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Origen's and St. Augustine's Ideas on Education

Stowa kluczowe: Orygenes; teoria edukacji Orygenes; Augustyn z Hippony; teoria edukacji Augustyna; Platon; idea filozofii; szkoła filozoficzna; edukacja polityczna.

Keywords: Origen; Origen's theory of education; Augustine of Hippo; Augustine's theory of education; Plato; idea of philosophy; the philosophical school; political education.

Introduction

In theology, the idea of philosophy has proven two main features that reveal its defining role in building a sustainable world order (Bazaluk O., 2018). As follows,

1. It transformed the discourse and the way of life of people in accordance with new markers of global sustainability and prosperity.

2. It was the basis for the theory of education, which *taught a new way of living by the highest account*, as well as *the art of dying in the name of achieving a new highest idea*.

In fact, during the formation of Christianity, the self-purification of the idea of philosophy from the uncharacteristic function of commenting on texts took place (Tytarenko V., 2019). The changes that have occurred are most fully revealed in Origen's and St. Augustine's theories of education. Let us prove the thesis put forward.

The Key Ideas of Origen's Theory of Education

Origen's works fall on the period of the early Middle Ages. In history, this period is characterized by significant climatic changes, increased mi-

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gration, population decline from wars and diseases, as well as other instability factors. Society needed a new theory that could propose new ideas and ideals of global sustainability. Origen's theory was the most authoritative for his time.

Origen studied at many schools in Alexandria. He also attended lectures given by Ammonius Saccas, the founder of Neoplatonism, with whom Plotinus later studied for eleven years. Origen was about 20 years older than Plotinus. Moreover, as Porphyry, the student of Plotinus, testified, Origen and Plotinus met during his lifetime. In any case, Porphyry himself specially came to listen to Origen's lectures in Caesarea and they impressed him.

Werner Jaeger believed that the fusion of Christianity and the Greek intellectual heritage occurred precisely in Origen's works (Jaeger W., 2014). However, if Plotinus and other representatives of Neoplatonism defended the self-sufficiency of the intellectual heritage of Greek philosophy and tried to develop it under the growing influence of Christianity, Origen did the opposite. He used the authority of Greek philosophy to develop Christian philosophy and strengthen Christianity's influence in society. At the same time, Plotinus developed Aristotle's *scientific* image of philosophy, thus increasingly transforming philosophy into a theoretical doctrine, detached from real life (Sellars J., 2017). Whereas Origen revived Plato's image of philosophy, based on the unity of discourse and way of life.

The theory of education is presented by Origen in the theological treatise "On the First Principles." Origen wrote the treatise in the early years in Alexandria, around 220-230 years (Origen, 1885). In contrast to the creative heritage of Plato and Plotinus, carefully preserved by their students, and which has survived to this day in full, Origen's original Greek texts are preserved in fragments. The same fate befell the treatise "On the First Principles." Most of the treatise has been preserved in an abbreviated Latin translation, the quality and objectivity of which is doubtful.

The treatise "On the First Principles" was written in the tradition of the philosophical school. Origen used Greek terminology, although in the Latin translation of Tyrannius Rufinus in 397, it was changed. Book One describes the structure of the world and argues the oneness of God as the basis of the global world order. In Book Two, Origen has formulated a philosophy of knowledge and has given an answer to the question, "What is a man, and what is the meaning of his presence in the Divine order?" In Books Three and Four, Origen explores the foundations of divine education as a special case of his epistemology: the idea of free will and the inspiredness of God of the Holy Scriptures.

Already in the Preface of the treatise, Origen formulates the key ideas of theory. Firstly, Origen argued the idea of the One God as the creator of the world. The time of anthropomorphic gods and the *dēmiourgós* passed. The church was at the origin of the establishment of a Christian civilisation that needed a new understanding of the global world order. "One God, who created and arranged all things, and who, when nothing existed, called all things into being" (Origen, 1885: Pref. 4). However, in Origen's theory of education, God is as the truth, but it is not yet a Trinity in Unity, reflecting the Christian doctrine of the Three Divine Persons in the One Essence of God. Origen accepted the Father as the true God and saw the manifestation of inequality between the Son and the Father in the fact that it is the Son who is the God of revelation, whereas the Father is not accessible to the contemplation of creatures (Origen, 1885, Book I, Ch. 2, §6). In fact, in this matter Origen remained under the influence of Greek philosophy. He recognized the inaccessibility of God the Father, if possible, to imitate the way of life of the Mediator, i.e., God the Son and God the Holy Spirit.

