

Creation of a Free Person and Citizen: Evolution of Paideic Ideals

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Abstract: Among the values announced in the 20th century, the need for education is comparable to the need for life, health. This fact is the remote echo of paideia. Being a supertemporal phenomenon, this ideal cannot exist without constant self-reflection. Paideia is also the subject of objective philosophical interpretation. There is an illusion that it is understandable. However, knowledge of the philosophical framework of paideia does not give us occasion to optimism. The study considers the traditional aspects of paideia in the modern interpretation of virtues in general to ideas of the conditions of the current establishment of a free person and citizen. Our analysis includes the historical aspect as well as seeks meanings supplementing the modern understanding of paideia.

Key words: Paideia, training, education, Plato, virtue, culture, music, M. Foucault, politics, appealing to oneself, philosophy of education

INTRODUCTION

The history of formation of all the things above said and written about the ancient paideia matched the periods of development of civilization being adherence by an individual and society to the paideia elements ‘the blossom of the human thought that may seem to be fragile yet never-fading’, according to Jaeger (1992). Investigation of the phenomenon of the concept of the All-Greek education holds the rightful place in the historical-philosophical tradition. Our topic has also been the subject of research by the expert researchers of the ancient and modern time: Pythagoras, Aristotle, Heraclitus, Protagoras, Solon, Seneca, Bert van den Brink, Nilsson M., M. Foucault, M. Heidegger, A.F. Losev, A. Honneth, Takho-Godi A.A., Oskar Jager, Marru A.I. Mortimer Adler, Kathryn Morgan, Takis Fotopoulos, Mircea Eliade, Knabe, G.S., Ogurtsov, F.P., Svetsitskaya, M.A., Ustinova, Y.B., Koretskaya, M.A., Mironova V.V., etc. Different research approaches and key meanings shall be noted. The paideia concept concentrates many philosophical, moral, cognitive, political and other aspects but its main meaning consists in response to the first ‘challenges’ of civilization: to raise certain type of personality demanded by the society, to create ideas of how the essence of a human realizes its own and public interests.

MATERIALS AND METHODS

The interest in the issue under consideration requires not only certain insight into the subject of the ancient

paideia as such as an everlasting cultural form creating a person and citizen but specific interpretation of the relation stating the necessity of applying efforts by a person to oneself, to the issue of belonging of a person to self, matching the own identity and, finally, mastering the own identity. The ancient paideia evolved from the concept of education as such through internal education to the third form growing of physical and moral virtues into the socially relevant, political virtue. The framework of the study is constituted by the historical-philosophical texts, classical works on the study of antiquity, modern material revealing the essence of the current approaches to the issue, etc. The publications in the Russian and foreign languages were used in the study.

The empirical framework of the study consisted of the studies by Solon (Oskar, 1999), Heraclites (Kiev, 1955), Protagoras (Aristotle, 1935), Plato (Hamb, 1954), Seneca (Lucius, 1977), Jaeger (1986), Marru and Shichalina (1998), Nilsson (1998), Foucault (2005), Heidegger (1942), Adler (1983), Takis (2005) and Bert van den Brink (Menshikov, 2014). Methodological framework of the study is the hermeneutic text analysis, comparative analysis, historical method, descriptive method.

Nilsson (1998) notes religiosity of the Greeks that featured syncretic mythological manifestations and was reduced either to metaphysics or tales about the great deeds of the gods. The Greeks were subjected to the strongest impact of the religious ideal. This was the direct impact of the religious genius who Plato was considered to be. Though the latter, being a philosopher, was concerned with the search for truth, the meaning of his ideas gained extraordinary religious nature five centuries

later only. Thus, initially the paideia concepts equally smoothly incorporated both knowledge and virtues and legal political thinking that along with enhancement of the state role created conditions for releasing the individual beginning.

Mappy (2004) notes the essential feature of the Hellenes, their will for the definite and detailed identification not only the ethnic one. This circumstance is related to life of absolutely all people wishing to join the single way of human existence by means of historically recognized education aimed at raising a Hellen. This is achieved by means of constructing traditional educational outposts. The most valuable things available in their culture shall be transferred to children: language, moral values, philosophy and poetry. This is kind of immersion in the tradition that creates the body and soul of a child. This is the cultural code distinguishing the Hellenes from the other people.

