

HANNAH ARENDT AND THE CRITICISM TO MODERN EDUCATION

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Abstract

The central objective of this article is to show how modernity has provoked a crisis in education, considering that education is a political instrument to dominate those who do not know, giving priority to quantifiable and measurable results. This education moves away from the problems of the world, and further more, it has made tradition and authority enter into crisis. This is the analysis of Hannah Arendt.

Faced with this situation of darkness in education, there is a need for a liberating education that is capable of rebuilding and recovering the treasures of lost tradition and authority. In this sense, educating means teaching to think independently and to be able to express oneself with their own speeches inherited from their ancestors.

To educate to be free, means to go beyond calculation and meritocracy and it is above all to awaken the common sense present in every citizen, through action and word based on reason. It is necessary to develop a critical spirit in front of the infallible dogma that even science tries to impose to the people, making of them machines that repeat slogans and clichés phrases, prepared by the specialists. The idea is to promote a plural education, open and linked to political reality.

Key Words: Modernity, tradition, authority, freedom, common sense

INTRODUCTION

This article aims at analyzing and judging the contemporary educational reality that has been reduced to statistical results leaving aside the priority objective of education, which is to train thinking, critical and free citizens. At present it is thought that tradition and authority are not necessary, that calculation is sufficient and measurable with a growing devaluation of word and action in the public space. The theme, studied by Arendt in North America, also concerns the young people of our environment and other environments. That is why a liberating education is urgently required to form new citizens capable of building other political spaces. An innovative education, which is not only a matter of repeating and calculating but rather, committed to solving the problems of the world. To carry out this investigative work, a re-reading of the work of Arendt in relation to the contemporary educational reality will be carried out.

Hannah Arendt is undoubtedly one of the most relevant thinkers in the contemporary world in the field of political theory and criticism of education. It represents an alternative thought of resistance and reconstruction, especially when the political horizon is obscured by totalitarian regimes that nullify equality, political freedom and the spontaneity of citizens. Arendt denounces the reductionisms of education to purely quantitative aspects, merits and the disappearance of common sense. An education that creates new oligarchies under the protection of socialist governments, putting in crisis the authority and tradition present in the political and educational reality.

In the present work it is a question of answering the questions: are educated young people responding to the problems of the world? Are students trained to simply obey the commands of their superiors? Are there educational proposals and experiences for young people to think for themselves and not simply repeaters of doctrines and ideologies? Why, despite the contemporary educational snobbery, such as the virtual

and the deconstruction of teaching - learning, has authority and tradition come into crisis?

This reflection will begin with Hannah Arendt's denunciation of the crisis of education, because tradition and authority have been neglected to prioritize calculation and meritocracy, thus losing the taste of participating in space public. Next, education will be approached in the context of classical Greece, which can be divided between pre-Socratic and post-Socratic, of which the former constitute a paradigm of politics and education for Hannah Arendt. Sadly, the thinking of the latter still lingers in the minds of some educators and politicians, thus impinging on the liberating character of education and politics.

Subsequently, education will be addressed at the time of Socrates who represents the educator and the politician who does not presume to know and know everything, who does not seek to govern, but wants the truth to make its appearance in the citizens. To educate is to teach to think for oneself. This type of education acquires a commitment to liberation for those who are poor in rights and participation. Finally, education is plural, open and not dogmatic. It is not nationalistic or regionalistic, worse, ideologized. Hannah Arendt strongly emphasizes the need to turn our eyes to the present tradition even in communities, peoples and institutions. Nobody starts from scratch. Faced with the crisis of authority, it is necessary to emphasize not violence as well as force, but in persuasion, dialogue and knowledge. In order to carry out this contrasting dialogue, classical Greek thinkers such as Plato, Aristotle, Socrates, and some contemporaries like Gadamer, Freire, Jaspers, Ricoeur, and the modern philosopher Kant will be used.

MATERIALS AND METHODS

This article has been prepared with materials published in English, French and Spanish. Some of them are by Hannah Arendt, and others that are comments according to the topic that we present.

