

AN ANALYSIS OF EDUCATIONAL THEMES IN HEGEL'S

PHILOSOPHICAL OUTLINES OF JUSTICE



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AN ANALYSIS OF EDUCATIONAL THEMES IN HEGEL'S
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An Analysis of Educational Themes in Hegel's

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ABSTRACT

AN ANALYSIS OF EDUCATIONAL THEMES IN HEGEL'S *PHILOSOPHICAL OUTLINES OF JUSTICE*

This thesis aims to show that Hegel's *Philosophical Outlines of Justice* implicitly presents the structure, principles and key aspects of a systematic philosophy of education. The main argument will be based on the idea that Hegel's entire philosophical project and his *Outlines* in particular provides an educational structure that explicates the transformation of a human being from pure condition in the sense of not yet educated youngster to an autonomous thus self-determining moral subject. This is because education allegorically speaking is the blood supply that sustains the proper and reasonable emergence, progress, and guidance in human activities from birth to and throughout adulthood that Hegel insists on to achieve self-sufficing, critical, and independent reason. Hegel's conception of reason culminates through micro developments within personal, social, political, and historical processes which are mutually integrated elements of education, individual agency and of individuals' social context of action. Hegel's underlying idea is to describe a subject who is complete unto itself. This ideal in principle could not be achieved without education. In this regard, Hegel would systematize his views on philosophy of education as a science of development in a triadic understanding involving elements moral, social, and institutional education. Along these lines, I shall formulate Hegel's understanding of education so as to encompass different passages of human consciousness from particular to universal in order to be capable, as Hegel says, of '*being with oneself in another*'.

ÖZET

EĞİTİM SİSTEMİ OLARAK HEGEL'İN

HUKUK FELSEFESİ İLKELERİ'NİN ANALİZİ

Bu tezin amacı Hegel'in içkin olarak *Hukuk Felsefesi İlkeleri*'nde sistematik eğitim felsefesinin yapısını, kurallarını ve ana yönlerini sunduğunu göstermektir. Bu amaç kapsamında Hegel'in tüm felsefi projelerinin ve özellikle bu teze de konu olan *Hukuk Felsefesi İlkeleri*'nin insan bilincinin gelişimini ve dolayısıyla etkin, otonom ve kendi kendine karar verebilen bireye dönüşümünü açıklayan eğitimsel bir yapı içerisinde sunulduğu iddiasını gösterebilmek hedeflenmiştir. Bu nedenle eğitim, Hegel'in de ısrarla belirttiği üzere insanın doğumundan başlayarak tüm hayatı boyunca kendi kendine yetebilen, sorgulayabilen, bağımsız muhakeme etkinliklerinin doğru ve makul başlangıç ve gelişimini sağlayan ve sürdüren bir sistem içerisinde değerlendirilmelidir. Bu çerçevede Hegel'in eğitim anlayışı *Hukuk Felsefesi İlkeleri*'nde içkin olarak ortaya koyduğu üzere insan aklı ve rasyonel gelişimini öznelden genele doğru giden ve onun *Hukuk Felsefesi İlkeleri*'nin gelişim anları ile benzer bir yapıda ilerlemesi gerekliliği üzerine dayandırılmıştır. Hegel'e göre eğitim üçlü bir yapıda ele alınmalıdır. Bu yapı içerisinde eğitim kapsamını belirleyen unsurlar yalnızca bireylerin kişisel ve moral gelişimleri çerçevesinde ele alınmayıp, sosyal çevre ve kurumların eğitimin ana unsurları olduğu göz önünde bulundurulmalıdır. Sosyal eğitim kişinin sosyal pratiklerini adil temeller ile gerçekleştirmesinin sosyal düzen açısından önemi üzerine şekillenmektedir. Öte yandan Hegel'e göre kurum eğitiminin genel eğitim politikalarının ana unsuru olarak ele alınmasındaki amaç kurumların sosyal hayatın objektif olarak düzenlenmesinde ve dolayısıyla kişilerin

hak ve özgürlüklerini yerine getirirken kurumların rolünü algılamasında imkan sağlamasıdır.

Sonuç olarak Hegel'e göre insanın doğuştan sahip olduğu haklarını ve özgürlüğünü koruyabilmesi ancak yaşamın tüm unsurları göz önünde bulundurularak sistemleştirilen bir eğitim anlayışı ile mümkün kılınabilir.



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INTRODUCTION

For many, education is the cliché word that reflects the period of schooling with its tiresome obligations, and hence an issue that is done and finished within a period of life of a human being. As a consequence of personal experience, namely child bearing and rearing which is I think one of the hardest and most dutiful occupation that a mother or a father could have, I feel the need to deepen my understanding of the issue that might help me and my family to stay away from this unfortunate view of education. Indeed, this self-inquiry sets the domain for my thinking on the issue and asking roughly the following questions: What is education? Why is education necessary? What is the value of education, though all parties of a society whether educated or not have something to say about it? Is there any other term that might be used instead of education in order to refresh the worn out terminology? What ought to be the aim of education? What is moral education? What might be the normative principle(s) that constitute and justify moral education? When does moral education begin and finalize? How could one achieve habituation of learning? Do I want to train my children? Will I although unintentionally indoctrinate them as a result of my mothering practices? Is there a paradoxical relation between education and creativity? What will be impact (s) of society that we live in? What are the criteria to make a child ready for social life? What shall I do if I do not agree with governmental policies on education? All these questions occasionally come to my mind in each new station of rearing my children and indeed forced me to engage and probe the domain of education.

In the scope of my questions on the issue, it is indeed an odd fact of my personal inquiry to meet with Hegel who did not address the issue directly and systematically. I may even confess that it is an arbitrary awareness of mine that comes up during the first reading of Hegel's *Outlines*. It seems to me a sound idea to read Hegel as if I am reading a quasi-educational doctrine which indeed might be a deliberate strategic and methodological decision on behalf of Hegel to endorse philosophizing as education, so to mold them together as a single activity. It is possible to identify ample evidence that he understands philosophizing in terms of educative science due to his central insistence upon fostering human potentialities individually and collectively in order to reach absolute freedom. The development of abstract thinking through logical analysis is in principle educative as it amounts understanding the enduring development and transformation within individual and social phenomena together with the external world. In this regard, for three main reasons it seems to me possible to find answers to questions I posed above within Hegel's *Outlines*. The first reason is that education has a broader meaning for Hegel that proceeds in parallel to the development of consciousness. Thus, enculturation will be a better term that will give the sense Hegel uses for education. Enculturation is a comprehensive notion that reflects not only education but also formation, self-development, and/or culture which is conceived as core part of self-development and institutionalization of collective understanding for the reasonable. Hence enculturation not only involves elements of formal education like schooling but also reflects each effectual element that has influence on individual in overcoming immaturity and immediacy in order to become a free, capable, and responsible reasoner. Therefore, enculturation is process of active self-determining of agents

through cultivating rational comprehension regarding self and social environment in order to harmonize subjective reason with objective reason. Understanding education as the process that captures the whole developmental stages of consciousness starting from pure consciousness and proceeds through different requirements of embodiment explains Hegel's approach in assigning a broader meaning for the issue that would be formulated in a triadic understanding that involves moral education, social education, and institutional education. Enculturation or education in this triadic understanding has a functional role in molding varying circumstance of the human condition with a holistic approach involving developmental stages of self-consciousness via experiential conquest of external environment to become a moral and competent thinker. As a result, this requires thinking about the issue in view of character development, intellectual development, habituation, development of practical judgment, role of family, culture, and the state. The second reason is directly related to the first one since it is based on Hegel's awareness of practical anthropology. Hegel examines issues from a pragmatic and realist perspective regarding human being's cognitive capacities and conditions instead of presenting a naïve picture about us. We are fallible and semi-rational social practitioners who need guidance and mutual recognition of each other in order to envision and realize desires, develop skills, explicate aims, and to cultivate and justify knowledge. I believe human ontology could not be explained merely with an atomistic perspective. A self is a composition of individual and social ontology, and in this regard Hegel's perspective lays down enculturation in metaphorical terms as the blood that animates individual ontology in reconciliation with social ontology. The last and maybe the most important reason explicit in Neuhausser's statement. He notes that, "although it is the

essential nature of human beings to be free, freedom does not come to us naturally”
(Neuhouser 2000, p.149)