Secondly, "grace (= *agathós*) and truth (= *aletheia*) were obtained through Jesus Christ." "Who know Christ to be the truth," "derive the knowledge which incites men to a good (= *agathos*) and happy (= *eudaimonia*) life" (Origen, 1885: Pref. 1). Thus, Origen made Jesus Christ a conduit in the new global world order and also a Mediator between the One God and the people. Origen stated that "many among Greeks and Barbarians" were never able to find the Truth (= *aletheia*), despite all their efforts (Origen, 1885: Pref. 2). Hence: (a) the failure to find the truth in previous theories of the philosophical school; b) Truth is "the Word of God" (= *Theos Logos*), as well as "the very words and teachings of Christ." There was no place for philosophers in Origen's theory of education.

Thirdly, Origen proposed Jesus Christ, known as God the Son (*Ὁ ἰὸς τοῦ Θεοῦ*) or the *Logos* (*Λόγος*), as a new role model. The words of Jesus Christ: "I am the way, truth and life" (John 14:6) were the defining axiom in Origen's theory of education. They meant that the world had to be perceived as it was. The moulding power of the One God was concentrated in the Word of God and in "the Scriptures written by the Spirit of God" (Origen, 1885: Pref. 8) It was important to learn to *reveal* the meanings of the Word of God, to believe in It, and to live by It. It is a mistake to waste life on finding and serving others, who are *false* gods.

It should be noted that by the first century of our era, the scholars had so complicated and distorted the understanding of the idea of philosophy that it ceased to perform its main function. *It has ceased to be a life-giving source of transformation on the path to a transcendental ideal* (Kant I.,

1966; Bazaluk O., Balinchenko S., 2020). Instead of learning phronesis, the scholars forced their students to dissect the complicated theoretical disputes of exegetes, as well as previously created idealized models of world order. In this situation, Origen acted strictly rationally. Based on the idea of philosophy, he proposed an alternative transcendental ideal and greatly simplified a path to it. *Origen introduced the Logos as a unity of word and action.*

During Origen's life, the idea of the Theon's Logos was already popular both within the philosophical school and in certain cultural currents of the Roman Empire. However, the transformations on the way to the Word of the One God, argued by Origen, have proved so effective that they have gained certain popularity among statesmen and the population. In the Roman Empire, the movement to the Word of God began to be seen as a new path to global sustainability and prosperity.

The prophets and the holy apostles, who preached the faith in Christ, helped to carry out the movement to the One God. In Origen's theory, they replaced philosophers, who had finally lost their authority in society. Origen's attitude to the prophets largely replicates Plato's attitude towards philosophers. Origen made sure that the skills of the prophets to bring the Word of God to people were as consistent as possible with the Christian education. He wrote: "Respecting which there is one opinion throughout the whole Church, that the whole law is indeed spiritual; but that the spiritual meaning which the law conveys is not known to all, but to those only on whom the grace of the Holy Spirit is bestowed in the word of wisdom and knowledge" (Origen, 1885, Pref. 8). Origen emphasized that along with Logos' originality, his true understanding took on special significance. The precept "Enlighten yourselves with the light of knowledge" meant for Origen the search for authentic knowledge in the Holy Scriptures (Origen, 1885, Pref. 9). The correct understanding of Logos depended on the correct use of the moulding power contained in it.

It was much easier to become a prophet in Origen's theory of education, than a philosopher in Plato's theory of education (Plato, 2020; Kharukovshchenko Y., 2019). In Origen's understanding, anyone who has discovered God in himself could move to the Logos and bring the Word of God to the people. Origen formulated his approach in education as follows: "derive the knowledge which incites men to a good (= agathos) and happy (= eudaimonia) life from no other source than from the very words (= logos) and teaching of Christ" (Origen, 1885, Pref. 1). For this reason, for example, several hundred disciples-philosophers graduated from Plato's Academy during the years of its existence (Marrou H.-I., 1998). It was this number of conduits, who claimed Plato's path to the idea of agathos in

Athens. Origen was at the origins of Christian monasticism. It was the closest to the image of Plato's philosophy by the way of life. During the years of the existence of Christian monasticism, millions of ascetics took part in it!