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According to Arendt, the truth is not a dogma, nor a definition that is given from outside to the citizens, rather the opposite, each one discovers the truth by itself; Therefore the method is the Socratic *mayéutica*. Arendt does not hide his admiration for Socrates, whom he considers like the purest thinker of the West. However, the dialectical method is also present, since it is a matter of discourse, reasoning, it is the art of dialogue and debate, whose arguments do not have as starting point an idea, but start from reality and is based on Sensitive data. From this point of view, the experimental method has some degree of influence without falling into empiricism. Finally, like Heidegger, Arendt goes back to the origins to look for the treasures lost in the Western tradition, so that one can not ignore the linguistic analytical method that underlies research.

RESULTS AND DISCUSSION

The tyranny of those who know

One of the reflections on the education of Hannah Arendt has undoubtedly been the article "*La crise de la culture*" (Arendt, 1961: 224)¹. The merit of Arendt is to link the issue of education with the great problems of the century, among which the world war and the rise of modernity reduced the individual to an object of supply and demand in the market space. The human being offers only his manufactured products and, in addition, has lost the capacity to think and to give answers. Everything is planned, you do not need to think for yourself.

It is undeniable too, that education has an important link with politics, a situation that has its roots in Rousseau when education is considered as a political instrument by which the absolute superiority of the adult over the child is achieved, thus destroying equality. These educational spaces, which still persist, make the educator look like a kind of dictator in the classroom: he is the only one who knows, who can and who orders, and if someone thinks differently, he is punished in different ways. This educational model is doomed to repeat the same thing.

In the health sector something interesting happens to education: the health transnational organizations carry out their experiments in poor countries, and then apply the results to their people. In the same way, there are theories in education that, for the sake of innovation, have proved to be a failure because they reject theories and rules that promote common sense. Untested theories are applied in reality, and, according to Arendt, this is the cause of the crisis in education: the disappearance of the *sensus communis* in the bosom of a mass society.

Arendt (1983a) criticizes radically the rule of the wise, because it can lead to the tyranny of those who know over those who are not. This experience has much to do with the "meritocracy" that leads to the promotion of scientific democracies, dedicated to managing things, among them is education. These meritocracies lead to the establishment of new oligarchies or new nobles, based on the talent that even they are sheltered by socialist governments that are in charge of selling the image of the best endowed ones with the consequent undervalue of the principles of equality (page 230).

One of the key concepts of Arendt is that of authority, which disappears in the political and educational contexts of modernity with the ominous advent of force and violence. According to Arendt, authority is placed in the field of legitimacy and recognition and is precisely what young people are not living. Young people are going through a crisis of authority, they have become independent of adults to become autonomous; however, they have fallen under the tyrannical authority of the youth group. Adults strive to keep the boys passive by trying tame them, as far as possible, on a childish level, away from the needs of the contemporary world.

True education must constantly renew itself with the arrival of new human beings who are born, who must learn to relate to life and to the world. Therefore, it is necessary an education that offers the necessary conditions for their development and growth of life, based on the right to see and be seen, to speak and to be heard in the public and plural space. This process must be done in a processual way, guided by the world of adults.

Contemporary education, based on welfare, is more concerned with teacher competencies than with authority. The competence of the teacher is based primarily on his or her knowledge of the world and the ability to transmit this knowledge to students; while authority consists in the ability to take responsibility for this world, which is ours and that is under the responsibility of adults.

Along with the crisis of authority in education, there is also the crisis of tradition. This situation consists of the lack of valuation of the treasures present historical, they are not named nor registered, nor is there a historical narrative. The said under value, sometimes on purpose, prevents us from opening acts of freedom. In this sense, the ancestors are true models of life. This is precisely the educational model of classical Greece that simply consisted in "making you see that you are completely worthy of your ancestors." In this context, the educator is a "partner in discussion and work, not a know-it-all. The authority of the teacher consists essentially in the revaluation of the past that gives it all legitimacy" (Arendt, 1983b: 240)

Finally, in this context, the school must teach young people what the world is like, and not only carry out an instruction in the art of living. Children and young people should not be separated from the world of adults. Education is learning and can be taught without education. Learning never ends, we must learn to love the world to assume it with responsibility, to undertake something new.

Arendt's reflection on the crisis of education does not simply remain in lamentations, she elaborates an alternative, a way of rebuilding the citizen through education. It begins by analyzing education in the post-Socratic Greek world, when education becomes elitist, then approaching the pre-Socratic world, which precisely the source of Hannah Arendt's thought.