In the study by Ogurtsov and Platonov (2004), the topicality of the education philosophy is emphasized, especially now, in the 21st century, when the Russian educational system experiences difficulties of withdrawal of the paradigms established over the long period.

RESULTS AND DISCUSSION

The paideia elements that had been initially grounded in the content of human life features a variety of aspects: to which extent it may be called classical one, why Hellenization was related to the necessity of the poetic, artistic, musical, physical, etc. education, why it may be called an ethnic phenomenon by its sources and the pathos of realization, thereof is reduced to the single kind of human nature? What definitely has to be added hereto is the difficulty of performance of classical education, its unexpected and grotesque results in the history. And, finally, how distinctly the interest in a human that due to his efforts tried to cognize his nature, release oneself for oneself and thus, created conditions for creation of a strong state was represented. This is the Plato (1972)'s principle introduced in the 'Republic': only an educated person can create a strong state. Even earlier in the Ionian tradition the historians Hecataeus, Hellanikos, Herodotus interpreted history as the study of human relationships. This was reflected in the description of living of nations, their beliefs, etc. The term 'historia' as such exists in the sense of 'investigation' (Takho-Godi, 1969). Paideia is a supertemporal program of living a unique human life, desobjectivation of its hidden meanings. Any period focuses attention on the priority trends of educational ideals. The antiquity significantly enhanced the ideals of education to the extent of 'ecumene'. Initially the Greek

spirit substantiated moving towards zenith, a human in which everything would be united in the political virtue, formation of 'zoon politikon' (Aristotle). The modern interpretation of paideia withdrew from such conclusive view, investigation of the world and human in it is related to a variety of irrational, mythological, religious, aesthetic and other aspects. Besides, paideia, like culture in general, has demonstrated its regressive nature which does not belittle the accomplishments of the educational system and rather emphasizes, its deep controversial human nature. It is necessary to single out and re-actualize the issue releasing human during the process of educational efforts.

Foucault (1982) turns our attention back to the Socrates' slogan 'Know yourself' while focusing attention on the things that are completely closed to our mind. Epimeleia heautou means self-concern, dealing with oneself this is what the ground is and the necessity of cognitions is just the effect. This analysis is essential in order to approach the answer to the question of the possibility of mastering the own nature by a human. Firstly, the attitude to oneself and the others; secondly, epimeleia heautou is also some special focus of attention, view. 'To take care of number one means to direct one's eyes, shift it from anything external towards, I'd rather say, the inner world'. The epimeleia heautou concept suggests that taking care of oneself a person improves oneself permanently. Though, it is incorrectly to speak of origination of these 'practices of self' initially on the basis of the ancient Greek Philosophy. To determine the own staying 'at the point we are' through cognizing nature. Foucault (2005) states that wishing to cognize ourselves we don't have to cherish illusions in respect of 'self'. Indeed, Christianity provides a more exhaustive answer to this question. Our cognition of ourselves and nature is the moment of unity, 'the point of which one cannot ask what is inside'. By learning nature, a person has to move away from his usual position: he needs to see the world from another angle. To see everything as entirety is to release a human suffering from inner duality.

Koretskaya (2015) provides the description of not only the particular aspect of paideia while relying in terms of methodology on M. Heidegger, M. Foucault, W. Jaeger, A.F. Losev, A.A. Takho-Godi but reveals the aspect of the ancient paideia the crisis, thereof polemizes with M. Foucault who described the ancient 'techniques of self' in an optimistic manner. The image of the educational tradition created by Foucault (1982, 2005) according to M. Koretskaya bears the stamp of personality of the philosopher himself whereas 'the issue is not in Foucault and not in the Greeks but in the possibility or impossibility for a thought to be self-legal