Neuhouser’s observation, I believe indicates to the fundamental role of enculturation and the reason behind reformulation of the description of education for Hegel. Enculturation transforms the self to be ready and to able to unite subject with the institutions of ethical life that warrants, and stands as a basic requirement of sole innate right of human beings namely freedom. Hegel’s agent is an actor in the realm of reason who could make immanent critique of self and society on the basis of their logical necessity and structures in order to get a deeper understanding of their interrelated features in reality known to them. Thus, as Neuhouser points out freedom does not come naturally to us, and Hegel with a parallel approach sees enculturation as a gradual dialectic process that culminates wisdom, and accomplishes freedom as a social practitioner.

Hegel was an academic, educator, and Rector of important gymnasium in Nurnberg who devoted his life to various aspects of philosophical studies while situating his questions, investigations, assessments as if he is undertaking an educational project. His philosophical issues were a thorough research on us as human beings who create and maintain a world by our own activities within a wide scope so that we could develop societies, or in broader sense civilizations. Thus the question ‘What was Hegel’s educational theory?’ could be answered by considering his entire philosophical postulations that encapsulate varying moments of a human being’s life span encompassing a human being’s activities on personal, moral, and social level to adopt necessities of external world. Therefore, I believe it could not be that wrong to maintain Hegel’s entire philosophical project is his writings on

education in light of his thorough studies regarding the development of human rationality, and his analysis of various human conditions like consciousness, will, subjectivity, family membership, social membership, aesthetic development, political obligations, and/or citizenship which are various complementary features, requirements, and conditions of realizing sole innate right of a human being.

Education for Hegel or 'Bildung' which is the German term as he uses it is an enduring process that furnishes human mind with its triadic elements which enables the development of naturally given consciousness by positing itself in reality with determinate acts. Thus, 'Bildung' is a fundamental part of life. It is the systematic process of competency in thinking, accumulating knowledge, and cultivating an objective stance and principles to reconcile human mind with others in rational and reasonable terms for a substantial life that proceeds in a dialectic process of experience because of failures, misapprehensions, and conflicts in life. Education brings out and guides rational essence of human which results in competency and eligibility regarding subjects to reconcile individual mental phenomena, collective social phenomena, and facts of nature through reason to liberate so be independent within the dependencies that all of us are obliged to. These are compelling reasons on my side to follow Hegel's footsteps and try to understand his implicit views and thoughts regarding the role of education he identified in his *Outlines*.

With these remarks, I would like to make clear the steps of assessment of this work. First and foremost, I attempt to answer mainly two central questions: What would be a sound approach to philosophy of education in the modern world? What major elements must be considered in formulating educational policies in order to fulfill the diverse requirements in our complex, challenging, and changing times?

And, I try to answer these two questions by considering what Hegel would write if he had explicitly provided a systematic study on philosophy of education. In this regard, the main focus of the first chapter is to sketch Hegel's *Outlines* in order to grasp the main idea of the study and to highlight some comments by Hegel regarding education that has given me the perspective of triadic formulation of education. This chapter also identifies some characteristic principles that would structure such a study like its dialectical structure and transformative grounds and features. Chapter Two then analyzes the first element of triadic understanding of education namely moral education. I combine Hegel's ideas about moral development of consciousness with his probable references to some Aristotelian principles that could contribute to the progress of human moral consciousness, such as the role of habituation or practical wisdom. The third chapter will address the second element of triadic understanding which is social education. One core aim of educational practices is to bring up mature social practitioners. Accordingly, the social realm is an inevitable fact of a human being's life that has a fundamental and crucial role in embodiment process of an agent. Society in diverse ways trains, guides, and so educates its members. The fourth chapter will examine the last triadic element namely institutional education, which I believe would stand as the core contribution of Hegel's implicit educational tract which parallels the third moment of Hegel's *Outlines*, ethical life.

In conclusion, Hegel considers education from three perspectives: moral, social, and institutional. In other words, he presents a model of particular individuals who actualize themselves with the aim of self-determination due to enabling conditions of freedom such as socioeconomic environment, legal regulations and/or governmental policies. This brings the necessity of a reasonable and objective

perspective to be developed in order to achieve freedom. But nevertheless as far as we are semi-rational beings unfortunately always carry potency of conflict with society. In this regard, Hegel argues for a universal and objective perspective to solve the conflict between external world, subjective states of mind, and states of being with the guidance of universal reason by formulating objective establishments namely institutions which are in principle adjusted according to dynamism in a society, and in addition standardized in their implementations for each member of society in the sense that they will speak the objective language that guarantees rights of social practitioners. This dialectic process exposes itself in the narration of historical tradition. Therefore, individual and every being other than individual are in mutual dependency and accordingly the recognition of otherness since it leads to probability of conflicts could be healed by reason in its attempts to discover the most rational form of harmonization through institutionalization. In this regard, Hegel would describe education as the progressive process and condition sine qua non for evolving reason that enables a human being to actualize synthesizes with otherness due to comprehension of them in their immediacy of recognition in order to reach harmony. Education is a life-long process begins as soon as the activation of consciousness. This necessitates taking into consideration principles and elements of education from a holistic perspective that would cover the progressive moments regarding development of a rational so self-conscious being's life span in due course of articulation of self with self to actualize personification, and also harmonization of self with others, and consequently developing an inner consciousness to realize subjectivity as a moral being. These two conceptions of Hegel will be my point of departure in formulating a philosophy of education from Hegel's perspective and

beyond this enable me to vindicate the importance of education to any moral theory.

In addition, proper development of these two conceptions are foundational in order to bring compliance with different forms of institutions which are a part of civil society so ethical life.



