καλόν discovered the possibility to win on the battlefield, skills and valour to ensure military pre-eminence of the troops. The cultural ideal “the imitation of a hero,” embodied the experience of being of previous generations. It set the ontological orientation and bounds of possibilities of the Dasein-mentality-about’s being and the being of Dasein-Intelligent-Matter in the period of early Greece: to achieve political, economic, and cultural preferences by means of combat capability of the troops.

In the classical period of ancient Greek culture, the ideal of physical power gave way to the ideal of power of knowledge, *sophia* (σοφός) (Afonsin E., 2018). Werner Jaeger wrote that during this period “The Greek trinity of poet, statesman, and sage (ποιητής, πολιτικός, σοφός) embodied the nation’s highest ideal of leadership” (Jaeger W., 1946, p. xxvi). Plato’s ideal of paideia was the caste of philosophers-rulers who, in search of wisdom, comprehended the greatness of the Kingdom of Heaven in order to build its likeness on Earth. New knowledge and technologies allowed the Greeks to discover the source of human power, which greatly exceeded the power of the warrior’s trained body. The Greeks revealed the power of reason to civilization, which they called “wisdom.” Knowledge-based wisdom enabled Philip II to create the army that elevated Macedonia to the dominant state of Hellenistic Greece. Alexander the Great, the son of Philip II, thanks to power of wisdom, had created one of the largest empires of the ancient world by the age of thirty, stretching from Greece to north-western India. The Greeks unified the liberated and enriched truths of the Dasein’s being by the metaphor “the imitation of Wisdom”: of a wise citizen (πολίτης), of a statesman (πολιτικός), of a ruler. Thereby, the Greeks changed the ontological orientation and limits of the being of Dasein-mentality-about. Using possibilities of paideia, the Greeks replaced

“the culture of warriors by the culture of scribes” (Marrou, H.-I., 1998). In the Roman Empire, the cultural ideal “the imitation of Wisdom” took the literal form of the Plato’s ideal. The Romans educated new generations based on imitation of the “Wise Ruler”, who by the glory of a statesman and military leader could become God among people and who would rule people like God.

The mass culture of the Middle Ages, on the one hand, excluded any possibility of comparing man with God, on the other hand, elevated to the cult *the serving* of the One God. Semyon Frank wrote (Frank S., 1976, p. 151):

“Life, as pleasure, power, and riches, as intoxication with the world and with oneself, is meaninglessness; whereas life as serving is Divine human work.”

Instead of the ideal of wisdom, the power of knowledge, the Fathers of the Church discovered a new ideal of civilization – the power of faith, *the serving of the God*. A new cultural ideal was “man of faith” – an image that glorified people, who devoted their lives *to serving* God and *building* the City of God, which differs from the material Earthly City (Augustine of Hippo, 2000). The education of the Middle Ages moulded the new generations according to the ideal and values of “man of faith”, imitating Christ. *Humility* and *servicing*, desire for *sanctity of life, contemplation* of the Divine, and *comprehension* of God’s Revelations were the basis of human worldview. The ideal “man of faith” became the first cultural ideal that acted not within the same nation, as the ancient Greek ideal “the imitation of a Hero”, and not within the same Empire as the ideal “the imitation of a Wise Ruler”, but within the emerging civilization. For the first time in the world history, liberated and enriched truths of the being of Dasein-Intelligent-Matter of the Earth were concentrated in a single cultural ideal. The ideal of “man of faith” united different cultures and nations. The Earth’s civilization for the first time manifested as a planetary force.

Approximately four hundred years ago, with the beginning of the period of the Modern Age, the philosophers of the Age of Enlightenment formulated the cultural ideal, which we designated by a metaphor *an “intelligent person.”* The key unconcealedness of being is concentrated in the ideal of the Modern Age, which became liberated and enriched thanks to new education opportunities and creation, *rationalism*. Modern education moulds the rising generations based on “imitation of an Intellectual”, of a professional, who masters the necessary competencies in order to realize the possibilities laid in it by nature (Medynskii S., Shandruk S., Sovgira S., 2018).