Education is far from reality

It is important to remember that education in the Greek world was linked to politics and philosophy (Compayre, 2016: 2). However, for Plato, the child belonged to the State and not to the family; For example, in Sparta, the father had no rights over the education of his children. It was also an education centered on warriors and magistrates, who received a high

¹ French translation is used in: ARENDT, H. (1961), *La crise de la culture*, Paris: Gallimard, pp. 222-252

intellectual education. This elitist tendency is also found in the modern philosophy of Herbert Spencer, who complains that society takes care of the sick, the poor and the miserable; He affirmed "*nourrir les incapables aux dépens des capables, c'est une grande cruauté*"² (Spencer, 2008: 78), a radically exclusive affirmation, since every human being is capable of saying, acting and counting as a responsible subject. The man according to thesis defended by Paul Ricoeur, is able to promise, to answer, to ask, to enter into conversation and to dialogue, to be recognized as capable entity.

Returning to the Greeks, Plato placed music as a fundamental element in the education of the warriors, even more than the word. Men of the state should have done merit, and after a very long formation, up to 50 years of age, based on the education of body and soul, they could become political men. It was education absent from the world and practical. In short, the king had to be a philosopher and the common mortal was excluded from action and word (Compayre, 2010: 3)

Xenophon, Socrates disciple, in his work called *Cyropaedia*, poses the education of children and adolescents as a matter of gymnastics and moral virtues completely separated from their family environment and the city (polis). It is an education in which citizens know about laws, temperance and cultivation of the land, but live far from the common world, unrelated to the problems of the world. This was precisely the limitation of Greek education, when education was transferred to academia, leaving behind the problems of the world and its possible solutions.

According to Aristotle, who in the *Politics* treaty analyzes education, expresses his admiration for science and speaks of lessons for the most advanced, asks children to avoid contact with the society of slaves, to be formed in their customs and virtue, especially in the relationship between social life and education. No matter what practical and material use it is of importance, since free men should devote themselves to leisure, gymnastics, grammar, music and drawing. Of these, the main one is music, since it exerts in the heart a moral influence able to modify the affections through the word and the poetry (Moreault, 2002: 75). However, Aristotle's pedagogy is an instruction for aristocratic class, that is, for a minority, thus excluding the great majorities made up of slaves and workers. Education was a privilege for free men, while those who were not free, that is, the majority, were subject to the world of the private and the pre-political.

This elitist view of the Greeks of education is strongly disputed by Hannah Arendt, precisely because her preoccupation was not the minority but rather the majority. The latter is dedicated to leisure and contemplation, neglecting the problems of the world. Hence his return and the recovery of Greek thought before the time of Plato and Aristotle.

Socrates the purest thinker of the West (de occidente)

Arendt's thinking is a political theory that has much to do with citizen's education. It is not only an "invitation to resist oppression, to stir up public opinion" (Moreault, 2002: 115), but also a philosophy to achieve freedom. Arendt (1991) suggests then, to replace the contemplative philosophy of history, which takes refuge in the idea of the absolute, by a

political philosophy that must remain and manifest itself in the public space of citizenship (*Vita Activa*), similarly To Socrates who "brought philosophy down from heaven to earth" (p.44). For Socrates, "his activity consisted in making public, through conversation, the thought process that developed in the marketplace, like the flute player" (Arendt, 1991: 48), who does not seek power but the truth manifested in the opinion of the citizens. This brought to the educational space means to educate and educate young people to be friends of truth, concerned not only with the search for power, but also committed to teaching to think and express themselves.

Arendt, admirer of Socrates, speaks of love of wisdom: "only those who are inspired by Socratic eros, love of wisdom, are capable of thinking and trustworthy" (Arendt, 1983a: 57). That is, the love of wisdom is an experience of meeting, of dialogue, of asking questions (*mayéutica*), so that the opinion (*doxa*) of free citizens is conceived in this way in the public space and not in privacy. The said citizen participation in opinion is not a subjective illusion or an arbitrary distortion, but truth is always linked to it (Gresson 1947: 76).