CHAPTER 1

AN ANALYSIS OF EDUCATIONAL THEMES IN HEGEL'S

PHILOSOPHICAL OUTLINES OF JUSTICE

Investigating the most fundamental aims and features of education as a means of constituting individual human agents, developing them from neo-natal infants to responsible adults, face a major challenge but provides a very significant prospect. The challenge is to free the reader free from all habitual understanding of education as we all have more or less experienced it, and subsequently to answer their unvoiced question, 'Is there anybody who could deny the importance and role of education in human life?' Indeed, they are right. Conversely, the positive emerges from this challenge: to discern a more adequate, comprehensive account of education which can help us to improve our educational theory and practice, so as to foster proper concerns for others and to facilitate and advance of justice and peace. It is the motivation on my behalf to try to find a way to go one step further beyond the popularized and habituated approach, and attempt to determine a deeper even maybe untouched meaning, purpose, or an unpenetrated sense of the notion of education that will make others rethink it once more and hopefully see that although there are many unfortunate very well educated figures from all around the world, education still stands as the major device for bringing up future generation that could be cleansed of selfishness, hatred, lust, and injustice, so be a fundamental factor in the formation of proper personhoods that may keep the hope for a peaceful future. In this regard, I am eager to press the condition sine qua non role of education on the way to get autonomy in other words self-governance as it enables to achieve strength of

character, inner judgement or in other words conscience, awareness, voluntarily willing the right conduct through improving the ability to articulate and to justify belief with reason. In my opinion these are challenging issues to be successful that is apart from, and goes beyond popular understanding of education such as an obligatory process to have a vocation. Nevertheless, I deeply believe that these issues are the key that one may gain freedom in wisdom together with inner peace of being moral. Therefore, this study will try to reveal a much more comprehensive approach to education by taking into account three key elements namely moral, social, institutional aspects of education, the conditions of each element, and their interdependency to realize the essence of what education must indeed aim for. Thus this change regarding the notion of education that aims to go beyond the pervasive definitions as formation, development, training or schooling will be the key issue of this study. Although these definitions are legitimate, they underline the natural result of education. On the other hand, the new claim for a broad and comprehensive perspective with its triadic formulation could bring a new form that identifies proper aims and constitutive characteristics of education also as social and institutional activity and function in order to gain an objective, critical, humanist, collective, and responsible understanding to eliminate unworthy features of our community, in addition to keep the tendency to progress in society. Indeed, this approach implies the underlying idea what Hegel understood about education as is explicit in his terminological preference regarding education namely 'enculturation'. Educational practices and issues played a major role for Hegel in the development of his philosophical system as a teacher of philosophy and director of a gymnasium. Although Hegel did not put forth his thoughts on education systematically, his most

fundamental thoughts upon education as is conceived 'enculturation' by Hegel could be formulated by analyzing Hegel's *Philosophical Outlines of Justice*. Hegel in *Outlines* gradually posits a subject in external reality as a social practitioner who continues to improve his or her rational capabilities in order to become a mature and fully conscious responsible member of the community. Thus, the life progress of human being is considered by Hegel on the assumption that renders enculturation a necessity that all members of the community require in order to keep reconciliation between subjective reason and objective reason for achieving harmony. Along these lines Hegel treated enculturation as a facilitator that may handle anthropological problems which may arise on individual and social basis.

Following the footsteps of Hegel in this regard, I believe first and foremost requires getting some essential characteristics of Hegel's system of philosophizing in terms of underlying methodology of his sequence of reason. Hegel's treatment of philosophical inquiry is initiated with some basic principles that characterize his methodology. And I believe these principles may also reflect, even may constitute Hegel's primary notions in theory of education. In that respect, core principle would be determined as *dialectic unfolding*. Hegel conceives development and change as a process of unfolding that proceed from a logical necessity of rational principles. Each phase of development within the whole system is a prior effect of logical necessity of the development which also stands for a logical necessity of the next phase. Education is also a development and transformation process. Education maintains immanent development within an individual by activating thinking capability to understand and to assess rationale of present and improve the present. Hegel's *Outlines* addresses not only the a priori conditions of a subject who embodies

himself or herself in the physical world but also socioeconomic, political and historical conditions of external world that human beings are depended on. Our embodiment on condition of dependency upon our natural and social environment could be properly achieved taking heed of sound of reason in order to reconcile the subjective with objective conditions and states of a being. In these regards, enculturation as a broader perspective regarding education stands as the primary means to manage, and to guide the change and development in order to accomplish successful and effective reconciliation of subjective and objective reason by establishing institutions that would create the circumstances to realize the absolute innate right of human being which is freedom. In Hegel's wording, "...The Idea of right is freedom, and in order to be truly apprehended, it must be recognizable in its concept and in this concept's existence." (*Rph*, §1) In the scope of this claim, I will interpret Hegel's *Outlines* as including a theory of education, or as Hegel might term it 'theory of enculturation'. One core underlying idea of the above quote is that Hegel emphasizes that *the Idea of right* constituted with principle of freedom must be *apprehended* not only in terms of its conceptual implications, but also must be *apprehended* in the *existence* of the concept as practiced in reality. Hence principles of freedom and right must be properly considered within modern social life and institutions, within us as modern, sufficiently rational, and ideally autonomous agents who inhabit a rationally functioning modern social institutional world. Enculturation is conceived by Hegel as the primary means that would enable sufficient awareness and wisdom for conditions and practices to flourish mind morally and intellectually in order to cultivate rational judgmental approaches that emerge from autonomous individual agents who not only considers individual satisfaction but also decide

consciously on socially reasonable and proper practices among alternatives in addition to being an effective member of the community. As is also pointed out by Neuhouser in his statement '*freedom does not come to us naturally*'. We must educate minds to respect other's right, and to recognize and understand the importance of collective objective norms, principles, institutions for social order and freedom.

Hegel maintains a philosophical approach that generates a realist analysis of the world of his age. In recent years revived interest has shown that, there are remarkably timeless philosophical conclusions of Hegel that could be adopted and reinterpreted in considerations of modern times. This claim is sound especially for *Outlines*. Individuals as social practitioners are part of social context which is a unified body due to mutual interest. As a healthy human body is constituted with healthy organs, a healthy society is constituted with healthy individuals. A human body as a unified whole cannot properly work if there is defect in one of its organs. This is also the case for social body. The perfect conformity in a proper concrete social body occurs under some enabling conditions such as physical laws, or artificial rules, norms, principles and/or laws that are established and modified following a rational in terms of changing needs and circumstances.

There are millions of individuals, each of whom stands as an active reason that wills freely to act. An 'I' as a self has the inner subjective conditions that are governed by inner diverse and everlasting wills. Will actualizes itself in acts so that the subject determines him or her by expressing, in other words by positing himself or herself in the objective realm through the acts. Reconciliation of subjective inner willing with the objective or universal reason is the primary condition for an

appropriate expression which entails to effectively scrutinize occasions in principle in order to act responsibly. This process of thought enables individual agents to recognize relevant justifying grounds and assess their conduct if it is normatively appropriate in the social context that we are more or less dependent on since all acts have some consequences in the natural and social world. Thus, the initiator of the act ought to consider how to act in order to avoid not only some unpleasant, unjust, or immoral consequences but also to keep acting in one's own free will so voluntarily make conscious choices of conduct. This process of practical judgement is requisite for autonomy or self-governance by using our mental faculties, and ideally in harmony with the emotional states to determine the rational and reasonable. As Hegel states:

In the same way, 'I' is the transition from undifferentiated indeterminacy to *differentiation*, *determination*, and the *positing* of a determinacy as a content and object. – This content may further be given by nature, or generated by the concept of spirit. Through this positing of itself as something *determinate*, 'I' step into existence in general – the absolute moment of the *finitude* or *particularization* of the 'I'. (*Rph*, §6)