In the paper, we shall solve two of the following objectives:

1. To consider the consistency of the cultural ideal of an “intelligent person” with modern knowledge of the experience of being of Dasein-the-One.
2. To propose a new cultural ideal, as a lighting, as a way to build an ideal Earth’s Republic.

Criticism of Enlightenment ideas

The cultural ideal an “intelligent person” was formed in the Age of Enlightenment. It unites the key unconcealedness of Dasein’s being, liberated and enriched, mainly by the philosophy of the Modern Age. In recent decades, however, the ideal an “intelligent person” has been subjected to sharp criticism, while blaming it for the inconsistency between the truths of the Dasein’s being concentrated in it and the truths of current being (Heidegger M., 2006). We shall highlight four main directions of criticism:

1. The history of the emergence of the cultural ideal an “intelligent person” is based on the ideas of the new method of knowledge, *rationalism* that is the essence of the key unconcealedness of the being of Dasein-Intelligent-Matter: the authentic self is determined by the quality of reason self-realization. René Descartes formulated the idea of rationalism as follows: “I Doubt, Therefore I Think, Therefore I Am” (in Latin – “*Dubito ergo cogito, cogito ergo sum*”) (Davies R., 2001). However, the ideas that were revolutionary for the 17th century, and which brought the Dasein-mentality-about’s being and the being of Dasein-Intelligent-Matter to a new qualitative level of presence and care, are apprehended as elementary truths in the 21st century. In the noogenesis theory, the ideas of Descartes, Leibniz, and Spinoza, occupy the honoured place of classical ideas, though rationalism itself and its derivatives, such as humanism and metaphysics, are determined by the new truths of the Dasein’s being. Currently, the empirical and theoretical basis of rationalism is formed by the research in cosmology, physics, biology, neuroscience, and other natural and humanitarian disciplines. The ideas of transhumanism, posthumanism, posthuman, cosmism, bioethics, etc. dominate in society. They reveal a different understanding of the structure, functions, and manifestations of the human brain in ontogeny and cultural history. On the basis of these ideas, a qualitatively new theoretical and technological basis has been formed, in which the reason, or *the Intellect*, is already considered as one of the three arete existentials that determine the Dasein-mentali-

ty-about's being and the being of Dasein-Intelligent-Matter, and not as a fundamental principle of human presence. That gives rise to inconsistency between the new liberated truths of the Dasein's being and the "old" ideas, ideals, and values of humanism and metaphysics, in which the knowledge of the Age of Enlightenment continues to dominate.

2. In our previous works, we paid attention to the changed understanding of knowledge in the Modern Age (Bazaluk O., Fatkhutdinov V., Svyrydenko D., 2018). Plato's understanding of knowledge, as the basis of virtues, as the highest human arete, and as the possibility to ascent towards the highest idea, was replaced by the understanding of knowledge *as consumer knowledge*. An "intelligent person", as a cultural ideal and an example for imitation, is different from the ideal "man of faith" by the understanding of knowledge that is close to Isocrates' understanding: to use scientific findings to meet daily needs (Isocrates, 1980). For example, to achieve material and social benefits; to provide welfare and recreation; to build career; etc. An "intelligent person", apprehends knowledge as a daily need and an attribute of daily presence, as a service that can be bought for money. Knowledge lost its major *spiritual* component, about which all the representatives of Plato's line wrote, and ceased to be *the guide to the realm of the divine* (*τὸ θεῖον*). Knowledge lost catharsis (from Greek κάθαρσις katharsis means "elevation," "purification," "improvement") – the highest form of value emotion; the power that enriches and purifies the soul from filthiness of ignorance, and elevates it to the state of enlightenment, vision of the sun (in Plato's view) or Divine contemplation (in Augustine's view) (Gulyga A., 2000). The questions arise: Can consumer knowledge be aletheia of the being of Dasein-the-One? Can temporary material values and benefits establish the ontological orientation and bounds of possibilities of the Dasein-mentality-about's being and the being of Dasein-Intelligent-Matter of the Earth? Of what value is the culture of daily life, entertainment, and information, ascended in modern society, for the being of Dasein? How can such a "culture" be concentrated in knowledge as arete existential?