Socrates is the example, the model, the ideal type of unprofessional thinker invoked by Arendt. He is a "thinker" who knows how to remain one man among others, he does not flee from the public square, he is a citizen like any other, he does nothing, he does not demand anything beyond what everyone can expect and do (Vallée, 1999: 123). He is able to pay with his life. Socrates attributes "the right to analyze the opinions of others, to reflect on them, asking their interlocutors to do the same" (Arendt, 1983a: 191). Therefore he does not conclude or synthesise, on the contrary, he leaves open the participation of the common folk. Thus, does not manipulate speech in propaganda world. Precisely, this is the limitation of contemporary education, which is concerned with having the greatest professionals, has been distancing itself from the common citizen, a dichotomy between those who know and those who do not know. The expert has moved away from the problems of the world to take refuge in the privacy of his laboratory.

Education teaches to think for itself

As already mentioned, Hannah Arendt moves away from the thoughts of Plato and Aristotle because they replaced action by the philosophical contemplation of the eternal forgetting the problems of the world, bringing education to academia with the participation of a minority dedicated to leisure. The said thoughts divided the city (*polis*) between governors and ruled, which did not exist in the time of Pericles. Arendt (1983b) invokes pre-Socratic Greek political thought, because in modernity with the advent of the social element, the true meaning of politics and education has been eliminated, resulting in total dependence on labor, leaving aside the act of working together to conquer a new situation. At work, citizens manufacture in a private environment and, after having finished, put out their manufactured products in the market. It is a space of supply and demand only and people do not build a political space. Thus it education of the working class is not important, because they are only dedicated to work, while someone thinks and speaks for them. To educate is to teach to think for oneself. As Heidegger says, "thinking is about taking a path of reflection and understanding ..." (Arendt, 2002: 41). For Arendt, thinking means being in conformity with oneself; it's a movement that leads one to understand the individual. Therefore does not

²Feeding the incapable at the expense of the capable, would be a great cruelty"

derive any personal benefit from this activity, that is, the middle-end category has no application in Arendt's political theory. Thinking does not have calculated interest, "is the dwelling (...) separated from the residences of men" (Taminiaux, 1985: 111). This disinterested thinking does not presume to possess the truth, but to remain oriented to the true. In this sense, the educator is not one who has the truth, but who seeks it and builds it with others, is priceless, takes into account the other, the citizen.

According to Arendt, the task of thinking is like the fabric of Penelope: undoes each morning what she had finished knitting the night before. "The activity of thinking can not be the privilege of a few, it is a question of going back to educational experiences rather than doctrines on education" (Arendt, 1996: 39). For Arendt, love is a condition for the act of thinking. For her, "the art of critical thinking always has political implications" (Arendt, 1991: 65). It is worth recalling the work of Paulo Freire, who affirmed that education should lead to the liberation and development of a critical thought and consciousness through the action-reflection process, not a contemplation that numbs citizens (Freire, 1965: 30). Hence Freire directed his educational process to the adult peasants, and not to a minority of aristocratic children as did Plato and Aristotle. According to Freire, men educate each other with the mediation of the world.

In a similar way, according to Arendt, the human condition is thought of as love of the world. Heidegger, however, thinks death as the most authentic possibility of *being-there*³ (Heidegger, 1986: 73) and as an essential condition for reconnecting with Being: "I am condemned to death, I am for death" (p.80). In this sense, Arendt breaks with Heidegger's statement when he says that we come into the world for life, a life shared with others, and that every child that comes to the world is a hope and a solution to the problems in the world. For Arendt, we are not born to die but to innovate in different fields: it is the *miracle*⁴ that will save the world from human affairs. For this reason, all education must be committed to the world of life, and children are called to learn to share this world with others. This experience is contrary to Nazism that refused to share the land with the Jewish people.

Education in and for freedom

Good education is not strictly quantifiable or mechanically measurable, but promotes free men and women. That is, those who participate in the public affairs of the city and not the slave who is reduced to the private and condemned to the silence of production for sale. In this chapter, it is a question of first analyzing freedom in the Greek city (*polis*) and then the world of slavery as a pre-political experience, that is, slavery and political darkness.

