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Fundamental assumption

It is then the test of making with pedagogy (the paidei) the basis of being the man and the reality, across appeal to her the ancient sources.

Keywords:

Pedagogy, education, paideia, arete, arche, logos

Pedagogy as a basis of being a human and the European civilization

Go ahead, man!
Your trace marks the life paths,
Where everyone is an educator.

1. Introduction

The thesis which I am going to propagate here is already risky in its own formulation since an attempt to make pedagogy the basis for human and reality creation may arouse ironic astonishment, especially that other categories have reserved areas in which the European civilization “flourished”. The aforementioned proposal finds an idea in pedagogy which precedes all creative activities, in the sense that it is not related to them in a chain of cause and effect, but only leads to them. This precedence of the realization of the human being and the world formed by him enables to perceive pedagogy as the basis and form of “quasi-creation” of subjectivity and objectivity attributed to “the philosophy of presence” thanks to which the human being ceases to be an “imperfect” creature while reality becomes significant.

The sources of pedagogy, to which the continuity of the European civilization should be related, shall be looked for in Greece as early as in the 9th and 8th century BC, i.e. the so-called archaic period, in such geographical areas as the Peloponnesus, Boeotia with Thessaly, Ionia, Attica and the eastern part of the Mediterranean Sea¹. At that time, city-states, poleis, started to come into being, some of the most remarkable masterpieces of the European artistic culture appeared, philosophy revealed its wisdom, civic attitudes began to be shaped and the ideal of a humanist, whose model became a permanent part of the development of the European civilization, evolved². The human being of that time functioned (thought, acted and spoke) in a syncretically mythologized way, structurally closed in a mythologized way of thinking, in a reality filled with objects which influenced his course of life through their specific dispositions³. Around the 6th century BC, changes in the functioning of the societies of the city-states started to take place, manifesting themselves in “de-mythologized”, individualized, relativized, rationalized and, most importantly, legitimated and politicized attitudes. Their causes originated in peasant and craftsmen revolts against social inequality, in the intermingling of city cultures, the development of economy and economic exchange, as well as in the appearance and spread of writing, and the increasing sense of national unity against the Persian occupier, which was subordinated to the Athenian hegemony in the 5th century BC. And it is the Athens politics where the completing synthesis of the vision of a humanized being, which emanated onto the contemporary and future generations, is rooted⁴.

There are, then, a lot of factors which contributed to the change of the Greeks’ mythologized consciousness in favor of practical thinking and acting, conforming – historically speaking – to legal-political practice. The transition obviously has a historical

¹ O. Murray, *Early Greece*, Warsaw 2004.

² N. G. L. Hammond, *A history of Greece to 322 B.C.*, Warsaw 1994.

³ M. Eliade, *The Myth of the Eternal Return*, Warsaw 1998.

⁴ Aristotle, *Constitution of Athens*, Warsaw 2001.

dimension and a social context, and although the Marxist formula that existence shapes consciousness may be cited here, it must be remembered that not all generations participated in important events which completed and regulated the relations of social co-existence. Therefore, I assume that the “element” which is a permanent part of the structure of the European civilization leading to an import of its heritage to subsequent generations has been and is pedagogy.

Holding pedagogy responsible for the lot of the European family, I presume that it should be treated as an instruction paradigm (Gr. *ago*) which, being a model of the social possibility of a human functioning in the world, leads his consciousness in such a way that he could ultimately make the reality real through completing himself as an “incomplete”, unformed creature. For this reason, the human being must produce and preserve specific goods in such fields as politics, ethics, aesthetics, religion, education and economics in order to exist in the world. With reference to this topic, D. Benner writes: „The human being must create and maintain the basis of his existence through explanation (isolation – M.D.) and cultivation of his nature (economics), problematize norms and rules of interpersonal communication, work on their further development and acknowledge them (ethics), draft the project of his social future and shape it (politics), transcend his present, reaching for aesthetic means of expression (art), and confront the problem of the inevitable flow of the life of the people surrounding him as well as his own death (religion). Moreover, the human being is stuck in a certain relation of generations – he is brought up by the representatives of previous generations and brings up members of the next generations.” [translation mine, MD]⁵. That is why pedagogy shall be understood as a foundation for becoming a human being who turns into one through fulfilling his own needs. This foundation directs at, leads to and prepares for executive activities, but does not participate in the process of becoming a human being – it does not participate in his actions and practices which belong to the philosophy of search. Pedagogy is “leading to”, whereas philosophy is “searching”.

Understanding the abovementioned idea, although requiring philosophical thinking, should – in my opinion – be directed at historical-semantic and linguistic research thanks to which the following are revealed: the context of crucial events which determined the changes taking place in Greece at the turn of the archaic and classical periods as well as the context of important concepts whose contents had a vital influence on the shaping of human attitudes and the understanding of the reality they lived in. In other words, pedagogy has a leading and executively-reaching-the-aim function whose achievement is ultimately realized – through various social practices – by a thinking and acting human being.

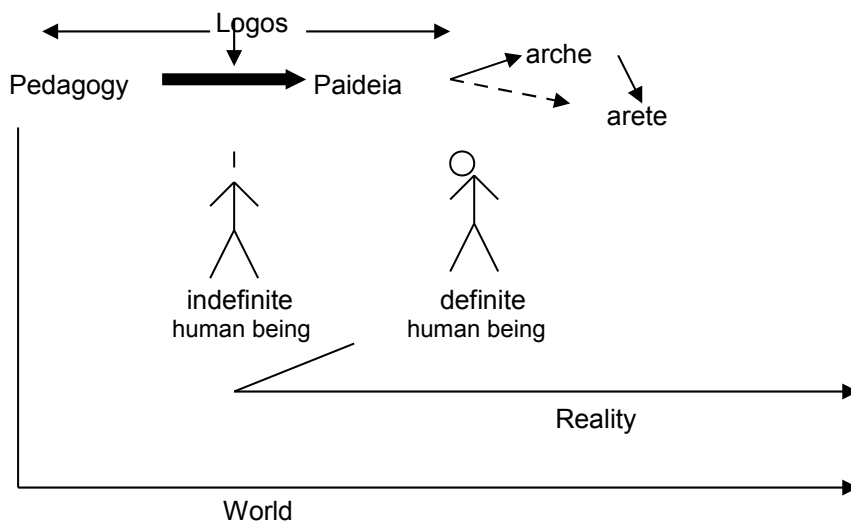
It is now difficult to say whether there is any rationale behind the presented “project” of comprehending pedagogy, yet pedagogy is certainly something more than a mere scientific practice; it has existed prior to scientific practice and will probably be an essential element of the future practices. Therefore, proving that pedagogy participates in all practices or that it constitutes the basis of human existence should be the most important task. In this article, my thoughts will be directed at the bases of human existence. For this purpose, I will first refer to the understanding of pedagogy, putting emphasis on the notions of leading and realizing. Since pedagogy is herein understood as a leading, consolidating idea without a possibility to show its face directly, my attention will be concentrated on clarifying what is behind the notion; namely, on *paideia*. *Paideia* as a shaping, realizing form affects the human being, firstly through *arete*, teaching good manners and the bases for humanistic education to every learning individual, and secondly through *arche* which represents a higher level of upbringing and education that gives the human being control over himself (in order to become someone definite) and over something (in order to make the world “some”). Due to the lack of an indirect connection between pedagogy and *paideia*, the further part of the article will focus on discussing the notion of *logos*, for it is my belief that it binds the terms distinguished here (see diagram 1). Because the outline of “pedagogizing world-culture” presented here may lead to a presupposition in some fragments, I will try – referring to M.