In this respect, one of the most crucial ideas of Hegel to be noted comes to view. Hegel claims that absolute freedom is the innate right of all subjects, and moreover subjective freedom could be perfectly embodied within an objective whole due to development of mental endowments in other saying rational abilities i.e. thinking, assessment, or judgement. Therein institutions, regulations, social rules are necessary conditions for objectification of universal reason as they stand product of collective mind that insure absolute innate right of individual agents. Hence, enculturation is the essential blood source of subject's effective expression in social realm who also aware the need and essentiality for institutional processes to sustain freedom of

expression in the society. The underlying idea regarding emergence of institutions ought to be considered as evolutionary phase of logical necessities as they cover customs, duties, property, contract, family, laws, and/or state to realize a favorable and reasonable unity in a community in order to secure freedom of thought, freedom of expression, and freedom of action. Subjective reason embodied in selves is a part of objective reality, and accordingly there is an inter-dependent relation between them in the sense that subjective reason characterizes objective reason and vice versa. There are great differences between societies in terms of conventions, customs, or ways of doing or learning things. For example, a society which adopts utilitarian principles would tend to promote such notions like happiness or efficiency in their relations among members, and accordingly subjective reason would be customized with a parallel understanding due to the prevalent comprehension in society which implies to objective valid reason. Ones who adopt a different perspective as a member of the society ought to develop a moderate understanding in order to reconcile with the objective reason in society. Objective reason is the moderated legitimate reason prevalent in public that are formed by society's free rational members with collective concerns due to various conventions, customs, and/or socioeconomic or political conditions. They reconcile due to a necessity by keeping their essential particular qualities in social, economic, and political involvements so that subjective will justifies itself in the objective realm of rights with social and legal protection. This interpretation implies to the process that moves on in transitory phases of Hegel's *Outlines*. Each phase is a step in the development of subjective consciousness. And accordingly, in order to keep the progress within each moment of consciousness as specification of thought nourished by enculturation denotes a

necessary negation of thought previously specified in order to take one step further to harmonize with objective reason. Hegel conceives negation as logical necessity of reason to posit a new specification or awareness of consciousness since reason cannot rest, and consequently identifies a rational necessity of new development, determination, or formation. Throughout the entire system of *Outlines*, this thought process also proceeds. In each phase, the individual agent understands and affirms the rational ground for objective conditions to realize freedom. There are three primary phases in the structure of *Outlines* namely abstract right, morality, and ethical life. These three phases also contain sub sections as they are moments of awareness in the embodiment of individual agent in reality. Let me sketch briefly the major points that which I believe will be important in this study.

Hegel describes will as a form of thought and is endless for existing rational agents. In relation Hegel goes one step further and points out that person and endless will are one and the same notion:

The person must give himself an external sphere of freedom in order to have being as Idea. The person is the infinite will, the will which has being in and for itself, in this first and as yet wholly abstract determination. (*Rph*, §41)

An abstract determination signifies an idea that has no representation in the external world in other words it is not concrete. On the other hand, according to Hegel, individual subjects carry the capacity for the determination of implicit will or in his terminology the will '*in itself*' into external world. The will '*in itself*' is pure 'I' namely inner subject of reason without objectification, who is also conscious of itself in all its abstract determinations of will as a person. A person entails implicit subjective will that is carried as a potential to act. In other saying, a person through

acts becomes explicit, and accordingly determines and defines self in the external world. Throughout entire becoming process of selfhood education takes its part as a facilitator of innate capacity of reason which transforms this capacity to be autonomously actualized in rational and mature terms in the external world.

As the *immediate* concept and hence also essentially individual, a person has a *natural existence* partly within himself and partly as something to which he relates as to an external world. – It is only these things in their immediate quality, not those determinations they are capable of taking on through the mediation of the will, which are at issue here in connection with personality, which is itself still in its initial immediacy. (*Rph*, §43)

Hence a person as a subjective will is self-conscious of its abstract right to place its will freely in anything in the external world with which it is consciously in relation through the senses in order to express itself in determinacy. Abstract right in these regards is the sphere of first conscious moment of freedom to act in various ways, and is valid for all individual agents in particular. On the other hand, the potential for executing an action freely includes not only the decision to act, or considering the ways of acting, but also it requires freely acting as a social practitioner who acts willingly, voluntarily, and responsibly with an reasonable and caring approach so be conscious that an act is executed in the natural and social realm so it brings some consequences that has impacts on others. Thus at these diverse and very moments of consciousness in Hegel's system, or at the moment of realizing the potential right to act freely and autonomously, the sine qua non condition of enculturation and Hegel's implicit insistence upon it in *Outlines* becomes evident. Since enculturation is the core means for rising awareness that enables practitioners to become social practitioners who voluntarily and in full awareness judge the consequences of his or her conduct, and accordingly care to keep harmony between the subjective and

objective reason in self-determining. Regardless of all abstract theoretical postulations of Hegel, enculturation in broad sense is the condition sine qua non in the development of consciousness. It assures the voluntary willingness for rules, principles, and/or duties, and consequently permanence of institutions in terms of economic, social, and political establishments in a community which are essential organs to regulate contingencies of practical life. Achieving Hegel's ideal regarding reconciliation of subjective and objective realms within this scope could not be achieved if there is a lack of awareness and internalized consent about the necessary functional role of education or in broader sense enculturation in Hegel. Hence the topics of this thesis that I emphasize ought to be regarded within this perspective. By this token I claim for the condition sine qua non role of enculturation or education in its triadic formulation as a facilitator to set a peaceful environment for us as semi-rational subjects.

Hegel claims that abstract right advances in three phases namely property, contract, and wrong. Subjective will carries the potential to posit itself in the objective realm on determinant things in various options and ways, and so becomes a person. In this regard, the subjective will first and foremost manifests its determinacy through property, in other words with a thing. The will penetrates the thing and uses it as a means to get a universal content. Thus property stands as a necessity of reason for subjective will to embody itself in external thing. In Hegel's wording:

To have even external power over something constitutes possession just as the particular circumstance that I make something my own out of natural need, drive, and arbitrary will is the particular interest of possession. But the circumstance that I, as free will, am objective to myself in what I possess and only become an actual will by this means constitutes the genuine and rightful element in possession, the determination of property. (*Rph*, §45)

As is pointed out in this passage, the will actualizes itself in the external world by having a property. In other words, there is a rational basis for property. Property is the means of subjective will to embody an external existence, and consequently subjective will by objectifying itself becomes a person. The relation between will and the thing is realized in three modes. The first realization is set in the form of possession in which the thing possessed is marked by subjective will. The second relation refers to the idea that a thing could be used as long as a subject exercises will on it. And the last mode of relation is a subject's right to withdraw his or her will from the thing. All these modes of property are due to seizure by a person. A person has absolute right to penetrate a thing in all these three modes. Property must be interpreted in a broad sense including things, labor etc. The moment of property reveals the recognition of other person's will in particular since a person who has absolute right over a thing must recognize that other people equally have absolute right over a thing, and accordingly this moment of recognition brings out new conditions and duties to be considered. Inducement of a common will generates due to the essential need of reconciliation of one's will with the other's will in rational and reasonable terms to sustain freedom to act. Reconciliation is an essential need for a settled social context since a person who has absolute right to set his or her will upon a thing must also respect other's exercise of the will upon a thing. The common will is objectified in contractual agreement. Nevertheless a contract still keeps particularities of each party. To be in contractual agreement is a right. With a contract, each person could relinquish his or her right upon a property in favor of the other. It is a rational necessity to enter contractual relationship in order to avoid conflict of wills. Therefore, property indeed implicitly entails the idea of contract.

Contract is a result of property, and constitutes next step of Hegel's dialectic in sphere of abstract right.