Thus, a change in the assessment of the *true* Mediator between God and man, as well as the path to the One God, which the Mediator pointed out, led to the fact that in the 2^d century A.D., a new ideological direction was updated in the theories of education of the philosophical school. Along with Neoplatonism, which united the intellectual heritage of almost the entire Hellenic philosophical tradition, Christian philosophy powerfully declared itself for the first time. Due to the competition, as well as other historical events unrelated to philosophy, Origen's theory of education was the basis for theology, which for the entire period of the Middle Ages completely deprived the philosophy of practice (Hadot P., 1999; Shkil Sv., Chornomorets Y., 2019).

Origen's theory of education has made three important changes to the further development of educational theories of the philosophical school:

1. The movement towards the transcendental ideal was carried out by studying the knowledge presented in the Holy Scriptures. The Word of God was presented concisely and it was available in *writing*. Thus, for the first time in philosophical discourse, the art of writing began to be valued on a par with the art of speaking.

2. *Philosophical education has lost the status of elitism and began to focus on the masses.* In the early Middle Ages, the educational institutions of the Ancient Greeks were closed, and Early Christianity opposed the culture of the masses to a highly rationalised culture of the educated elite (Bowen J., 2003; Platonov V., 2013). For the first time, the transcendental ideal developed in the philosophical school has been used to mould generations on an empire-wide scale.

3. *Education has been considered as the basis for the sustainable development of society.* It has been used as a way of regulating the focus and limits of individual self-realization on the way to the proclaimed ideal.

A Decisive Influence of the Augustine's Theory of Education on the Culture of the Middle Ages

St. Augustine's ideas on education appeared less than two centuries after the publication of Origen's book "On the First Principles". Augustine made no secret of the influence of Greek philosophy on his worldview. He repeatedly emphasized the greatness of the ideological heritage of the

philosophical school in comparison with other cultural movements preceding Christianity. He especially singled out the ideas of Plato, Plotinus and Porphyry, about which he wrote: "It is evident that none come nearer to us than the Platonists" (Augustine, 1998, 8.5).

Augustine did not speak Greek, although he began studying it several times without success. He read the dialogues of Plato and other scholars in Latin translations. Given that in the 4th–5th centuries A.D., the Greek language was widespread in the Roman Empire and many citizens of Rome had perfect knowledge of it, we assume that

1. Augustine knew the key ideas of Greek philosophy in the maximum accordance with their original meanings.

2. Augustine wrote in Latin. Therefore, theology as a certain discourse and way of life was created in two languages in the competition of Latin terms and their meanings with Greek terminology. As a result of this competition, the idea of philosophy has come to be presented by new terminology.

3. Augustine affirmed the idea of philosophy and the image of Plato's philosophy in the term "theology." Aristotle's *scientific* image of philosophy and its meanings remained in the term "philosophy".

According to Augustine, the main value of philosophical ideas has consisted in the fact that "these acknowledge God as existing above all that is of the nature of soul, and as the Creator not only of this visible world, which is often called heaven and earth, but also of every soul whatsoever" (Augustine, 1998, 8.1). We would like to emphasize that Augustine considered Greek philosophy to be of value only as a way of thinking. He believed that philosophy as a way of life had exhausted its potential. Augustine addressed Greek philosophy so boldly, and so often, because he saw it as a passed stage of human history. As Socrates created in the era of Greek sophistic culture, not considering it competitive with his ideas, so Augustine created the foundations of theology in the era of formed neoplatonic ideas, not perceiving them equal to Christianity. Augustine's key works, such as "Confessions" (end of the 4th century) and "The City of God" (beginning of the 5th century) emerged as a result of rethinking philosophical ideas and clearly defining their place on the margins of a new history.

For Augustine's worldview, it was obvious that a *true* philosopher was on the path of love for God because the *true* Sophia has been inherent to God. Hence, *true* philosophy is Christianity. "Now, if wisdom is God, who made all things, as is attested by the divine authority and truth (Wisdom 7: 24–27) then the philosopher is a lover of God" (Augustine, 1998, 8.1). Augustine has most fully explained the archaic ideas of Greek philosophy in the book "Dē cīvitāte Deī contrā pāgānōs" ("On the City of God against the Pagans"). By Augustine's own definition, Book VIII was devoted to re-

futing “the vain opinions of the philosopher” who tried to resist the Word of God with “the natural theology”.