⁵ D. Benner, *Pedagogika ogólna* [General pedagogy], [in:] *Pedagogika, Podstawy nauk o wychowaniu* [Pedagogy, Basics of the study on education], (ed.) B. Śliwerski, Gdańsk, 2006, p. 123.

Heidegger's idea in a way – to suggest a preliminary, categorial sketch of the study of pedagogical leading (phenomenoagology).

Furthermore, I would like to emphasize that the presented project, let me stress the word project, of making pedagogy the foundation of our culture is not based exclusively on philosophical considerations, but places more emphasis on historical data, so I will refer to specific facts in many cases.

Diagram 1



Source: author's own creation

2. Leading as the essence of pedagogy

Let us first assume, referring to the Greek etymology of the word pedagogy (*pais* and *ago*), that its crucial root is the word: to lead, which may be understood as an activity thanks to which one can achieve their aim but it is not the aim itself. In the Greek language, *ago* is part of a suffix which determines the meaning of a given word through such completion as: to lead, to direct, to bring in, to undertake, to stimulate. *Ago*, then, introduces somebody to something, prepares for something, directs at something, supervises somebody. The concept of *ago* is related to the term *agoge*, i.e. a rigorous system of training young male Spartan citizens. Primary education put more emphasis on character shaping through corporal punishment rather than the development of practical skills (counting, letter writing, etc.) in Athens, too. Thus, the initial manifestation of systematized education concerned shaping character more than practical skills.

Pedagogy, equated with leading as an activity of accomplishing the aim, does not have an ethical dimension because it is not included in directives determining ways of fulfilling norms, nor should it be identified with prakseology as it does not refer to the effectiveness of actions. This means that pedagogy should not be reduced to actions fulfilling intentions, but its idea should concentrate more on creating the bases thanks to which the possibility of achieving aims completes. Pedagogy, then, acts (does, makes), is a causative, activating, leading, directing force – thanks to it, the process leading to the concentration of educational, shaping ideas emerges and happens, making the human being “some” so that he can exist in the world. What is more, via leading, performances are realized, according to V. Turner who, with reference to the Old French word *perfournir* meaning: to furnish or supply, detected in performances a factor leading to fulfillment in a processual way⁶. Pedagogy may ipso facto be understood performatively, as “leading to fulfillment”, where “...performance realizes the

⁶ M. E. Pacanowsky, N. O'Donneill-Trujillo, *Komunikacja organizacyjna jako forma* [Organisational communication as form] [in:] *Komunikacja międzykulturowa. Zderzenia i spotkania* [Intercultural communication. Clashes and meetings], (ed.) A. Kapciak, L. Korporowicz, A Tyszko, Warsaw 1996, p. 290 - 291.

meaning of a given structural form – whether it is a symbol or a story, metaphor, ideology or a saga”⁷.

Having established the above, let us now look back at the sources of pedagogy creation in order to seek its – let us say – etiology right there. Referring to such distant past poses many problems, mainly caused by the lack of sources. Many works were irretrievably lost, others survived in fragments only, and yet others were handed on to us in the form of doxographic reports constituting records of views or opinions obtained at the so-called second hand. Their value evokes mixed feelings among scientists as they often come in the form of oral transmission, and if the fragments are cited from memory, their authenticity or consistency with the sources is put into question⁸. Furthermore, it is commonly believed that fragments of texts deprived of context may be interpreted freely. For these reasons, let us mainly focus our attention on the social and cultural changes that happened in Athens since there is most information on this topic at our disposal, and, more importantly, it was the centre which, apart from Sparta and Thebes, had the greatest influence on the shaping of an enlightened and educated human being.

It may be concluded from Aristophanes’ comedies⁹ that in the 5th century BC almost all Athenians could write and read. In this period teaching was not compulsory, yet children’s education was enforced by social pressure, and, as a result, virtually everyone learnt, especially that from the administrative viewpoint it was subject to “state” jurisdiction in the sense that, for example, the number of hours of everyday teaching was established, as well as the number of days off per year or the number of teachers. In *Politics*, Aristotle states that education must be regulated by the state, because there is one state and every citizen should remember that he is not his own master but a part of the state¹⁰. This influence of state administration on the education of the Athenian community contributed greatly to the popularization of the pedagogical leading which gained the status of a social practice.

Teaching took about ten years, and children from the wealthiest families usually continued their studies for another three or four years. These were also the children who were accompanied on their way to school by a slave called paidagogos¹¹ whose job was to carry the wax writing-tablet, stylus, lyre and papyrus. He accompanied the boy wherever he went, helped him do his homework, taught him good manners, prevented him from unethical deeds, developed his interests, but also employed corporal punishment whenever necessary.

The Athenian community, then, learnt writing, reading, arithmetic and grammar, as well as gymnastics and music – the latter constituted the highest value and was mostly appreciated considering the Great Dionysia for which preparation took almost the whole year¹². The significance of the abovementioned abilities increased after the Persian wars and the city obtaining the status of a hegemon. Social prestige was then obtained through heroic effort in battles, money and education. The last factor caused the Sophists to appear in the city in the 5th century BC, who gave instruction in geometry, physics, astronomy, medicine, the art of rhetoric, eristic, synonymy and philosophy in return for fees, preparing the youth to perform important functions in Athens and the colonized areas (ca. 200 poleis).