Contract identifies of two arbitrary wills under formal conditions. As Hegel sets forth:

...α) the contract is the product of arbitrary the will; β) the identical will which comes into existence through the contract is only *a will posited by the contracting parties*; hence only a common will, not a will which is universal in and for itself; γ) the object of the contract is an *individual* external thing, for only things of this kind are subject to the purely arbitrary will of the contracting parties to alienate them. (*Rph*, §75)

Contract is a formal mode of relationship between two parties. It is termed under relinquishment of wills so that internal intentions of parties upon a thing are externalized with binding terms in order to avoid arbitrary intentions and usage.

Nevertheless, as I mentioned above, although a contract is identification of wills so has a universal character *in itself* as Hegel terms it, it still involves particular wills of the contractors. Thus there are still arbitrary and contingent aspects which may put each will in opposition. The arbitrary exercise of particular will bounded with the terms of contract results in wrongs which is the next and the last phase of abstract right. Wrong arises from voluntariness and arbitrariness of a particular will.

Therefore, it is negation or opposition of universal will which is right.

In contract, right *in itself* is present as something *posited*, and its inner universality is present as something posited, and inner universality is present as a *common factor* in the arbitrariness and particular wills of those concerned. This *appearance* of right, in which right itself and its essential *existence*, the particular will, coincide immediately - i.e. in a contingent manner – goes on, in the case of *wrong*, to become a *semblance* an opposition between right in itself and the particular will as that in which right becomes a *particular right*. (*Rph*, §82)

Wrong in this phase must be interpreted only in the context of abstract right with its elements property and contract. Hence the underlying idea of wrong is infringement of the universal will or in other words infringement of right as a consequence of arbitrary acts, private interests or desires. Right in this phase is legal right, and as is imposed upon by a wrong becomes a *semblance*, and wrong manifests itself in three different forms namely *unintentional crime or civil wrong, deception, and crime*.

These forms of wrong disappear through *avenging justice* which means that right as universal and absolute sustains itself to be recognized in the objective realm. In this moment of person's consciousness, right is restored since due to avenging justice right turns itself in subjectivity. Universal will as right has an existence now as it is embodied in a person. In brief to clarify; abstract right realized by objectification of will is cancelled by a wrong. On the other hand, right or universal will is an essential and necessary condition. It cannot be cancelled so that it turns back to itself, in other words to subjective consciousness of individual. This indeed is the moment of transition and brings us to the moral phase of dialectical unfolding of consciousness. Hence, wrong negates the universal will, then it is negated by justice. Negation of negation generates turning back to initial position namely universal will within its own subjectivity. At this moment, subjective self does not objectify itself in external things or objects. Its object is self namely 'I' so all inward state of will namely intentions, motives, and aims of act ought to be developed. This self-reflection of will *determine the person as a subject. (Rph, §105)*

The second sphere, i.e. morality, thus represents in its entirety the real aspect of the concept of freedom. The process within this sphere is such that the will which at first has being only for itself, and which is immediately identical only *in itself* with the will which has being *in itself* (i.e. with the universal will) is superseded; and leaving behind it this difference in which it has

immersed itself in itself, it is posited for itself as *identical* with the will which has being in itself. This movement is accordingly the cultivation of the ground on which freedom is now established, i.e. subjectivity. .. (*Rph*, §106)

The moral phase refers to development of subjectivity, and entails the idea of self-determinacy. In this sphere, 'I' is alone with its self, and reason is the only authority. This inner reason refers to conscience of a subject which also stands as an inner voice that gives primarily the content to judgements and acts of individual subject in its relations with external world. In moral phase, Hegel aims to point out phases of inner states of individual subject who embodies self as a moral subject. Wrong within its different forms is an attack of particular will to universal will or in other words right. On the other hand, universal will is an implicit essential aspect of individuals so must be necessarily kept. Wrong is negated by punishment, and at this moment the subject's inward relation with him or herself recognizes obligations in moral sense. In other words, at this phase, Hegel posits moral subject as an individual who develops moral consciousness regarding his or her wills as it ought to be. Subject's inward self-determinations emerge from inner judgmental processes regarding how ought to act which characterize actions, and accordingly form the moral point of view. Thus as long as subjective will expresses itself through acts in the external world, moral point of view is involved since subject as an agent relate to otherness in external sphere. He or she is governed under some obligations, and is aware of some requirements of other's subjective demands, indeed fundamentally other's right. There are three aspects of moral will. These are the purpose and responsibility of the subjective will, intention and welfare, and lastly its good and conscience.

'I' as a moral will necessarily act since will is expressed in action. Actions as objectification of will are what determine a subject. The identification of moral will and accordingly moral action gives rise to responsibilities and obligations. Responsibility is valid as long as the outcome of the action is in subject's purpose since it is subject's right not to take the responsibility of any outcome that may occur due to other conditions beyond the purpose of action. A subject is responsible to the extent of the purpose and knowledge before him or her, and this condition is a foundational right of moral subject. The moral subject who is at least potentially rational ought to foresee the consequences of the act, in other words the natural outcome of the act which he or she intends. Hence intention emerges from a particular end of a moral subject that he or she knows. I, as a subjective will characterize the act which I intend to do. Thus a moral subject ought to intend to act with rationally justifiable principles that necessitate an objective so universal point of view embodied initially in intentions. A moral subject's intention entails both a particular and universal character. Particular character exhibits itself in moral subject's end, and the universal character is the necessary consequence of the act which ought to be foreseen by the responsible moral agent. Besides, a moral subject has right to intend any act which is in his or her interest in seeking happiness and also welfare as long as it is initiated with just terms with a moral point of view. In this regard, Hegel's moral subject could legitimately seek for his or her happiness or welfare due to desires, inclinations, and/or aims. This is a realistic description of moral subject and the claim on behalf of Hegel for describing a moral subject on this basis will be clear in coming parts of this study. The basic point of this phase to be considered is that a moral subject's pursuit of welfare is a right, and accordingly it

has a universal character that ought to be recognized and valued. The following aspect of subjective moral will is good and conscience, and is basically different from the previous ones in the sense that they arise as long as the moral subject has tendency to ground an act to universal will, or at this point likely to call reason which is the common constitutive element of rational beings. This phase is the last moment for cultivating moral point of view since moral subject is obliged to comprehend the goodness of the act. The goodness any act is determined through the articulation of subjective will with the universal will, and articulation is a process of reason which is the universal element of subjective will, and is common to all rational beings.

The *good* is the *Idea*, as the unity of the *concept* of the will and the *particular* will, in which abstract right, welfare, the subjectivity of knowing, and the contingency of external existence, as *self-sufficient for themselves*, are superseded; but they are at the same time *essentially contained* and *preserved* within it. (The good is) *realized freedom, the absolute and ultimate end of the world.* (*Rph*, §129)

Morality which involves the idea of responsibility, obligations, and/or requirements is characterized with intentions to act in terms of universal reason. An action with good consequences is a moral action which is judged with right reason, although what good implies is an obscure notion. The disposition of this obscurity is the primary difference of Hegel's moral and social theory when compared to Kant since Hegel attempts to inquire about the determinant aspects of what good is, and the conditions of universal conscience. Thus in the realm of ethical life, good and conscience get the objective significance as they penetrate in one ideal namely the unity of subjective will and universal will for absolute freedom. Hence according to Hegel, what good could be determined if an individual agent could go beyond mere moral reflection in other words one-sided private judgment so that the goodness of any act

is identified in a social context. In moral phase, the only authority on subject is reason. A moral subject guided by reason could legitimize subjective will. Hence reason is the only authority that gives conscience an inward law. This inward law stands as a binding inner authority on moral subject who recognizes that as a rational being, a moral subject ought to act with reasonable and justifiable principles determined by him or her. Hence our inner authority must be trained in order to recognize the reasonable, right so good action. These concerns initiate the idea regarding the third phase in the development of consciousness or thought namely ethical life. In moral phase, the individual subject makes one-sided moral judgments although he or she aims to act with universal principles. Nevertheless, a moral subject determines what reasonable and right act is merely from individual point of view. However, a reasonable and right act is valid and justifiable as long as it entails a universal character which could be considered in the ethical life.