We would like to emphasize one important feature of Augustine's theory of education. At one time, Socrates avoided using the term “paideia,” considering it denigrated by the existing practices of the Sophists (Jaeger W., 1946). Augustine not only replaced the term “philosophy” with the term “theology,” he also often referred to philosophy as “natural theology.” Contrasting the “theology” of “philosophy”, Augustine tried to distance himself as much as possible from the ideas of epicureism, skepticism, cynicism, etc., which had accumulated in the philosophical tradition. They contradicted Christianity. According to Augustine, these ideas corrupted people, distracted from the true understanding of the One God as the transcendental ideal (Augustine, 1998).

The etymology of the term “theologia” comes from the Greek “θεολογία” (Liddell H. G., Scott R., 1940). “Θεός,” “theos” meant “God,” while “λογία” was derived from λόγος, the Logos, which literally denoted the intelligibility of the complexity of being, starting from the lowest account and ending with the highest, *the idea of the Supreme Deity* (= the idea of agathos). In the new term, Augustine emphasized the importance of rethinking the *Mediator* between God and people. It was obvious to Augustine that *the truth was in the Word of God, not in Sophia*. Therefore, instead of the path to the possession of the Sophia qualities, Augustine approved the path to the Word of God, which opened up the view of the ideal global order created by the Supreme Deity (Kretov P., Kretova O., 2018). “The Principle is neither the flesh nor the human soul in Christ but the Word by which all things were made” (Augustine, 1998, 10.24). Hence, the definition of “theology” followed as “an account or explanation of the divine nature” (Augustine, 1998, 8.1).

Augustine's theory of education had a decisive influence on the formation of the culture of the Middle Ages. We should make another important clarification. Augustine did not create a “theory of education” in the literal sense of the term. Plato laid down the traditions of *political education*. This meant that the philosophical school specialized in rethinking the key meanings of the term “politeia” (πολιτεία), i.e., on the creation of effective models of state and global (= interstate) governance. Governance models were created as copies of the kalos cosmos (Plato, 2020b). State power was seen in them as an opportunity to transform society in accordance with the proclaimed transcendental ideal (Kant I., 1966; Bazaluk O., Balinchenko S., 2020). The political theories of Plato, Origen, and Augustine were all created in the inextricable unity of the specific discourse and way of life. This fact allowed us to speak about them as theories of

education. *The philosophical school taught the way of life that followed from the created political theories.* In the literal sense, the theories created in the philosophical school are theories of *the society transformation in accordance with the understanding of the kalos cosmos and the idea of agathos.* In modern terminology, this sounds like “the transformation of society in accordance with the ‘ideal model’ of global sustainable development”.

Augustine formulated three key markers, according to which the moulding of the population of Western Europe took place until the end of the 16th century. Firstly, Augustine approved the basic views on the world order. He proceeded from the static nature of the Universe and used the methodology of classical metaphysics, epistemology, and logic for its cognition. For Augustine, the answer to the question “What is the basis of being?” was obvious. It was the One God, for whose argumentation Augustine used the teachings of Plotinus on the One God. In fact, Augustine reiterated the idea of agathos in new terms (Augustine, 1998).

Augustine equated the service of the anthropomorphic Gods in Ancient Greece to Evil. He clarified the meaning of the term “God” by categorically opposing any encroachment on the unity of the Trinity. If Origen argued that the goodness in its true and full sense as well as in the Divine belonged only to the Father, and Son’s goodness occupied a middle position between the truth and the essential goodness of creatures, Augustine turned the opposite into dogma. “...When we speak of God, we do not affirm two or three principles, no more than we are at liberty to affirm two or three gods; although, speaking of each, of the Father, or of the Son, or of the Holy Ghost, we confess that each is God” (Augustine, 1998, 10.24).

The second key marker was the answer to the question: “Who is a man, and what is the meaning of his being in the order created by God?” Augustine approved the new “ideal model” of global sustainability and prosperity of society, in which he proved:

a) the falsity of the image of philosophers = daimonions (δαιμόνιον), or *the God of Socrates*, which the Neoplatonists proposed in the role of the Mediator;

b) a new role model, and with it a new discourse and way of life as the goal of education.

An important part of Augustine’s work was devoted to the rethinking and refutation of the image of daimonion, the main goal of philosophical education (Plato, 2020a, 202e–203a). Augustine called the goal of philosophical education, “the main mistake of philosophers”, which instilled in them the root of all sins. It made them proud and arrogant. Philosophers

undeservedly imagined that it was they who were able “to carry our petitions from us to the gods, and to bring back to us the help of the gods” (Augustine, 1998, 8.22).