For Arendt, the city (*polis*) means the place in which and by virtue of which the being-there is historical and political. The polis is the place of pro-venience, the being-there in which, from which, and for which pro-venience pro-comes. To explain the meaning of *polis*, Arendt uses Pericles' definition: "we love the beauty within the limits of political judgment, and we philosophize without the barbarous vice of indolence"

(Arendt, 1983a: 222). That is, what is beautiful is in citizen participation, when people take the floor, they think about their historical and political reality. This experience, which is political, to be taken to educational spaces, means to educate the senses, among which is the pleasure of participating with others, marveling to participate in the public space, which is full of light and not of darkness. It is precisely here that Hannah Arendt has merit as a thinker in the times of political darkness provoked by totalitarian regimes.

The Greek city was guarded by a Constitution, which avoided the domination of the majority in relation to minorities. On the contrary, it guaranteed the equality of citizens, because they were not born equal, but because there was a law that guaranteed rights, even to those who do not have them. Men and women were unequal by nature, therefore, the need of an artificial institution that protects them and guarantees equality between them. It is, in this sense that when citizens have a constitution that guarantees their rights, then it's the moment when it can be considered that there is political freedom in that place (*topos*). It must be taken into account that equality in education, besides being a right, is also a deconstruction of attitudes of superiority that are visible in the classroom. Generally the teacher, with his quantitative merits, is superior and is in a position of advantage with respect to the students who are always considered, consciously and unconsciously, as underage with respect to the knowledge.

Subsequently, Arendt (1983b) refers to Aristotle's definitions to explain what a politician is because of the poor translations and interpretations in the Western translation. For Aristotle, the man is *zōonpolitikon*, what Arendt will translate by *bios politikos*, that is to say a man of action (*praxis*) and of word (*lexis*). Action, according to Arendt, means to take an initiative, to undertake, (*archein*) to begin, to set in motion (*gerere*). A clear example of this is the student movements of Harvard and Berkeley in the 1950s when young people were willing to act to change through their own efforts. However, at present, the taste for politics and freedom has declined, has devalued. This situation of "submissive" students brings some questions, does our education allow students to acquire the pleasure of making known their opinion and speaking? Are we educating for submission and silence?

All training and education must provoke and promote the capacity to think, judge and act. He who does not think should not and can not act. Hence, for example, in totalitarian regimes citizens do not think for themselves, they are indoctrinated to repeat phrases and slogans elaborated by the specialists of the revolution and those who handle an ideology. In this case education is not integrated into the reality of the world, but it impedes the capacity of citizens to act. In addition, citizen's action are not isolated, because are subjects, they spontaneously participate in the public space. Therefore, political action has nothing to do with the ability to manage the Machiavellian political inspired category of means and ends.

Man is a living being capable of language (*zon logon ekhon*), through which a nexus is established with reality, something extra-linguistic that has to do with the world, with otherness, that is, with free men. However, these men are not only those privileged who belonged to the Greek city, but all those who may not have had the opportunity to study in elite schools and specialized academy. For this reason, the poor with rights

³ Being-there is the Dasein, the subjective existence, the opening and the delivery of the man to the being, to the world.

⁴ The miracle is the newcomers to the world, they are the ones who initiate something new.

must trust, love and not forget the popular discourse where they were born and which, unfortunately, is considered as imperfect, mythical and incomplete, that does not possess the episteme of the world of the specialized. With force and vigor, Arendt vindicates the word and action of ordinary citizens, a liberating language through which the opinions of the non-rights are heard in public space. Precisely, the Socratic pedagogy held that the citizens give birth to their word and opinion. This was, precisely, the work and dedication of Paulo Freire, much of his educational career was dedicated to poor adults in Brazil.

The political, ethical and educational paradigm of the Greek city was freedom and happiness (*eudaimonia*). This happiness was not synonymous of sensational pleasure, but one that leadsto a virtuous life according to reason. In this sense, happiness corresponds to lead a life as a free and responsible citizen: a friend of philosophy and research. As a consequence there is an experience of happiness in education. It is not, henceforth neither to watch and punish o educate based on fear and intimidation, but educate in freedom. In this regard Freire said that "educational practice is effectiveness, joy, scientific ability and technical mastery at the service of change" (Freire, 1965: 20).