It is a well-known fact that identifying education with pedagogy (gr. *paidagogeio*) has contemporary connotations, referring to paidagogos, the slave taking a boy to school. In ancient times, the word pedagogy can be first found in Plato’s¹³ *Republic* in which he ironically talks about the “father” of the ancient medical art of gymnastics, Herodikos of Selymbria. Plato writes that he “... was a teacher of gymnastics, and because he was prone

⁷ Ibidem, p. 290 – 191.

⁸ J. G. Krynicka, *Filozofia pitagorejska w nurcie fizyki przedplatońskiej. Pitagorejska koncepcja zasady arche* [Pythagorean philosophy in the trend of pre-Platonic physics. Pythagorean conception of the principle of arche], [in:] Przegląd filozoficzny – Nowa Seria [Philosophical review – New Series], 2001.

⁹ Aristophanes, *Comedies: The Acharnians, The Knights, The Clouds, Lysistrata*. Warsaw 1962.

¹⁰ Aristotle, *Politics*, [in:] *Aristotle Complete works*, vol. VI, Warsaw 2001.

¹¹ R. Schulz, *Wykłady z pedagogiki ogólnej. Perspektywy światopoglądowe w wychowaniu* [Lectures in general pedagogy. World view perspectives in education], vol. 1, Toruń 2003.

¹² M. Kocur, *Teatr antycznej Grecji* [Theatre in ancient Greece], Wrocław 2001.

¹³ Plato, *Republic*, Kęty 2003.

to illnesses, he combined gymnastics with medicine and started to torment himself first and then many other people.” [translation mine, MD] ¹⁴. For this reason, pedagogy might have been understood as a synthesis of abilities which, in fact, originated from the lack of something (e.g. the lack of health) in order to achieve something that would eliminate the lack.

At present, pedagogy is identified with leading, but in antiquity this role was fulfilled by paideia, aimed at shaping the human soul. Its greatest dimension was achieved thanks to the Sophists and philosophers, but these were the former who humanized the people’s awareness and contributed considerably to the spread of legal-political practice.

3. Pedagogical paradigm in the „hands” of the Sophists

Little is known about the Sophists. It is also difficult to say whether the notion of *sophia* was related to wisdom or to knowledge. There is no telling “whether *sophos* is the one who knows a lot, who has seen a lot, who has travelled a lot, who has encyclopedic culture, or the one who knows how to act and is happy” [translation mine, MD] ¹⁵, either. The original meaning of this word referred to anyone who is wise and teaches virtue (*arete*) and political wisdom ¹⁶. In *The Iliad* one can read about a carpenter who, thanks to Athena, acquired *sophia*, so he was “introduced” to the knowledge connected with appropriate behavior ¹⁷. The pedagogical *sophia* is here described as the acquisition of a practical skill or as being endowed with appropriate qualifications for building ships. The qualifications conceived this way comprise: the knowledge, the way, i.e. leading, to acquire them and the source of them. In the Homeric *Hymn to Hermes* ¹⁸, in turn, the author writes that the messenger to gods constructed an instrument (pan flute, cithara) whose *sophia* differed from the art of playing the lyre. It is also written about Hermes that he was the one who “filled” it with sound, that he made Foibos Apollo a gift of the instrument and taught him to play it. It is noteworthy, too, that Apollo was afraid of the cunning Hermes stealing the instrument from him. This suggests that *sophia* is something that can be acquired but what if one can play the instrument but not build it? Anyway, if the early Greek (archaic) examples of carpenters, as well as Apollo, are taken into account, *sophia* is understood as knowledge: secret and technical knowledge acquired (pedagogical leading) – in this case – from gods. However, with time, distinguished poets-thinkers started to be named this way. The historian Herodotus calls Solon and Pythagoras *sophia* ¹⁹.

It is common knowledge that the Sophists appeared in Athens as a result of the political changes within the limits of the Mediterranean Sea, contributing, through the propagated learning, to their students’ developing politicized awareness leading to being an educated human being responsible for himself, the nation and the homeland, as well as to being a rational person, sometimes refined and cunning. Few fragments of the Sophists’ writings survived, so it is difficult to establish their opinions and the ideas they put into practice. It is a fact that they became infamous because of the qualities attributed to them mainly by Plato ²⁰, Aristotle ²¹ and Aristophanes ²². However, contemporary research appreciates their influence on the development of civic awareness more and more, especially that they were considered “revolutionaries”, liberals or “alternative conservatives”. Having popularized the new model of paideic education and upbringing, already before Socrates, they humanized the customs of daily life in which the educated citizen taking into consideration the “state’s” ²³ welfare played the key role. It shall be remembered that the Sophists educated adults and influenced elites.

¹⁴ Ibidem, p. 104.

¹⁵ P. Hadot, *What is ancient philosophy?* Warsaw 2000, p. 42.

¹⁶ Plato, *Protagoras*, Warsaw 1958.

¹⁷ Homer, *The Iliad*, Wrocław 1986.

¹⁸ Homer, *Hymn to Hermes*, Meander 1982, no. 1.

¹⁹ Herodotus, *The Histories*, Wrocław 2005.

²⁰ Plato, *Sophist*, Warsaw 1956.

²¹ Aristotle, *Complete works*, vol. 1, Warsaw 1990.

²² Aristophanes, *The Clouds*, Warsaw 2001.

²³ J. Gajda-Krynicka, *Filozofia przedplatońska* [Pre-Platonic philosophy], Warsaw 2007.

Moreover, even though Aristotle classed their deliberations and investigations as apparent philosophy²⁴ and Plato did not consider them to be philosophers at all²⁵, it shows that their teaching was of a practical character and constituted a continuation of the elementary education. In their teaching (didaskalia), the Sophists put emphasis on how to acquire knowledge and use it to realize one's own aspirations taking into account the welfare of the polis. Therefore, shaping the predisposition in a young human being to active work on himself, thanks to which he would be able to achieve the aims he had set himself, was of utmost importance. It was accomplished through a brilliant and logically combined selection of arguments and counterarguments with the use of which it was possible to convince others of the brightness of one's own opinions.