Augustine overthrew the image of daimonion as a role model. He presented daimonion in the image of a demon and *Evil*. In Books VIII and IX Augustine has argued that daimonion is not “a great genius”, and rather a demon that distorts the image of God. Daimons are “spirits most eager to inflict harm, utterly alien from righteousness, swollen with pride, pale with envy, subtle in deceit” (Augustine, 1998, 8.22). Augustine sharply criticized the main points of the book “The God of Socrates” by the Platonist philosopher Apuleius. One of the key accusations made by Augustine was the fact that, unlike the Christians, Apuleius renounced the God of Socrates under torture of the Inquisition. “Why, therefore, except through foolishness and miserable error should you humble yourself to worship a being to whom you desire to be unlike in your life? And why should you pay religious homage to him whom you are unwilling to imitate, when it is the highest duty of religion to imitate Him whom you worship?” (Augustine, 1998, 8.17).

According to Augustine, people “must seek an intermediate who is not only man, but also God, that, by the interposition of His blessed mortality, He may bring men out of their mortal misery to a blessed immortality” (Augustine, 1998, 9.15). People “need not many but one Mediator, the uncreated Word of God, by whom all things were made, and in partaking of whom we are blessed” (Augustine, 1998, 9.15).

Only Jesus Christ could be such a Mediator between God and people, and, accordingly, a new role model. Only He liberated people from “mortality and misery” and led to the Trinity itself (Augustine, 1998, 9.15). “For it is as man that He is the Mediator and the Way” (Augustine, 1998, 11.2).

Augustine was convinced that the main error of the philosophers was that they rejected the mediation support of Christ. Philosophers imagined that they could independently liberate psyche from the flesh and build an ideal State on the model of the kalos cosmos created by God. “For it is one thing, from the mountain's shaggy top to see the land of peace, and to find no way thither; and in vain to essay through ways unpassable, opposed and beset by fugitives and deserters, under their captain the lion and the dragon: and another to keep on the way that leads thither, guarded by the host of the heavenly General” (Augustine, 2007, 7.27).

The third key marker established by Augustine's theory of education was a new understanding of the moulding power of the transcendental ideal. Augustine considered a “man of faith” to be a man whose virtues were based on a special understanding of the Word of God. Based on “man of

faith”, the Christian theologians built relationships within the Earthly City as well as between the City of God and the Earthly City. The main potential of the moulding power was concentrated in the Word of God, according to which anyone and everyone needed to transform the life (Terepshchyi S., Khomenko Hl., 2019). In Augustine’s theory of education, there was no place for philosophers and any other teachers in the flesh. The way of thinking and way of life was moulded by the word of God. The Word was the Action, and the Word was the Guide. Augustine emphasized that God had not only created the world, and “He had made it by the Word” (Augustine, 1998, 11.21).

According to Augustine, when “man lives according to man, not according to God, he is like the devil.” At that time, “When, then, a man lives according to the truth, he lives not according to himself, but according to God; for He was God who said, I am the truth (John 14:6)” (Augustine, 1998, 14.4). Augustine has changed the meanings of “authentic” knowledge in the way of arete liberation proposed by Plato (Heidegger M., 1986; Okorokov V., 2018). For Augustine, authentic knowledge is the Truths written by the Holy Spirit in the Scripture. It is the Scripture that “seeks access to for their good that it may alarm the proud, arouse the careless, exercise the inquisitive, and satisfy the intelligent” (Augustine, 1998, 15.25).

Augustine, following Plato, contrasted “two kinds of love”, which formed two opposite discourses and ways of life. Some people “lived according to the flesh”, “by the love of self, even to the contempt of God”. Philosophers, deceived by demons, preached this path. Self-love led people to the creation of the Earthly City, by which Augustine understood the “community of people” who lived by faith in the pagan Gods and for that was destined “to suffer eternal punishment with the devil”. Other people began to live according to the spirit, or according to God, “by the love of God, even to the contempt of self”. This love led them to create the City of God, by which Augustine understood the “community of people” who lived by faith in the One God. For this love, people were “predestined to reign eternally with God” (Augustine, 1998, 14.4, 14.28, 15.1). The different discourse and way of life made it impossible to live together between two cities. The time has finally come for the City of God “to stand the brunt of their anger and hatred [...] as the minds of their enemies have been alarmed by the multitude of the Christians and quelled by the manifest protection of God accorded to them” (Augustine, 1998, 19.17).