Education plural, open and non-dogmatic

Hannah Arendt was fifteen years old when she read "*Psychology of the Conceptions of the World*," by Jaspers. In 1926, she moved to Heidelberg to attend Jaspers classes, with whom she wrote her PhD thesis on "*Love in St. Augustine*". The last time that the two met was before the war, in April 1933. It was only in October of 1945 that her epistolary contact was resumed before she went to visit Jaspers in March 1950, after Hitler's fall. Arendt relates a testimony of this relationship with her teacher Jaspers: not only a friendship, but also an intellectual relationship of listening and sharing. Arendt says:

I have never forgotten his ability to listen, so difficult to describe, this tolerance always on the fly to resort to criticism, as far from skepticism as fanaticism; A tolerance which, finally, is the realization of the idea that all human beings are endowed with reason and that, for no reason, a human being can be infallible. At times, I was tempted to imitate his way of speaking, because it had become for me the symbol of a direct man, a man without ulterior motives (Arendt, 2000a: 153).

The friendship between Jaspers and Arendt was unconditional and transparent, and it was Jaspers who invited her to write what had happened in Nazi Germany. Despite the communicational difficulty of the time, they always had correspondence and met many times in postwar Germany. Arendt, referring to her friendship with Jaspers and admiration for him, says:

I love only my friends and the only kind of love I know; I believe in the love of people. Jaspers alternately plays the role of inspirer, tactician, supporter, schoolteacher, but remains a teacher (Arendt, 2006: 27).

This quotation shows what kind relationship should therebebetween the teacher and his or her student. The role of teacher does not end with an academic period, but is an imprint that is never forgotten. We can also say that Jaspers showed real wisdom in knowing how to listen, accompany

and make his student one of the most relevant contemporary thinkers in the field of political science.

Jaspers and Hannah Arendt talked a great deal about Plato, not only from his "experiences" with the tyrant Denys, but also from the tyranny of reason. Both agree with the fact that being a *professional thinker* confers no privilege to impose his views on action. In this sense both Arendt and Jaspers, were defenders of plurality of knowledge and thinking.

The unity of humanity and its solidarity can not consist in a universal agreement on a single religion, one philosophy, or one form of government, but in the conviction that the manifold opens up to a unity that hides and reveals *diversity* at the same time (Arendt, 2002: 104).

The above shows that education must be plural, open and non-dogmatic. Jaspers' effort was to go strictly against contemplative philosophy, based on results, calculations, and statistics that was needed in the world market, but not in politics and education. In Jaspers, reason can become a universal bond, because it is neither wholly within nor above men, but in practical reality, it lies between them. The definitions of reason proposed by Jaspers lead to very ancient and authentic political experiences.

According to Jaspers, plurality is based on "communicability". Jaspers writes, "humanityis communicability itself" (Revault, 2010: 65), and existence, in philosophy, designs the model of an attitude where men can speak (Arendt, 2002: 155). While the individual in himself, alone, cannot be reasonable: he needs others. Jaspers' thinking is spatial, because he always refered to the world and men: his intention is to create a space for the other (p. 78). So education can not be solitary. Education must have a communitarian perspective: to be in relationship with others and with the world.

For Jaspers, freedom is not a concept, but a living political reality (Arendt, 2006: 94). It is in this sense that his new concept of humanity and his thesis of his philosophy can be understood: All his philosophical work was conceived from the perspective of a world citizenship. We see, then, how Arendt and Jaspers are close to Kant, being advocates of plurality given their political and educational condicions. And therefore, all regionalism and nationalism is enormously damaging.

It should be emphasized that education should encourage the encounter of the other. In this way Hannah Arendt specifies that Jaspers is the first thinker and the only one to takes a stand against loneliness, the only one to whom solitude seemed "unhealthy" and who dared to question "all ideas, experiences, and values"(Arendt, 2000b: 99). The human being must be educated to share the world and not to erect walls that divide and separate. According to Jaspers, the relationships between men, is subjectively a call for unlimited communication and is objectively based on universal comprehensibility. It is no longer the man who speaks to himself in a solitary dialogue; on the contrary, it is men who speak and communicate with each other, all inhabitants of the earth. All this has very important repercussions in the political, educational, and even the social field. That is, that every decision must be contrasted, one can not act in the manner of Plato: to receive oracles or inspirations to apply to the different realities of the world.

The theory of history that underlies Jaspers' theory of communication implies a permanent recovery of

communicative truth and not dogma. (De Launay, 2002: 9). For Arendt (1996), unlimited communication, which means at the same time faith in the comprehensibility of all truths and in the willingness to speak and to listen, is a prerequisite of all human exchange. This is one of the ideas, if not the central idea of Jaspers' philosophy. Thus, truth and communication are mutually enriched and essential in education.

