

I. N. Chatzopoulos: Declaration for the restoration of education

In education today, a state of affairs persists that undermines its true mission — one that can only be described as anti-educational [14], as will be made clear below. Those who maintain this state of affairs belong to the system of power that makes top-down decisions, ignoring the essence of democracy, where decisions are made bottom-up [2]. Therefore, for democracy to function effectively, it requires people with education. However, today's education is primarily focused on developing skills without considering whether these skills will ultimately contribute to a better quality of life. With this Declaration, which scientifically formulates its proposals (see Appendices A, B, and C) and draws its material from the timeless and widely accepted values of Hellenism from ancient times to the present day, we have decided to contribute to the restoration of education, so that it stands up to the circumstances and responds to the significant challenges that exist and are constantly increasing. For this reason, we declare the following:

For education to exist according to the fundamental values of Hellenism, it must be based on three pillars [8]:

1. Be the healing of the spirit
2. To be in harmony with Nature
3. To cultivate the sense of beauty

The first pillar supports the notion that, just as the body needs medical care when it is sick, the spirit needs education when it is sick. It also requires a complete understanding of what spirit is, which is an immaterial entity and is identified with the intellect (mind) of man. For this reason, instead of spirit, we will use the term mind. Plato, in his books the Republic [16] and Phaedrus [17], analyzes the human mind (intellect) in three components:

(a) Logic, (b) Desire, and (c) Anger

For people to have a healthy mind and therefore education, they must make a constant effort so that reason (logic) governs the mind and manages and/or balances Desire and Anger [16]. This state of mind is referred to as **internal balance** [8]. To clarify what he means, Plato provides the following example [17]: He considers desire a blind horse and anger a crazy horse, and these two horses are paired to pull a carriage, with logic serving as the charioteer. One thinks about how much practice and competence a charioteer needs to have to guide these two horses on the right course, which, as will be explained below, is the path of virtue [1]. In Appendix A, the example of Plato is presented in a schematic representation, along with the mathematical expression for the mind space, which includes the analysis and calculation of human error based on the charioteer's ability to lead the two horses on the right path.

It is worth noting that desire and anger are essential for the survival and perpetuation of the species. There is a desire for basic needs like food, sleep, rest, fun, love, and more. Additionally, anger controlled by logic strengthens logic. However, in situations of sudden danger where there is no room for further

thought, anger acts spontaneously, saving the person from difficult situations. Keep in mind that almost all emotions of joy, sadness, fear, etc., depend on whether the desire and/or anger is or is about to be satisfied or not.

We also know that the mind in animals mainly consists of desire and anger and is governed by them. However, animals do not possess the same destructive capacity as humans because, although they have a degree of reasoning, it does not reach the level of human cognition that would allow them to create bombs and missiles for self-destruction.

We consider **anti-education** [14] when desire and/or anger govern the mind, and logic is used to justify their blind and/or crazy interests. The out-of-bounds, reckless desire (blindness) and the reckless anger (madness) that exist in people today are primarily due to the education system's cultivation of anti-education. This situation requires a change, and cultivating logic is essential to balance and manage blindness and madness (desire and anger), which, as has been said, are necessary to be utilized by logic where required. Desire and anger assemble the beast that humans have inside them, and they must try to tame it so that it is within limits. Note that Nietzsche also mentions anti-education [14], but he does not give a full definition.

The second pillar, which is harmony with Nature, is understood if we consider the laws and rules that govern the regular functioning of entities in Nature, taking into account that man is such an entity. The laws of Nature are known from physics, and whoever violates them directly suffers the consequences. If, for example, someone does not recognize the law of gravity and falls into a precipice, they will directly suffer the consequences of this law. However, the rules have tolerance limits and exceptions, and the dominant rule in Nature, which encompasses almost all the rules, is that of balance. Therefore, the internal balance, as we have defined it, is in harmony with Nature. Tolerance limits and exceptions are necessary for the regular functioning of entities in Nature, allowing diversity and evolution to exist.