Ethical life as a phase in the development of consciousness and rationality is the most crucial contribution of Hegel's social and political theory. This is the phase within which the anthropological, economic and political conditions of human beings are considered in order to reconcile the subjective interest and will with the objective norms, principles, rules, or laws of society for realization of freedom in social realm with all its established institutions for social order which are essential for the insurance of freedom. In this unity, universal will is institutionalized so objectified in various forms as a consequence of rational necessities. Hegel's institutions are objective forms which also carry subjective elements since they are established by agents who consciously and voluntarily desire to legitimize his or her will in pursuit of ends in a social order. The condition of realization of freedom for a moral subject

with a proper self-consciousness regarding the good is achieved in ethical life with its institutions that engender the context for absolute freedom and the embodiment of true self. As Hegel puts the point:

Ethical life is the *Idea of freedom* as the living good which has its knowledge and volition in self-consciousness, and its actuality through self-conscious action. Similarly, it is in ethical being that self-consciousness has its motivating end and a foundation which has being in and for itself. Ethical life is accordingly *the concept of freedom which has become the existing world and the nature of self-consciousness.* (Rph, §142)

Ethical life develops in three moments which are family, civil society, and state.

Family in ethical realm is the first objective institutional embodiment or is the *immediate substantiality* of reason. In the family, feeling and love unite. Hence family's immediacy as an institution is revealed in feelings or in other words feelings are in the form reason in immediacy. In the family, members recognize the other in the unity of family, and accordingly have some duties emerging from the dependent relation between them since family is an institution, and each institutions of ethical life impose upon individuals some duties or obligations. These duties or obligations do not restrain freedom. They indeed embody freedom since they enable and signify essential objective conditions for self-determination of each member by inwardly governed rules. Hence family is the first institution that an individual moral subject recognizes ethical duties in reciprocal relations. There are three complementary factors for family as an ethical legal unity which are marriage, property and assets of the family and their administration, and lastly bringing up of children and the dissolution of the family. Family is an important phase in the development of moral subject which has a basic foundational role in order to take initial right steps for healthy character development. With these concerns Hegel stresses the role of family

to facilitate individual subjects to be mature social practitioners who have the capability to make rational judgements in order to find out the reasonable that appropriates the subjective will with the universal will. The family is the first social environment that subjective will is trained, and understands essentiality of grounding action on legitimate reason since the individual moral subject recognizes that he or she acts in an social environment so mere self-reflection does not suffice.

The second moment of ethical life is civil society. Civil society is a consequence of dissolution of family. As pointed out, children have right to be educated in family since family is the first social environment that enables cultivation of universal reason by its reciprocal relations with other family members. A youngster as a family member observes management and administration of his or her household which indeed what the term economy refers to in Ancient Greek. In Ancient Greek, the term 'oikonomia' was used to refer management of a household and administration by combining two terms which are 'oikos', house, and 'nomos', law. Hence family with its role as the first social environment also introduces economic circumstances which is the fundamental idea of associations in civil society. On the other hand, children who are trained to become a mature social reasoner could independently act to actualize his or her goals as a social practitioner, and this moment necessitates the dissolution of family. Children leave family unity, and accordingly form civil society. Civil society could be treated as the realm of social nomads in which independent individuals that aim to socialize with different aims which are mostly characterized with self-interest recognize each other. Thus the first subsection of civil society is system of wants that emerges from needs such as food, clothing, and/or labor. System of wants characterizes the socioeconomic

behavior of the individuals. Two basic ideas underline the emergence of civil society; firstly, each member is a subjective will who independently aims to seek his or her own ends, and simultaneously independent subjective will recognizes the mutual interdependency between members since he or she notices that each social nomad stands as a means to actualize ends. Hence independent status of social nomads is transformed to the status of interdependency, and accordingly civil society emerges. Each individual agent of any community is dependent upon all others in terms of mutuality of interests. The necessary reason for the emergence of civil society is grounded upon the idea that each member of the civil society needs the other within the diversity of needs. This rational necessity develops not only social conditions but also economic, legal, and administrative conditions. Therefore what rational is on behalf of each member is to aim for objective conditions and arrangements that arise in the form of customs, rules, regulations, laws through institutionalization in order to actualize conformity in a civil society, and secure freedom of social, economic, political relations and actions. In Hegel's wording:

The concrete person who, as a particular person, as a totality of needs and a mixture of natural necessity and arbitrariness, is his own end, is one principle of civil society. But this particular person stands essentially in relation to other similar particulars, and their relation is such that each asserts itself and gains satisfaction through the others, and thus at the same time through the exclusive mediation of the form of universality, which is the second principle. (*Rph*, §182)

And accordingly, education is a necessity in order to cultivate mental possession and practical utility regarding principles and ways of association of these relations and actions in different forms. In the moment of civil society, Hegel's essential emphasis is on particularity. Thus the underlying idea is that each moral agent is a particular

will who seeks its own ends however meanwhile he or she realizes that his or her welfare is secured by respecting other's right or universal will. Consequently, particular will reconsiders the new circumstances of interdependency among members of the community, and seeks what the reasonable is for not only on his or her behalf but also for all members of the community which brings out further rational necessities. Civil society is another Hegel's triad that advances in three phases; the system of wants, administration of justice, police and corporation. This triad may even be considered the most education dependent element of the developing system in order to function since education has an essential role on individuals to become effective social practitioners in the social, economic, and political context. Educated to become mature social reasoners notice and understand the importance to determine conditions and principles of collective living, and accordingly role of institutions contributing to collective living since they enable objective and just conditions and principles of action so secure freedom.

The last moment in the development of reason is to be fully aware of the essentiality of state. State is essential since it eliminates potency for arbitrary and accidental features in civil society so embody freedom. It might seem odd to claim for the constitution of state as a phase in the development of reason. However, I think what Hegel tries to show is that human rationality as it advances due to subjective and objective acquisitions via enculturation will eventually find out the reasonable next step as state established with two primary maxims namely justice and individual rights since universal will and subjective will are represented in the unity of the state. Hence in Hegel's system, individual freedom and rights do not excluded from the notion of state, on the contrary individual liberation and just conditions of

living are preserved by the state. Freedom could not be achieved on chaotic or deformed societies. Therefore, the state is the last moment of the embodiment of absolute freedom, or realization of absolute ethical moment. State in Hegel is an end in itself. It is the necessary body to be established since state absorbs and regulates all the contingencies for individual liberty. Hegel considers state with its fundamental functions namely governance and administration. State is essential to establish and to maintain social, economic, and political arrangements and affairs by compromising traditions, institutions, and processes within just terms through which all citizens concerns, interests, and differences are articulated in a legal domain.