And if our (modern) scientific knowledge aims at exploring the world through explanation and understanding, then the knowledge spread by the Sophists, pedagogical (paideutic) knowledge, was intended (led) to convince the interlocutors of what was right, real, good, etc. critically by using arguments and counterarguments. Undoubtedly, the relativism, conventionalism and utilitarianism emerging from this education as well as the applied rhetoric and eristic procedures, thanks to which the listeners could be deliberately manipulated, contributed, on the one hand, to the critical assessment of the Sophists' activity by philosophers, but - on the other hand, through the criticism - epistemology was developed and ontology came into being. This does not, however, change the fact that in the 5th century BC the Athenians' consciousness was dominated by the pedagogical paradigm, i.e. such a pattern of thinking and acting which assumed taking into consideration the leading and ipso facto bringing (philosophy of search) others to the aim set by oneself. In this context, philosophers are Sophists, too, because they also teach – both are subject to the pedagogical paradigm, i.e. what leads to knowledge by the use of proper argumentation. It shall be mentioned in passing that the commonness of this paradigm may be proven by the philosophical works of a dialogic character as well as calling the 4th century BC in Greece an age of legal proceedings.

The identification of the Sophist activity with pedagogy makes it possible to state that the pedagogical *sophia* shall signify wise leading, and the pedagogical *sophos* should be understood as leading by the one who knows a lot. Pedagogy in this interpretation becomes precisely leading through the one whose knowledge will enable his student to accomplish specific aims. Therefore, one of the most important factors which fundamentally contributed – using the foundations of the pedagogical leading – to the popularization of the legal-political practice shall be found in the Sophists' activity.

4. Historiographical sources of the pedagogical paradigm

The process of shaping the pedagogical paradigm began around the 8th century BC and its two factors should be distinguished: firstly, political, social and cultural changes, and secondly, paideias as ideas of transmitting humanistic values, manifesting themselves in attitudes worthy of imitation.

Starting from the 8th century BC until the time of shaping the democratic rule in Athens, whose greatest development fell on the reign of Pericles, significant social and political changes as well as those related to consciousness (spiritual or religious) occurred. When searching for the basis of the contemporary European's way of thinking and acting, and ipso facto the sources of upbringing and widely understood education, in the Old Greek culture, one should, then, pay attention to a few crucial facts which distinguished this community from other nations or tribes, etc. On the one hand, it is the influence of art, oral poetry, peasants' revolts and fratricidal wars on the social attitudes, and on the other hand, one should take into account the advent of writing and the appearance of the first thinkers, called wisdom searchers, owing to whom humanity was "liberated" from the framework of the mythological consciousness. The emancipation from the "trap" of the world governed by the forces of the anthropologized deities prove the Greeks' intellectual perspicacity, imagination and search

²⁴ Aristotle, *Nicomachean Ethics*, Warsaw 2007.

²⁵ Plato, *Sophist*, Warsaw 1956.

for the origin and sense of existence in every object, as well as the form or the being creating it and distinguishing from other objects²⁶.

In the 7th century BC, power in Attica lay in the hands of nobly born aristocrats, who recited and sang fragments of such epic poems praising gods, heroes, geographical lands and customs as: *The Iliad*, *Odyssey*, *Telegoneia*, *Thebaid*, *Theogony*, *Works and Days*, *Catalogue of Women*²⁷, etc. at their feasts called symposia. These were ritualized contacts and they constituted the germ of the creation of their own aristocratic culture in which a warrior and an honest landowner were ideals worthy of following. The former shaped the personal model of a knight taking care of fame, bravery and dignity, while the latter took care of justice, honesty and diligence.

In the 6th century BC the new vision of an ideal of a human being-aristocrat was attributed to Solon, a statesman, poet and lawmaker, who regulated many important political, legal, moral and religious issues. Solon's concern for the human being-aristocrat, and, in consequence, the human being-citizen turned out too idealistic to survive at that time. The signs of social dissatisfaction were suppressed and used by those hereditary groups who were able to maintain their political power in the city with weapons. An era of tyrants' rule came, who caused the economic fall of the city because of their greedy and ruthless behavior. After the tyrants were expelled from Attica in 508 BC, Cleisthenes came to power and deprived nobility of the exclusive influence related to the access to offices. Granting equal voting rights to nobility, craftsmen and floating population and dividing Attica into three regions (or boroughs), he gave all citizens equal chances to participate in politics. The introduced administrative organization of Attica led to those differences between social groups dependent on the fertility of their regions being blurred. The appointment of the Boule of 500, the increase in the number of offices and the ecclesia taking over the functions fulfilled by the Areopagus were also essential to this transformation. Jurisdiction was given to a tribunal, and the state's safety and counteraction to possible coup d'état attempts were secured by ostracism²⁸. In this way, the transition from the systems of power held by the rich minority of noble birth, through the authoritarian military rule to a democratic system took place.

The Greco-Persian Wars constituted another turning point in the history of the nation. The spectacular victory at Marathon (490 BC) and the triumph of tactics and deception in the naval battle of Salamis (480 BC) proved the heroism of the uniting community, and, above all, the genius of the strategists and the commanding cunning of the prominent leaders²⁹. Therefore, the echo of these victories strengthened the position of Athenians in contemporary Greece, and, in Athens, resulted in the formation of a new ethos of a human being, i.e. a citizen living on duty – serving his homeland.

The second distinguished factor of the pedagogical paradigm was paideia. In ancient Greece, paideia was understood as the process of bringing up a human being in accordance with his nature, but shaping personality on the basis of cultural goods was also taken into account³⁰. Obviously, this is a modernized look at paideia, since the notion of culture in our understanding did not function in ancient Greece, just as the notion of personality was not used to label "the inner structure" of a human being³¹. Paideia, as a mechanism of pedagogy creation, contributed to the formation of a beautiful, good, wise and fair human being (the ideal of kalogathia). In this variety and possibility of educational leading, unification of the human soul was aimed at through paideia, in the spirit of humanism which meant physical, musical, literary, philosophical, medical, etc. shaping. The "paideutic" actions caused the

²⁶ O. Murray, *Early Greece*, Warsaw 2004.

²⁷ N. G. L. Hammond, *A history of Greece to 322 B.C.*, Warsaw 1994.

²⁸ Aristotle, *Constitution of Athens*, Kraków 1973.

²⁹ Herodotus, *The Histories*, Wrocław 2005.

³⁰ B. Suchodolski, *Pedagogika* [Pedagogy], [in:] *Encyklopedia Pedagogiczna* [Pedagogical Encyclopedia], Warsaw 1993, p. 535.

³¹ W. Jaeger, *Paideia. The Ideals of Greek Culture*, Warsaw 2001.

human being, as a spiritually incomplete creature, to become “some”, revealing his instrumental character as well as destiny and personal agency³².