For both Jaspers and Arendt, the truth is what I can communicate, without ideologies or *isms*. Hence education should not be ideologized by any political party or social movement. Arendt emphasizes that the central axis of Jaspers' thinking, as it has been exposed since 1935, is that "to be authentically true, truth must be communicable: because we are only what we are for the community of mutual understanding conscious" (De Launay, 2002: 17). Every action must be guided by the ideal of an accomplished communication. To act and communicate rationally, is to be placed as close as possible to the anticipation of the transcendent (for Jaspers), *the kingdom of ends* (for Kant).

One of the central problems of this philosophy is, then, the question of communication as such. The affinity of this method with Socratic maieutics is obvious, with the exception, however, that what is called Socratic maieutic, for Socrates, becomes the call to Jaspers. It implements, in fact, the Socratic method, but removing its pedagogical aspect. As for Socrates, the philosopher, for Jaspers, does not carry an existential different from that of other men. There is no longer, even for him the Socratic priority of asking questions, because in communication, the philosopher is among his peers whom he can ask for help, just as they can turn to him for the same help. In this way, philosophy comes essentially from the sphere of sciences and specialties, and the philosopher is also fundamentally deprived of any privilege (Arendt, 1983a: 66).

CONCLUSION

Many peoples in history have been able to resist political, economic, cultural and educational invasion. The said resistances are part of the inheritance from the ancestors. These "treasures" that have given life, have become a kind of bridge between the past and the future. However, in addition to knowing how to value and remember these treasures, "it is necessary to have conscience to be able to name it, record it and narrate it historically" (Longhini, 2017: 4). These treasures of the past are wisdoms of coexistence, and harmony. Therefore thought then tradition is brought to the historical present.

It is important to consider that Arendt's tradition (of *tradere*, to deliver) is also a wisdom that can not be overlooked by contemporary scientific currents that it considers as a lesser wisdom. Precisely, these theories have been proven throughout History and have all their validity and actuality. For this reason, first and foremost contemporary education must not only be limited to schools or learning institutions. Secondly, the idea that if something is not measurable and quantifiable it is worthless. For example, in many indigenous communities of the Ecuadorian highlands, cultural and educational traditions have permitted resistance to exclusionary Eurocentric theories that do not educate on community life, solidarity and the art of living in community. Every contemporary educational proposal must not turn a blind eye to traditions that have survived for centuries and

are present in the memory of the people. Furthermore education has to avoid treating traditions as a separate theme. Tradition and oral practices must be integrated as far as possible as a transversal axis in many disciplines, especially in the field of human and social sciences. It is precisely, for this purpose that Edgar Morin, author of complex thinking, speaks of *The seven knowledges necessary for the education of the future* (2011), a proposal he elaborated from Latin American ancestral wisdoms.

It is therefore important to remember that, in the Ecuadorian case, some years ago and, still persisting in some places in the present, education has been transmitted with violence. Children were beaten and threatened by their teachers. All this was due to a misunderstanding of authority: the teacher. The children obeyed the orders of their educators, not for their knowledge, but for fear of being punished. In this sense, the thought of Gadamer is profoundly illuminating (1991). He affirms that "the authority of persons is an act of recognition and knowledge, that the other is superior to one in judgment and vision, and for this reason his judgment takes precedence, that is, they have priority over self-judgment" (p.236)

Returning to Arendt's reflection, it would seem that young people have become independent of their teachers and parents. The said assumption is based on blind obedience to the authority. It has to be remembered that authority is not granted but is acquired in the practice of life. Where there is authority based on knowledge, not strictly scientific, there is recognition.

Arendt's approach is an invitation to educators to be able to accompany and provoke in students, as Socrates did, a new participatory attitude in public affairs. The participatory exercise of citizens, through the word, is a source of freedom, and constitutes a response to the problems of the real and everyday world. Educating is also a way of awakening a critical awareness of resistance to neoliberalism and its market.

Liberating education is neither based on means-ends nor on the means-ends category; does not possess the truth but rather seeks it in community, far from any utilitarian category. The education that teaches them to think for themselves, to participate politically in the plural public space and that relies on their language, will forge citizens capable of acting politically.

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