The state is the actuality of the ethical idea – the ethical spirit as substantial will, manifests and clear to itself, which thinks and knows itself and implements what it knows in so far as it knows it. It has its immediate existence in custom and its mediate existence in the self-consciousness of the individual, in the individual's knowledge and activity, just as self-consciousness, by virtue of its disposition, has its substantial freedom in the state as its essence, its end, and the product of its activity. (*Rph*, §257)

In the state, subjective ends and universal ends are in conformity. State with its institutions must set just conditions for absolute freedom for its citizens, so implements its regulator role, and citizens internalize the idea that certain regulations are necessary for human beings as they are semi-rational beings with diverse desires, inclinations, and goals even evil ones. Thus they ought to choose what the rational is in order to secure conditions of freedom. Within this phase, particular goals and universal goals are reconciled. A state is a concrete unity of self-conscious body. It evolves within a rationale in terms of necessities of diverse conditions and administrative requirements to be operated like legislation or protection. All these necessities arise from living conditions of its constitutive cells that are self-conscious

moral subjects who will and act within contingencies, therefore they must be moderated with collective concerns in order to sustain free domain of action for everybody. State stands as a necessary outcome of contingent conditions. A state has three constitutive aspects but my focus will be on the *constitution or constitutional law*. Up to this point, I have tried to give a brief outline of Hegel's *Outlines* in order to get a general idea regarding his moral, social, and political theory. In this regard, the main point to be considered is that Hegel takes into account moral, social, and political issues with a realistic stance in other words he tries to truly reflect the context, circumstances, and/or situations that a subject under varying degrees experience or get in relation with. This is one of the significant strength of Hegel's philosophy. Now within this frame, I will try to sort out basic educational themes of *Outlines*.

Hegel is an idealist who does not reject the material world, and accordingly he is also a realist. He aims to find out the most cogent descriptive aspects about ideas or concepts that have necessary role in living conditions of human kind. This statement is also valid for the concept of education as Hegel identifies with the concept of 'enculturation' or the German term '*Bildung*'. Enculturation entails a comprehensive meaning with different descriptive aspects in addition to formation or development. As is pointed out by Allen Wood:

For Hegel, the term refers to the formative self-development of mind or spirit (*Geist*), regarded as a social and historical process. *Bildung* is part of the life process of a spiritual entity: a human being, a society, a historical tradition. It occurs not primarily through the imparting of information by a teacher, but instead through what Hegel calls "experience": a conflict-ridden process in the course of which a spiritual being discovers its own identity or selfhood while striving to actualize the selfhood it is in the process of discovering. (*Hegel on education*, page 301)

Hence, enculturation is an active ongoing process of self-development that holds different constitutive subjective and objective elements of a life course. The term ‘enculturation’ indeed embraces the whole scope of Hegel’s educational theory including formation or development. Hegel is fully aware that we are social beings who are mutually dependent. Social context has an indispensable role in the process of embodiment or development of rationality in potential. In these respects, I claim that Hegel’s educational system aims to set conditions for ideal rational development starting from parts of the whole or in other words individual members who live in a community. According to Hegel, enculturation is a comprehensive transformation process that enables the condition for mature reasoning individually and publicly. Individuals as members constitute the whole namely society. Thus the aim of enculturation must be set primarily to create eligible members who have the capacity to rationally act in pursuits of self-interest, desires, or goals and also actively deliberate, understand, voluntarily accept the requirements of well-ordered public life within rational, responsible and just terms. This approach reflects Hegel’s “moderate collectivism”. Kenneth Westphal explains Hegel’s moderate collectivism as follows:

... He developed an intermediate view, which may be called “moderate collectivism,” comprising three theses: (1) Individuals are fundamentally social practitioners because everything a person does, says, or thinks is formed in the context of social practices... (2) What any individual thinks or does depends on his or her own responses to his or her social environment; (3) There are no individuals – no social practitioners – without social practices, and vice versa, ... (*Hegel* 2010, page 168)

Thus putting three aspects together, we find that the reasonable is to regulate one’s own conduct for a well-ordered society. Recognition of the idea of reciprocal dependencies among members of a society initiates to develop objective and just

principles within moderate concerns of collective life. Rational development involves all aspects of human condition namely feelings, desires, inclinations, moral judgements, and/or thinking capabilities. Hegel interprets all these elements as aspects of proper rationality that determine selfhood to become autonomous agents who are also capable and responsible social practitioners. Self-determination of an individual by improving innate capacities which centrally contains the potentiality of mental faculties is essential to become mature social practitioners. On the other hand, self-determination could not be fully realized if the moral subject cannot effectively evaluate, interpret, and critic the codes or spirit of the time, and for this the essential condition of an individual moral subject is to pass through the proper steps of enculturation in order to develop mental dispositions in harmony with the affective behaviors. In this line of thought, I consider Hegel's *Outlines* in specific implicitly study of educational theory since I believe education for Hegel is a facilitator in the service of his fundamental ideal which is setting the conditions of absolute freedom, or liberation. This is explicit in the following quote from *Outlines* as it gives Hegel's perspective about education:

...Education, in its absolute determination, is therefore *liberation* and work towards a higher liberation; it is the absolute transition to the infinitely subjective substantiality of ethical life, which is no longer immediate and natural, but spiritual and at the same time raised to the shape of universality. Within the subject, this liberation is the *hard work* of opposing mere subjectivity of conduct, of opposing the immediacy of desire as well as the subjective vanity of feeling and the arbitrariness of caprice. The fact that it is such hard work accounts for some of the disfavor which it incurs. But it is through this work of education that the subjective will attains objectivity even within itself, that objectivity in which alone it is for its part worthy and capable of being the *actuality* of the Idea. (*Rph*, §187)

Through a comprehensive educational process an agent could enable the conditions for '*being with oneself in another*', in the sense that the dependence to other's commands or judgments are eliminated so that the relation between subjective and objective is grounded on rational conscious comprehension. The core goal of educational practices is to rationalize will by cultivating thinking capabilities and knowledge that eventually ensure autonomous, free, and legitimate action guided by universal principles which are determined for the harmony between individual self-interest and interest of the society. Hence, enculturation is the condition sine qua non for *liberation* which is a *hard work* as Hegel underlines.

1.1 The dialectic unfolding principle of education

Oxford Dictionary defines education and dialectic as follows. Education is *the process receiving and giving systematic instruction, especially at a school or university*, and dialectic as *the art of investigating or discussing the truth of opinions*. In addition, Oxford dictionary gives a further explanation on dialectic "The ancient Greeks use the term dialectic to refer to various methods of reasoning and discussion in order to discover the truth..."