The genesis of paideia, as pedagogical leading, shall not be looked for in the course of natural phenomena and the actions of gods, but in artifacts, especially those which made people feel more perfect, honest and outstanding. The paideutic transfer mainly comprised the contents derived from Homer’s epics, in which deeds and attitudes worth following are found. The human being turned out to be a creature going beyond his humanity. R. Flacérière writes as follows: “In the face of the catastrophes sent down by gods people are capable of great deeds at the cost of unlimited misfortunes. For Greek philosophers, Achilles is the model of a magnanimous man of action, while Odysseus – one of a magnanimous sage. They both overcame fate with the strength of their spirit, but the former achieved it by impulsiveness and the sacrifice of his life, whereas the latter – by his cunning and persistence. Homer, then, proposed a two-fold ideal of a hero and sage.” [translation mine, MD]³³.

Paideia, then, referred to the content which influenced the shaping of human awareness in a specific way. In the “pre-sophistic” times, it was dominated by mythological-magical thinking whereby the truths of that world were derived from the world of gods in an authoritarian way. The reasoning of human life drawn from it was absolute and everlasting, and was put into practice only by the nobility. The Sophists, in turn, implemented the legal-political model of thinking shaping a relative and utilitarian world view, thus overcoming the model of mythological-magical thinking. According to W. Jaeger³⁴, the Sophists had the greatest influence on the understanding of paideia, as a form leading to learning and self-development. Moreover, beside the aforementioned model of thinking, a philosophical one constituting a synthesis of the two previous models appeared thanks to Socrates and Plato (a Sophist-philosopher), in which the truths about the world and human life were discovered through dialogue and images adopted from the world of ideas.

The first two models reveal a transition of the ideas about the reality from a fixed form to a processual one, for if in its primary sources paideia meant childhood, or being a boy (a child), in the 5th century BC it boiled down to the concept of being a boy, or, in fact, becoming a young man, a mature, shaped (shaping) person. Paideia – at that time – started to place emphasis on the individual development in its social and cultural aspects. It finally becomes what leads to individualization, subjectivization and “anthropoligization” of the spiritual structure of a human being and the widely understood humanity (humanization)³⁵.

To complete the issue under discussion here it should be noticed that the “father” of the processual-spiritual understanding of paideia is Protagoras³⁶. It may be interpreted on the basis of the preserved fragments of his works that paideia is reached through education and wisdom derived from the work on the language of utterance (logos) which is loved (sophia) and which may be labeled here as logosophia. This love for utterance became a basis for memorizing poets’ texts in elementary schools, as well as teaching rhetoric, eristic, etc. by the Sophists. Paideia, then, referred to elementary education, dominated by technical-methodological actions, as well as “sophistic” education which aimed at an individual’s spiritual work on himself leading to higher forms of experiencing his own existence. These two ways of paideia development should be connected with the idea of *arete*³⁷ on one hand, and on the other hand – with the idea of *arche*, which I will be discussing later in the article.

³² Plato, *Timaeus*, Warsaw 1986, p. 52.

³³ R. Flacérière, *A Literary History of Greece*, Kęty 2004, p. 77.

³⁴ W. Jaeger, *Paideia. The Ideals of Greek Culture*, Warsaw 2001.

³⁵ L. Zoja, H. Martin, *Individuation and paideia* [in:] *Journal of Analytical Psychology*, 1997 (42), p. 481-505.

³⁶ After M. Wasilewski, *Paideutyka Protagorasa i Platona* [Paideutics of Protagoras and Plato], Poznań 2007.

³⁷ M. Jaraczewski, „Epi techne” czy „epi paideia”: Hippocrates na rozstaju dróg sofistycznej i platońskiej edukacji. Próba obrony pierwszego pokolenia sofistów przed zarzutem niestosownego pobierania pieniędzy za naukę, [„Epi techne” or „epi paideia”: Hippocrates at the parting of the ways of the sophistic and platonian education. An attempt at the defense of the first generation of the Sophists against the accusation of improper collecting money for teaching] [in:] A. Gendźwił, A. Izdebska, E. Sroczyńska (ed.), *Przemiany mentalności w kulturach starożytnych* [Mentality changes in ancient cultures], Warsaw-Poznań 2005.

The acquisition of paideutic abilities of a higher level required several years of work from the young student, after which he obtained literary, declamatory, philosophical, moral and political skills, and through them – an insight into his personality. The popularization of these abilities mainly concerned wealthy citizens of Athens, since education was not free until Plato's times, which also effectively limited the access to the privileged groups that had a chance to make a political "career". In the context of sophistic education, paideia constituted, then, a restricted cultural code used by a specific social group, which makes it possible to definitely state that the pedagogical paradigm spread its norms and directives on two levels, namely – a popular one and an elite one³⁸.

In view of the above, it should be concluded that paideutic predispositions turned out to be intellectual-human capital in P. Bourdieu's interpretation, as they became an indication of one's own individualized identity in the pursuit of power through performative (performance in V. Turner's formulation) demonstration of concern for the welfare of the polis. In particular, the performative dimension of public expression of concern for the welfare of the state achieved its widest application within the Roman Empire. That was the time of the prevalence of material culture, when the meaning of paideia gained a wider dimension – it became a common tool in the struggle for social positions and essential equipment in the political fight for senior positions in the Empire and its provinces.

5. Two faces of paideia: arete and arche

At the time of Athenian democracy being developed, paideia referred to teaching and educating thanks to which a human being acquired specific technical and intellectual abilities. These two ways of shaping human consciousness were dominated by a pedagogical model leading human thoughts and actions towards forms of creation of human reality which were related at their roots with two traditions influencing the changes of social awareness towards the humanization of individuals. The traditions in question are the idea of *arche*, which manifested itself in elementary teaching and the idea of *arete*, which found application and manifestation in the sophist (political and philosophical) attitudes.

The distinction of these two traditions should be connected with the verbal transmission of what was worthy to remember and with the advent of writing systems which standardized legislation, altered the forms of state institutions and, in consequence, changed the society's mentality³⁹.

So, elementary schools, apart from technical skills, provided information thanks to which everyone could learn the basics of good manners, get to know the tradition and function in a society with hegemonistic ambitions. Teaching - beside family upbringing and ritualized celebrations of various state and religious holidays, which comprised over sixty days a year - turned out to be the fundamental form of shaping patriotism and the sense of "the chosen nation's" greatness.

In the city with hegemonistic and democratic ambitions, maintaining the superior role in Greece required educating the inhabitants towards the development of civic, political and ethical attitudes. In order to do it, important events in the history of the city as well as mythological and Homeric sources were referred to⁴⁰.