and enduing a thinker with the ability to autonomous existence'. Within the frameworks of our subject, this is identification of the ancient, paideia pre-requisites of the global philosophical and culturological tasks or called by Huizinga (2015) mastering the own nature by each individual, the entire humankind. It appears that this rather complicated task is quite achievable to a Greek. This focus on self becomes the result of the ascetical attitude to oneself for achievement of objective that is worth pursuing. In consists in cultivating in each person the skills of a citizen when the voluntary and relevant to the society decisions may be taken. This, however, requires turning to self, ability to express the imperative dominance over the own body, internal bursts. May one hope that the well-known 'Know yourself' is attributed the real meaning here? Thus, the ideal of the All-Greek education gradually moves towards its enduring objective, political virtue, care of preservation of the Greek civilization that cannot be imagined without cognizing self, i.e., self-concern. The researcher substantiates the definitely essential feature of paideia, its partially unexpected regressive essence, its internal crisis it experienced not centuries after but immediately. Self-contradictoriness of the concept itself caused the rare but rather evil and unexpected results in the history. One of the greatest accomplishments of paideia was mentioned above balance between the power and the high level of culture protecting the society from crisis which can be definitely called the social ideal so far. But, unfortunately, the absence of the necessary informal relation between the political life of the society and the cultural tradition determines the natural course of abandoning the paideia ideals. Koretskaya (2015) focuses attention on the fact that power is opened to rational beginning only, therefore, requires education. Of course, it is meant that the concept of 'power' initially relates to an individual and then it refers to the others. This intellectual or practical projection on another one is the guarantee of our interest in us and self-control.

Bert van den Brink offers his view of the concept by A. Honneth, the head of the Modern Frankfurter School that solves the issue of the spiritual well-being of a person in the society within the common notional field. It is essential that he sees release of an individual through the moral efforts of a person, moral education of the society. According to A. Honneth, the individuals suffering from emotional abuse grow the 'grapes of wrath' in them. From this moment on their new sociality related to fighting for improving the conditions of their life is formed (Menshikov, 2014).

The above-mentioned idea of organicity of the religious feeling within the paideia content more and more often becomes the subject of the modern disputes. This

is not the opposite of paideia but the great method of implementation thereof. The postulate by Eliade (1994) of homo religiosus allows us clarifying that inconsumable need for eternal spiritual values is the fundamental feature to a human. And the methods of introduction to it are various. Paideia? Is it possible as of today? The composer, music expert and philosopher Vladimir Martynov writes of today as the new sacral space interpreting it in a rather specific manner. Gaining insight into the divine and, thus, the ideal and everything that is 'cultivated', 'learnt' by a youngster during education consists as of today in recognition of the fact of absence of God and divine. Maybe, also the today paideia is suggestion of the absence of God. Using the Heidegger's term 'non-existence of God', Martynov (1992) learning the 'non-existence of God' despite the existing fakes of the divine presence constitutes the method of formation of the 'new sacral space', i.e., paideia of today is fighting or rather unequal battle with simulacra of the 'divine' or 'ideal'. In many cultures music is the source of the universe, is understood as the very beginning. Thus, it may be the feeling of the desacralized music that allows us understanding how to re-find the fundament of the world and the education forms in it.

Summary: Thus, the wide, historically determined view is necessary for understanding paideia as the concept of creation of a person and citizen in the entirety of its being: body, soul, mind will and spirit. The modern realias are constant intent to those fascinating ideals the history had left to us. Actualization of the paideia ideals is related not only to our everyday interest in the antiquity, many things are determined by the impulse of the spiritual life that has never calmed down in the human world. It is important with its ambivalence a paideia ideal is not only a real chance of everlasting 'finishing constructing' of a person to the known spiritual heights but also the method of formation of the adequate practical knowledge necessary for the state formation.

CONCLUSION

Our analysis revealed not only the multidimensionality of the phenomenon but its completely new prevailing forms that are already not completely subject to our common philosophical approaches. This is partially true as paideia has already deserved proper critical interpretation. The society needs the real educational targets to be designed; the talks about a strong state gain nostalgic shading. Meanwhile, we observe the one-way movement of the state; it is rather difficult to construct a dialogue. A person and the state

constant possibility to be subjected to transformations to attain the own unique limits. However, it is possible to attain them being in the state of exploring oneself only, being turned towards oneself, releasing oneself for oneself. It is not possible to teach the others to be free without being free oneself.

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