3. The ideas of rationalism immeasurably enhanced the significance of the "second philosophy", the *science*. In the 20th century, the cult of engineering specialties, objective knowledge of reality, engineering and technology reached its apogee, calling into question the possibilities of metaphysics. There was a distortion of knowledge and creations in the being of Dasein, which led to the First and Second World War. In fact, techne as arete existential, and technosphere as manifestation of techne, are important, although they are not the only characteristics of the Dasein-mentality-about's being and the being of Dasein-Intelligent-Matter

of the Earth. The confrontation between philosophical and scientific knowledge, reaching the point of internegation, is nothing more than Being-towards-death, inauthentic existence. It turns out that in the cultural ideal an “intelligent person” the inauthenticity is presented as the authenticity.

4. At the end of the Age of Enlightenment, Immanuel Kant came to the conclusion that Living Ethics is a philosophy of persuasion, therefore, he classified ethics as practical philosophy (Kant I., 1965; Tytarenko V., 2018). Appealing to Kant’s ideas in particular, education has been considered in the ideal an “intelligent person” as a service or as *a technology*, established by the State, for the formation and development of the individual structure, functions, and manifestations of the brain in ontogeny. For example, in the paper “Correlation between Morality and Religion in Ukrainian Society: Productive Ideas in German Idealism for Modern Consideration” Vadym Tytarenko had consider key theoretical ideas of Kant and Hegel, which can be used productively in the modern solution of the problem of correlation between morality and religion (Tytarenko V., 2018). In fact, however, Kant gave the opposite sense in practical philosophy, ethics and education to Isocrates’ idea “teach the “highest culture” and virtues for money” (Isocrates, 1980). In the little work “On Education” Kant wrote that education includes: a) subject to discipline; b) supply humen with culture); c) supply a person with discretion (Klugheit); and d) moral training (Kant I., 1900). It was about practical reason formation that could answer the question “what should I do?” Kant realized the value of the knowledge of experience of Dasein’s being and its significance for establishing the ontological orientation and limits of the being of Dasein-mentality-about. Hence, he pointed out, inter alia, the need of their liberation and enrichment of practice, *techne*. In Kant’s view, “practical” education, as well as all his practical philosophy, have no relation to Isocrates’ ideas that dominate in the rationalism of the 20th and 21st centuries. According to Kant, “practical” education consists of three parts: “(a) The ordinary curriculum of the school, where the child’s general ability is developed – the work of the schoolmaster. (b) Instruction in the practical matters of life – to act with wisdom and discretion – the work of the private tutor or governess. (c) The training of moral character” (Kant I., 1900). The question is why do modern education, as a set of special brain influence technologies, form “practical” reason literally, in *Isocrates’ view*, and not in Kant’s view, which meant the formation of *moral* consciousness, above all, subordinating people’s volitional acts to itself (Kant I., 1965)? Is not this value of education as a service and education as a way of life comparable?

The considered directions of criticism point to the inconsistency between the key truths of the ideal an “intelligent person” and the truths of the current Dasein’s being. The inconsistency disorients moulding of the ontological orientation and narrows the bounds of possibilities for self-realization of Dasein-mentality-about’s being as a potential of Dasein-the-One’s being. The loss of *lighting* in the being enhances man’s errancy and likelihood of inauthentic existence, *das Man* (Heidegger M., 1961).