The enumerated sources, against the social rebellion directed at aristocracy, made maintaining power (*arche*) possible not only through the use of means of coercion, but also through gaining social prestige by displaying physical (military) as well as spiritual (ethical, political) virtues, that is, *arete*.

Both notions influencing the understanding of paideia had initially coexisted, complementing each other, when, at the time of the arrival of the Sophists to Athens, they separated from each other into two different ways leading to humanistic fulfillment of humanity.

The understanding of *arche* has some philosophical and political connotations. Philosophically speaking, *arche* is explained as the beginning, principle, basic material from

³⁸ P. Hadot, *What is ancient philosophy?*, Warsaw 2000.

³⁹ K. Robb, *Literacy and Paideia in Ancient Greece*, Oxford 1994.

⁴⁰ J. Kenyon Davies, *Democracy and Classical Greece*, Warsaw 2003.

which everything that exists in the world comes. Politically speaking, in turn, *arche* literally means power; in particular, the territory of Athenian rule was labeled this way. A. P. Kowalski⁴¹, with reference to J. P. Vernant's views, suggests that archaic societies used "magical-legal terms" to characterize matter as something extendible. Accordingly, *arche* was understood, for example by Anaximander, as *apeiron*, i.e. infinity (something that does not have privileged points), whose reflection was supposed to be the balanced sense of existence of the city-states. However, during the classical period, certain cities subjugated others, which caused the range of imagining *arche* to transform into a structure with the centre in the middle from which – in a political sense – power emanated towards periphery.

The above idea of understanding *arche* enables to see pedagogical leading manifesting itself in *paideia* as a causal force thanks to which fulfillment of humanity becomes possible in every learning individual. *Arche* is the element of leading that gives strength and power owing to which its performative character fulfills.

The second element of *paideia* is *arete*, thanks to which shaping the spiritual structure of a human being fulfilled. A general model of a perfect human being embodied in the aristocrat's postures can already be found in Homeric times. The youth's teachers – if I can say so – were *synousia*, that is, situations created and experienced by adults. In the 7th century BC, in turn, together with the appearance of the city-states, the process of shaping a human soul started to transform into the idea of educating and began to embrace free citizens of the cities. It had – as we would now say – a political, ideologized character, and, importantly, it happened in natural conditions, dominated by customs, and even if it was subject to legislation, it was customary legislation. Owing to the Sophists, only in the 5th century BC, young people started to be brought up, putting into practice ideas departing from tradition, and the ones who realized their contents began to be called educators with time.

In ancient times, different types of *arete* were distinguished; namely, heroic *arete*, *arete* of mores, *arete* in work, political *arete*, individual *arete* and utilitarian *arete*⁴². In essence, the concept meant good trait, perfection, efficiency, effectiveness, bravery, nobility, virtue and had a considerable influence on the development of personal models realized by the free citizens. Special attention should be paid to the utilitarian *arete* assuming that every object has a specific essence thanks to which it is what it is and that the essence causes the object to serve something – has its "application". Plato wrote that the *arete* of a knife is that, as a tool, it is used for cutting – its virtue is that it cuts well⁴³. *Arete* (essence), then, causes every "thing" to have something that shapes it and, at the same time, gives an instrumental direction of its destiny and service. So, the essence of a human being is his soul which makes him a biological creature whose sense is the survival of his species. The soul – according to the ancients – consists of intellect, character and temperament⁴⁴. Therefore, the instrumental character of the essence of a human being is more complex than those of other objects, and its specific character consists in the fact that his essence is largely composed of unshaped and *ipso facto* potential *arete*, and that is why the human soul can be arbitrarily shaped.

This incomplete *arete* of the spiritual structure of a human being urges to see him as an imperfect, unfulfilled being endowed with deficiency and materialized from the ideal world (Plato) in which – without doubt – everyone must be similar in every respect because they are given the same traits. In the real world, the undetermined *arete* naturally aims at some realization, which becomes possible due to the human being's free will. It makes a human being "some", since his spiritual *arete* becomes a concrete being. The process of becoming somebody real was and is conditioned by historical, cultural and social circumstances.

The human being turns out to be a specific being molded by *paideia*, and its contents (*arche* and *arete*) are subject to formal (thematic) concentration thanks to pedagogy which is not contained in them. As a result, a factor which will bind the two fields creating humanity and its culture must be found. The idea in question is *logos*.

⁴¹ A. P. Kowalski, *Myślenie przedfilozoficzne* [Pre-philosophical thinking], Poznań 2001.

⁴² *Arete*, [in:] *Powszechna Encyklopedia Filozofii* [General Encyclopedia of Philosophy], Lublin 2000, p. 318 – 324.

⁴³ Plato, *Republic*, Kęty 2003.

⁴⁴ Plato, *Timaeus*, Warsaw 1986, p. 52.

6. Logos as a medium for pedagogy and paideia

Pedagogy as a force (pneuma) directing human existence makes a human being realize through paideia. Pedagogical leading and paideutic shaping constitute two separate beings in a metaphysical sense. Searching for a form which could bind the two fields of the realization of the human being and the world, I decided to refer to the idea which fulfilled a similar function in antiquity, that is, logos.

The concept of logos is related to the verb “lego” and “legein” which originally meant getting together, gathering (around something), arranging⁴⁵. Understood this way, lego comprised actions aimed at one thing being next to another, creating a certain set of similar things or one thing being beside another, building a certain sequence (e.g. a fence). In accordance with Homer, the idea of lego leads to the word logos which was comprehended as the action of speaking and its result, i.e. word⁴⁶. This transition from gathering to speaking enables us to see logos as an idea that binds and has its say, or allows the united things to have their say. Paideia and pedagogy may be perceived this way, too, since they relate in an indirect, but also dependent way, and their medium of utterance may – in this case – be logos. It is noteworthy that in the Greek language a medium, as a form disclosing something, means a reversible action, oriented at the entity itself.