For Augustine, the role model was the way of life of people who remained in the cave (Plato, 2020). They were content with life among the shadows and did not want to change anything. Therefore, it was to them

that God revealed the truth of “the learning of Him because He is meek and lowly in heart”. “Thou hast hid these things from the wise and prudent, and hast revealed them unto babes” (Augustine, 2007, 7.27).

Conclusions

Thus by the example of Origen's and Augustine's theories of education, we described in general terms how the changes in the understanding and evaluation of the same fundamental meanings of human being led to the transition of Greek paideia to Christian one. The idea of philosophy remained unchanged, even after rethinking the new terminology. The image of man as an idea and a way of life, in the Greek and Christian understanding, is as two different cultural ideals. Taking into account the motto of Greek paideia – “Always strive for excellence and prevail over others” (Homer, 1829) and the Bible's assertion: “So God created mankind in his own image, in the image of God he created them” (Genesis 1:27) it follows two completely different images of man, with a completely different understanding of the individual internal degree of freedom. However, for all the obvious difference, these images were formed on the same fundamental meanings: the geocentric world picture, the epistemology “Created by Gods (God)”, the meaning of human life, “the necessity to serve Gods (God)”, and the cultural ideal “man of faith”. Replacing *the true serving Gods* with *the true serving One God*, as well as expanding the moulding influence of philosophy to transforming the discourse and way of life of the masses, the representatives of the philosophical school ensured the transition of Greek paideia into the paideia of Christ.

IDEE EDUKACJI ORYGENESA I ŚW. AUGUSTYNA

(STRESZCZENIE)

W artykule omówiono teorie edukacji w ujęciu Orygenesusa i św. Augustyna. Jednak to nie Orygenes i Augustyn są twórcami „teorii edukacji” w dosłownym tego słowa znaczeniu. Platon jest bowiem pierwszym myślicielem, który przedstawił teorię edukacji politycznej. Przeprowadzone przez Platona analizy ogniskują się wokół znaczenia terminu „politeia” (πολιτεία). Zdaniem autora artykułu oznacza to, że Platon jako pierwszy zaproponował stworzenie efektywnego modelu zarządzania pojedynczym państwem i instytucją o charakterze globalnym (= międzypaństwowym). Model ten przedstawia się jako „kopia” ładu (*kalos*) panującego w kosmosie. Władza państwowa została przez Platona przedstawiona jako instytucja przemieniająca (wychowująca, edukująca) społeczeństwo zgodnie z głoszonym przez siebie transcendentnym

ideałem. Według autora zbliżone do Platona teorie edukacji politycznej opracowali Orygenes i Augustyn, co oznacza, że można mówić o nierozzerwalnej jedności pomiędzy myślą Platona, Orygenes i Augustyna. Można też powiedzieć, że przedstawione przez Orygenes i Augustyna teorie polityczne nie są tylko propozycjami zbudowania określonego modelu państwa, ale są przede wszystkim „szkołami” określonego sposobu życia. Można zatem powiedzieć, że polityczne teorie Orygenes i Augustyna są teoriami transformacji społeczeństwa zgodnie z rozumieniem kosmosu jako *kalos* i zgodne z ideą *agathos*. Natomiast we współczesnej terminologii teorie Orygenes i Augustyna przedstawiają się jako koncepcje „transformacji społeczeństwa zgodnie z »idealnym modelem« globalnego zrównoważonego rozwoju”.

ORIGEN'S AND ST. AUGUSTINE'S IDEAS ON EDUCATION

(SUMMARY)

The article presents Origen's and St. Augustine's theories of education. Origen and Augustine were not create a "theories of education" in the literal sense of the term. Plato laid down the traditions of political education. This meant that the philosophical school specialized in rethinking the key meanings of the term "politeia" (πολιτεία), i.e., on the creation of effective models of state and global (= interstate) governance. Governance models were created as copies of the *kalos* cosmos. State power was seen in them as an opportunity to transform society in accordance with the proclaimed transcendental ideal. The political theories of Plato, Origen, and Augustine were all created in the inextricable unity of the specific discourse and way of life. This fact allowed author to speak about them as theories of education. The philosophical school taught the way of life that followed from the created political theories. In the literal sense, the theories created in the philosophical school are theories of the society transformation in accordance with the understanding of the *kalos* cosmos and the idea of *agathos*. In modern terminology, this sounds like "the transformation of society in accordance with the "ideal model" of global sustainable development".

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