Conclusions

Contemplating unhiddenness of the Dasein-mentality-about’s being and the being of Dasein-Intelligent-Matter in the history of philosophy, we discovered the lighting in the being, *Lichtung*, which helped us to define *the idea of man* and *meaning of human life*. The idea and meaning of human life are *in transformation of the Universe*, in establishment of the new order of the being of Dasein-the-One, in the Dasein-mentality-about’s being and the being of Dasein-Intelligent-Matter are significant actors of presence and care. In essence, we discovered the key unconcealedness of human being: not the fire in the cave, as the “image” for the sun, and the Sun itself, which is the “image” for that which makes all ideas visible (Plato, 1994; Heidegger M., 1986, p. 260). We revealed the “image” for the idea of all ideas, which Plato called “ἡ τοῦ ἀγαθοῦ ἰδέα”, or “the idea of the good” (Heidegger M., 1986, p. 260). The “image” for the idea “somehow always constantly stands in view wherever any beings at all show themselves” (Heidegger M., 1986, p. 269).

The idea of a man who transforms the Universe as the highest idea, lighted the chasm that is between the authenticity and inauthenticity existence, between the Selbst and the *das Man*, “between the shadows and reality as experienced every day, between the radiance of the cave fire and the light in which the habitual and closest “reality” stands, between the things outside the cave and the ideas, between the sun and the highest idea” (Heidegger M., 1986, p. 260). It defined the boundaries of man’s errancy in the current being of Dasein, as well as lighted *the regions* on the way to ascent towards the Sun.

TRANSFORMACJA IDEAŁU KULTURY W PLATOŃSKIEJ TEORII EDUKACJI

(STRESZCZENIE)

W artykule przyjęto, że ideał kultury jest podstawowym elementem odróżniającym teorię edukacji Platona od teorii edukacji zaproponowanej przez Izokratesa. Odwołując się do historii kultury, przybliżono znaczenie ideałów kulturowych w teoriach edukacji w starożytności, średniowieczu oraz epoce nowożytnej. Autor podejmuje dwie zasadnicze kwestie. Po pierwsze, rozważa spójność ideału kulturowego „inteligentnej osoby” ze współczesną wiedzą odnoszącą się do doświadczeń bycia *dasein-the-one* (tzn. istnienia w pojedynkę). Po drugie, proponuje nowy typ ideału kulturowego, który wskazuje też sposób zbudowania idealnej ziemskiej republiki. Stoi też na stanowisku, że na początku XXI w. ludzkość po raz pierwszy dysponuje możliwościami kształtowania poszczególnych społeczeństw na całej Ziemi, dlatego uważa, że trzeba ten fakt odpowiednio uwzględnić we współczesnej teorii edukacji. W pracy przedstawiono ponadto krytykę współczesnego ideału „inteligentnej osoby” oraz zaproponowano nowy ideał kulturowy, który można oddać za pomocą określenia „ci, którzy przekształcają wszechświat”. Ta nowa formuła ma rozjaśnić przepaść, która istnieje pomiędzy autentycznością a nieautentycznością, a także między opozycją „sobie a innemu”.

THE TRANSFORMATION OF A CULTURAL IDEAL IN THE THEORIES OF EDUCATION ACCORDING TO PLATO'S LINE

(SUMMARY)

In the paper, we considered the cultural ideal as the basic feature that distinguishes the theories of education according to Plato's line from the theories of education according to Isocrates' line. By example from the history of culture, we have shown the significance of cultural ideals in the theories of education of Antiquity, the Middle Ages and the Modern Age. In paper, authors tried to solve two objectives: firstly, to consider the consistency of the cultural ideal of an "intelligent person" with modern knowledge of the experience of being of *Dasein-the-One*; secondly, to propose a new cultural ideal, as a lighting, as a way to build an ideal Earth's Republic. The authors stand on the point of view, that at the beginning of the 21st century, the Earth's civilization for the first time manifested as a planetary force and this tendency should be correspondingly reflected at the philosophy of contemporary education. The authors considered the criticism of the Modern Age ideal of an "intelligent person" and proposed a new cultural ideal, which we called the metaphor "Those Who Transform the Universe." Mentioned ideal is lighted the chasm that is between the authenticity and inauthenticity existence, between the Selbst and the das Man.

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