To better understand the broader application of the balance rule and its tolerance limits and exceptions, we will mention a few examples: The Earth's rotation around the Sun is based on the balance of two forces, one due to gravitational attraction and the other to repulsion due to the Earth's rotation around the Sun. Earth's orbit is never exactly the same as the previous ones, but it differs from its average orbit by the tolerance limits required by the balance rule for sustainable motion. If this balance is disturbed, the Earth is in danger of colliding with the Sun, being lost in space, or being in an unstable state. This situation means that disturbing the rule of balance outside tolerance limits creates unpleasant conditions. The same applies to stomach acids if they are out of bounds, i.e., surplus or incomplete. The same applies to blood pressure and heartbeats, where, when they are out of bounds, they create sick conditions. An exception to heartbeats is athletes who exceed the upper limits during the competitive process and the lower limits during relaxation. In general, exceeding the limits is justified in situations of self-defense and self-preservation.

The rule of balance, as analyzed in Appendix B, is described mathematically with corresponding equations. It should be understood that mathematics cultivates logic and expands the mind's capacity from limited to almost limitless.

It is simply that the system of education, which is mainly an anti-educational system, does not pay adequate attention to the didactics of mathematics to achieve a specific level of performance in its learning.

Based on the values of Hellenism, the rule of balance is represented by the goddess of Justice, Themis, whose eyes are covered so that she does not see whose judgment she is rendering, and she holds a scale in one hand and a sword in the other. Symbolically, with the scales, she identifies the guilty, who is the one who disturbs the balance, and with the sword, she punishes them.

Therefore, the rule of balance characterizes the education system that is in harmony with Nature and provides education.

Regarding the second pillar to support education, Aristotle, in his book *Nicomachean Ethics* [1], laid the groundwork for understanding how human thoughts and actions can be virtuous. According to Aristotle, for human thoughts or actions to be virtuous, there must be an effort so that they are not defective or excessive, but are in a mid-space between defect and excess, which he called the mid-space of virtue (*mesotita of arete*), and we call it **external balance**. Aristotle gives courage as an example, which, to be a virtue, must be in the mid-space between cowardice (defect) and provocativeness (excess). Similarly, economy as a virtue lies in the mid-space between stinginess (defect) and overspending (excess). Aristotle's mid-space of virtue essentially models human error, which, when it is below a threshold, is considered acceptably correct. This condition means that in every thought and action, right and wrong coexist, and as quantities they are inversely proportional to each other; that is, when one quantity increases, the other decreases and vice versa. The mid-space of Aristotle's virtue, which we have called external balance, is also understood by the following example (for more details, see Appendix B): Suppose that a person who has no physical limitations proceeds on a straight path and encounters an obstacle that he/she will have to lift their foot to pass. If the height of the foot is lower than the obstacle, they will have a false step, which is a defect. If the height of the foot is much higher than the obstacle, the person will roll over, and that is excess. There is a mid-space of efforts to raise the foot with clear boundaries where the individual passes the obstacle without much trouble, and this interval represents the mid-space of Aristotle's virtue.

The internal and external balance determines the **virtuous** person who tries to be governed by logic to manage and balance desire and anger, and who also tries to make his thoughts and actions not defective or excessive. In other words, and according to Aristotle, virtue is the effort to be virtuous, that is, to recognize and evaluate one's mistakes and try to limit them. The virtuous should also bring to Justice the culprits who disturb the internal and external balance.

Regarding the third pillar of education, the virtuous is the one who is capable of cultivating the sense of beauty. Virtue led Greek art to be simple and beautiful, as Xenophon describes virtue in the myth of Hercules [15] about his encounter with virtue and wickedness.

For these reasons, this Declaration should serve as the foundation for restoring education at all levels, encompassing all scientific fields and all citizens, thereby making it the property of every citizen, enabling them to support democracy and the bottom-up movement.

More details of the scientific analysis that supports this Declaration, including the references and Appendices A, B, and C, are given at the link <[here](#)>.

Those who support this Declaration are kindly requested to declare it along with their phone number and address, and their status in the email: ihat@aegean.gr.