Starting with Homer and finishing with the beliefs of the Stoics, this notion gained such meanings as: law, principle, reason, proportion. Heraclitus' proposal, which looked for a general principle in logos that gave the world order and rationality, is worth attention⁴⁷. With reference to Heraclitus' views, G. Reale writes: “Even if – as many claim – in its proper sense, logos does not mean reason and intelligence, but rather a principle according to which everything becomes real and a law which is common for all things and which governs everything, it still includes rationality and intelligence” [translation mine, MD]⁴⁸. Parmenides, in turn, distinguished between objective and subjective logos. He identified the former with *arche*, as a manifestation of metaphysically understood being, and the latter with the thought which made the recognition and understanding of the objectivity of being possible. For Plato, logos meant the quintessence of dialectic, as a sign of the dialogue between the debating parties. P. Hadot notices the following: “This logos is not a type of absolute knowledge; it is all about unanimity that will arise between the interlocutors led to common acceptance of certain positions, about unanimity that will allow the interlocutors to go beyond their private viewpoints” [translation mine, MD]⁴⁹. The quintessence of the considerations regarding logos can be found in the Stoics' work. They distinguished between logos dominated by an active principle and logos subordinated to it, that is, containing a passive principle. This is a causal relationship, in contrast to Heraclitus' proposal. The active logos “gives rise to human reason, which, thanks to it, has a part in the common logos, and the rational soul returns to logos after the human being's death.” [translation mine, MD]⁵⁰.

Logos may be conceived as a synthesis of pedagogy and paideia. With reference to Homer, it may be understood as the thing that joins pedagogy and paideia and lets them express themselves through each other. In Hesiod's works we can find a way of thinking which sees in logos a rational idea from the borderline between pedagogy and paideia – “in between” – putting order to the latter. Parmenides reduces logos to a universal principle thanks to which self-understanding becomes possible. Plato, in turn, gives it a discursive dimension leading to transcendental unanimity between pedagogy and paideia. This discourse harmonizes and unites human attitudes in which pedagogization and paideutization are manifested. The Stoics' viewpoints include a vision of understanding logos

⁴⁵ K. Narecki, *Logos we wczesnej myśli greckiej* [Logos in early Greek thought], Lublin 1999.

⁴⁶ Ibidem, p. 19.

⁴⁷ J. Galerowicz, *Na ścieżkach prawdy. Wprowadzenie do filozofii* [On the paths of truth. Introduction to philosophy], Kraków 1992, p. 332

⁴⁸ G. Reale, *History of ancient philosophy*, Lublin 1993, vol. 1, p. 100.

⁴⁹ P. Hadot, *What is ancient philosophy?*, Warsaw 2000, p. 94.

⁵⁰ M Osmański, *Logos i stworzenie. Filozoficzna interpretacja traktatu „De opificio mundi” Filona z Aleksandrii* [Logos and creation. A philosophical interpretation of the treatise “De opificio mundi” by Philo of Alexandria], Lublin 2001.

through the fact that human existence is grounded in logos (in pedagogy and paideia) that could be acquainted with via reason.

In conclusion, logos should be understood as a medium of the manifestation of pedagogy and paideia. It is, then, a form through which pedagogy and paideia speak. Having analyzed the concept, M. Heidegger stated: “And finally, because /.../ it may also mean: something undertaken as something that became visible in its relation to something, in its “relationality”, logos gets the meaning of a relation and an attitude. Somewhere else he understands logos as “what becomes a being, discovers in its process of becoming a being.” [translation mine, MD] ⁵¹. Therefore, logos allows to maintain a thematically rationalized relation between the ideas of interest here which manifest themselves in a human being – molding him through upbringing, education etc.

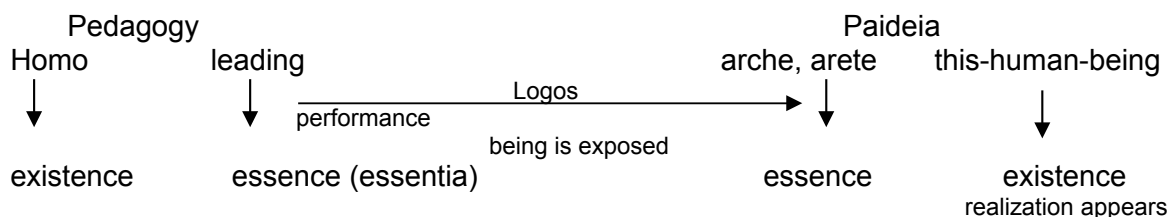
7. Phenomenological depiction of being

Considering pedagogy the basis of the sense of being a human, whose essence fulfills via paideutic shaping of one’s own spirituality, requires a deeper look at the proposal presented here, in particular by placing more emphasis on finding arguments which will make pedagogy the source of all being. In order to achieve this goal, the relations between the individual elements of the structure of pedagogy must be determined, which is connected with the formulation of categories specific for pedagogy, thanks to which it will be possible to deepen the understanding of pedagogy.

I would like to remind that in this study I have assumed that a human being is, in his nature, an incomplete being and it is thanks to “pedagogized” paideutics that he becomes “some”, and together with this process, a reality congruent with the human being and, in a sense, identical with him appears. Pedagogy, by leading, introduces the human being to his own being that he experiences owing to *arche* and *arete*. The involvement in this experience, together with what establishes it, requires reaching the basics of human thinking, which should indeed be preceded by philosophical considerations, and even if they were to be based on it, they should have a metaphysical (metapedagogical) dimension.

An attempt to complement defining, which pedagogy should be, may in part be related to a model to be followed, to M. Heidegger’s views, and to the metaphysical foundation of pedagogy, paideia, logos, *arche* and *arete* on the categories of a being, being, essence and existence. This attempt has a projecting character to a certain extent, is aimed at illustrating the relation between this proposal and philosophy (see diagram 2), and should constitute the starting point for further research.

Diagram 2



Source: author’s own creation

Since pedagogy shall precede philosophy, or, to be more specific, phenomenology in M. Heidegger’s depiction, the “study” on pedagogical leading should be phenomenology, and the exposure of being should occur because of phenomenology. The terms distinguished here are only a proposal to approach the phenomenon of humanity through pedagogy. The concept of phenomenon – as M. Heidegger⁵² writes – should be identified with the verb: to appear, so it should be understood as: what appears, becomes visible, or, further, it may be stated that it is the thing in which something appears or thanks to which

⁵¹ After B. Baran, *Saga Heideggera* [Heidegger’s saga], Kraków 1990, p. 89.

⁵² M. Heidegger, *Being and Time*, Warsaw 1994, p. 40 – 45.

something takes place, or else, as what lights something and ipso facto exposes it. For ancient Greeks, everything that appeared had an existential character and, in our understanding, was closely related to the real world, so to the paideutic creating and realizing. However, we know that everything that appears has an illusory dimension as, in *Republic*⁵³, Plato describes the myth of the cave, which shows that people living in the real world can see only shadows emerging from the world of ideas. Moreover, as I have already written before, every “object” has its *arete*, i.e. something that is not visible but thanks to which it is what it is. With reference to the above, a phenomenon “may manifest itself as something that it is not, may “only look like ...”⁵⁴. This not appearing should be comprehended as the manifestation in what it appears, but it is not appearing. This is how pedagogy in the phenomenon dimension manifests itself in paideia, not being paideia.

It is important here to ask why pedagogy manifests itself in what it is not, i.e. why it manifests itself in paideia and not in something else, and in this way the illusion of what is realized is revealed – the illusion of a being and not the being of pedagogy. The answer to this question should be looked for, firstly, in the term *ago*, i.e. leading, secondly, in the metaphysical difference in the understanding of essence and existence, and thirdly, in the phenomenon of the performative (executive) appearance comprehended as: “what-appears-in-itself”⁵⁵.

In antiquity, Greeks distinguished between essence (content) and existence (the fact of being realized) in every being. They were not interested in what precedes being and causes something to be realized. While it is true that the causes of what exists (*arche*) were looked for, and Aristotle identified four causes constituting the basis of the world whose primary foundation are categories among which substance⁵⁶ is the initial one, they still did not ask about being, and the being of being. They did not ask, among other things, because an act of transcendence, going through reason into what does not belong to it, was necessary. And this could happen with the use of the category of nothingness, but the concept was unknown in antiquity⁵⁷.

Further evolution of determining the meaning of essence and existence shall be looked for in the philosophical thoughts of Saint Thomas Aquinas⁵⁸. Adopting Aristotle’s views regarding substance, i.e. what comes into being and disappears, what realizes in itself the act (realization) and ability, he understood the category of existence as what gives essence a being, thanks to which essence is something. It was then believed that the greatest substance is God, who does not have essence and only from Him all contents emanate.

Nowadays, theistic and deistic metaphysics have been replaced with an anthropological vision of reality in which the human being fulfills the sense of his existence through practices that require an executive (performative) attitude based on educating. And it is this particular point of view that makes us see, in the human being, a paideutic, communicating and learning being whose source must be pedagogy.

To cut a long story short, yet take into account the above consideration of essence, existence, being and a being (see also diagram 2), pedagogy should be treated as the basis of being a human. This basis causes something to exist in it thanks to which the human being exists and can become someone individual through experiencing himself in his existence (being). The primary structure that precedes the sense of becoming an individualized person is pedagogy. Its relation with the “creation” of individuals and humanity makes it possible to identify its existence with an universal and most general idea in which the human being in general is included and which I hereby label “homo”. This pedagogical existence of the human being and humanity cannot have an essence whose content would lead to its individualization and disappearance in each human individual. However, pedagogy is not pure existence – it is not the idea of Overman, who functions as the act leading to the

⁵³ Plato, *Republic*, Kęty 2003.

⁵⁴ M. Heidegger, *Being...*, p. 41.

⁵⁵ Ibidem, p. 44.

⁵⁶ Aristotle, *Metaphysics*, Lublin 1996.

⁵⁷ Plato, *Sophist*, Warsaw 1956, p. 34-35.

⁵⁸ Saint Thomas Aquinas, *On Being and Essence*, Kęty 2009.

realization of essence, thanks to which its paideutic possibilities are revealed. If pedagogy does not have essence in the sense of content, it has essence in the executive dimension as leading. Existence makes the essence of pedagogy, that is, leading, to result in the fulfillment of essence. The circle closes and pedagogy appears-in-itself. And this act of appearing-in-oneself leads to the exposure of being.

What is being? According to M. Heidegger⁵⁹, a being has its essence and existence, whereas being has existences and essentias. *Ago* – then – leads life (homo) towards existence, as it needs a human being – his essence in order to appear-in-itself. Pedagogy, in this understanding, should be perceived as being, which manifests itself in its existence, and through it, can exist in reality. The being of pedagogy is being of a being, which is a human being conceived as existence⁶⁰ and it is the only being which understands its being – being of presence⁶¹. In his later works, M. Heidegger states that being, which, like time, “is not a thing, not something temporary, is still determined by time as presence, materialization.” [translation mine, MD]⁶².

This understanding of being, thanks to which an individualizing existence materializes, happens through *logos* whose function is the synthesis and exposure of relation. In *logos*, being and existence are materialized, the performative character of leading fulfills and the being of pedagogy is exposed. Therefore, being directed at itself, at its existence enables understanding thanks to which the individualization of being of a human in general happens and each individual becomes “some”. In this way, we proceed to the sphere of human being and the realization of human existence in the paideutic reality, which is dominated by the structures of *arche* and *arete* in its “civilization essence”. It means that every individual, at source, is equipped with possibilities normalized by *paideia*, but his specific existence and realization in the world will also be dependent on environmental and cultural factors.

The process of pedagogy entering the field of *paideia* described here occurs through transcendence mediated in the being of existence, in its *logos*. Due to its context of phenomenon, *ago* and *logos*, the process allows us here to speak about a certain branch of knowledge which I label: phenomenology. It would focus on discovering the exposure of leading of materializing existence.

Conclusion

It is a fact that the proposal to make pedagogy the basis of all existence presented here may cause a lot of doubts, especially that metaphysical associations with Beings granted universalist, common and above-existential validation may be found in it. It is also a fact that we come across a certain mental project here, which, just as every new idea, is based on intuitive suspicions and that is, among other things, why it requires further work (detailed reading) aimed at confirming or rejecting the thesis put forward at the beginning of the article. Next, it is also true that pedagogy and its educational practice overstep the limits of science – they have anthropological, ontological and historical dimensions, and for this reason, pedagogy should be looked at from (a) different perspective(s). I have here placed emphasis on the sophist thought, but elsewhere, I am writing about the conditioning, laying stress on drama and Dionysian festivals. There is no denying that the dispossession of pedagogy from the world of science by the ancients (philosophizing anti-sophists), in the sense in which we comprehend pedagogy now – and we should comprehend it yet differently – contributed to a reduction in its creative and maybe even knowledge-creating importance. Maybe a deconstruction of the development of the European civilization’s knowledge should be carried out and the understanding of being a human should be “arranged”, beginning with pedagogy!?

Pedagogy should, then, be led into the place of its real existence.

⁵⁹ M. Heidegger, *Being and Time*, Warsaw 1994.

⁶⁰ *Ibidem*, p. 17.

⁶¹ *Ibidem*, p. 18.

⁶² M. Heidegger, *Ku rzeczy myślenia* [Zur Sache des Denkens], Warsaw 1999, p. 8.