The above definition explicates the sense of the notion considered in general. Dialectic implies to the process of reasoning in order to find out the most comprehensive and accurate definition of a concept. On the other hand, Hegel uses dialectic in different forms and senses such as dialectic argumentation or dialectic relations. In this respect, dialectic relation is described by Westphal (1992), "*Dialectic Relations* hold between things, concepts or phenomena when two or more of them appear to be independent but are in fact interdependent. Typically, these

dependencies would now be expressed as biconditional relations.” (p.167-170) So, when these two concepts namely dialectic and education are shown to be mutually interdependent and form the dialectic unfolding principle of education, two possibilities of referral arise with the new formulation; one might put emphasis on to formulate the most applicable methodologies regarding the educational theory and its practices in terms of processes. Second could put emphasis on the dialectic part of the usage that education is interpreted as a process of learning and cultivation of thinking abilities to live well as a moral subject, a family member, or a citizen which imply to be a member of society with varying roles. Thus, unfolding principle of education refers to continuous immanent processes regarding the advancement of consciousness through cultivating critical thinking and deliberating capabilities to be a mature reasoner. The development of consciousness begins with birth and ought to proceed in an immanent continuum till death. Dialectic unfolding of education contributes as an essential principle to this development process. Dialectic as a principle grasps the aim to activate various thought processes of rational capacity of human beings. On the other hand, the principle could be also set for institutions that would determine up to date operative and administrative processes which effectively and efficiently address changing requirements in order to find the appropriate outcome that properly fit the context of changing thoughts, needs, and conditions. Hence the fundamental idea implicit in dialectic is critical thinking. However, critical thinking ought not to be conceived as a view that merely criticizes to demolish gains of individual subjects or society. Critical thinking refers to careful analysis of the conditions, circumstances, and ought to be done both to keep positive aspects, and to advance further by using these aspects. Therefore, the dialectic unfolding as a

principle of educative practices could be considered as an accompanying principle of thinking, reasoning and deliberating within most cogent terms in order to adopt and to understand ever-changing conditions of the external world. In these regard, the principle enables renewal of perspective and cultivation of practical assessment capabilities regarding effective orientation by to the point judgments, and reasonable understanding and articulation in resolution moments of consciousness by new perspective or receptivity to knowledge in relations with the external world so that a subject or an institution could take wise legitimate steps to survive and to sustain in a justly ordered social context. The following quote from *Outlines* gives a good sense regarding this principle:

The Idea must continually determine itself further within itself, for it is initially no more than an abstract concept. But this initial abstract concept is never abandoned. On the contrary, it merely *becomes* continually richer in itself, so that the last determination is also the richest. Those determinations which previously existed only in themselves thereby attain their free self-sufficiency, but in such a way that the concept remains the soul which holds everything together and which arrives at its own differentiation only through an immanent process. (*Rph*, §32)

If I rephrase the above quote in Hegel's sense of *Idea* of an individual subject; a subject must continually determine itself further within itself, for he or she is initially no more than an abstract subject so in the phase of immediacy which means that he or she majorly acts intuitively not rationally. But this initial abstract subject as being in immediacy is never abandoned. On the contrary, it merely becomes continually richer in itself. He or she self-determines himself or herself in continuum so that the last determination of being is also the richest. Those determinations which previously existed only in themselves thereby attain their free self-sufficiency, but in such a way that the subject remains the soul which holds everything together and

which arrives at its own differentiation only through an immanent process of education.

Hence, in a simple formulation, dialectic unfolding principle of education ought to be considered from the following perspective; education is a process of cultivation in other words process of furnishing the mind. Dialectical unfolding of education implies to a principled approach of long lasting self-determination or a transformation process in order to wisely adopt changing subjective and objective conditions since as a principle it is formulated by aspects like critical thinking and reflecting abilities. In this regard, enculturation as a more comprehensive and broader conception of education provides enabling conditions, information, and reasoning habituation to create social practitioners who could actively think, deliberate and assess in order to reconcile consciously and freely with changing circumstances and environment. A competent reasoner who absorbs this ideal becomes richer and richer since he or she actively thinks, analyze and comprehends the present circumstances to keep positive aspects and to go further from what is cultivated so actualizes the self with self-governance. Actualization refers to the idea of using rational capacities to the utmost. Each determinant moment in the phases of consciousness that is reached or achieved in terms of experiences, opinions, knowledge is subjected to becoming which means that it is necessarily subjected to ever-lasting change both in terms of subjective and objective conditions. Properly encultured agents who achieve to develop good understanding regarding this ever-lasting change due to development of thought processes could deduce sound conclusions or synthesis. To sum up, dialectic and education are notions that entail in principle a common idea namely development. Dialectic in principle ought to be

considered as a form of critical thinking, and education gives the content for development of critical thought processes which is the major necessity of a living being to lead a good life. Socratic dialogue could be given as good example of the principle. Dialectic characterizes the reasoning form in Socratic dialogue that sets the primary goal as intellectual development in order to find out the cogent truth in any issue by using rational capacity to think, to analyze, and to understand principles, practices, and/or norms. Hence education gives the content but not as a final point but as a start to go one step further in the phase consciousness as is idealized in dialectic form. The fundamental requirement for internalization of this outlook is to see that human beings are epistemologically fallible and ontologically semi-rational practitioners who have the natural impulse to socialize. The development of such a dynamic approach through educative policies and practices brings out liberated minds that have self and social awareness who recognize the interdependency among human beings so orient themselves according to the realities of circumstances. It is a long term work starting from the very early childhood that enables to grapple wisdom of living since education both in terms of general education such as vocational, and moral education starts with learning of thinking which is the primary key to actualize autonomy. Therefore, there is a broader and deeper conviction and understanding within dialectical approach of education since it pushes forth the need for revisionary flexibility to critically think and judge the existing circumstances that arises from natural and social dependencies which are manageable as long as we as social practitioners achieve to be good reasoners.

1.2 The relationship between development of rational autonomy and the dialectic unfolding principle of education

In the previous section, I have tried to explain the general idea behind setting dialectic as a principle of education, and in this regard attempted to show that since the principle's basic aspects are critical thinking, deliberating, and reflecting, the development of such an approach on behalf of members in a social context initiates liberal active minds and so liberal society that internalize the freedom of thought, freedom of rational expression, and freedom of act with legitimate grounds. In this section, following this claim, I will move one step further and try to address the issue on the basis of a correlative relation between the principle of dialectical thinking, freedom and autonomy. I will argue that this approach as a principle of educative practices is one of the primary conditions for freedom as it ensures autonomous action. I hold that these three notions are correlative in the sense that a subject is autonomous to the extent of awareness and development of effective thinking capability since these conditions enable actions to be governed by the agent who could also provide rational and legitimate grounds to one's own action.

Autonomy or self-governance can be conceived as the aim of education. Autonomous subjects first and foremost shall exercise appropriate thought processes in order to determine the right conduct with sound grounds. Consequently, they regulate their practices so that they can face their outcomes, and take the responsibility of their actions. We all act. Acting is actualization of thinking. They are not distinct issues. Thinking and acting are inevitable for human beings as they innately furnished with rational capacity that enable them to act with principles that are determined by the moral subject in other words moral subjects who act

autonomously. Accordingly, the notion of autonomy does not only correspond to purely private actions without any restrictions but also characterizes all of our actions in social realm as social practitioners who are in mutual relation with other members of society. Freedom of action is a right but this right must be actualized with right acts that can be justified with sufficient reasons as Neuhaus also points out.

Freedom is an innate right but human beings ensure this innate right by cultivating effective reasoning abilities in order to become a mature reasoner who governs his or her mind autonomously with inwardly determined principles and rules to rightly act, and education in this regard is the fundamental facilitator. In a parallel line of thought Hegel describes three different forms of freedom namely personal freedom, moral freedom, and social freedom that each of them also indicates the transition of developmental phases of *Outlines*. Personal freedom is the freedom that is realized when a person bears the right to freely pursue his or her aims, goals, roles, or interests, and so has the right to choose, control, and determine who to be. However, Hegel points out that the granted right for free will and choice of act could not be realized with arbitrary terms and conditions. They must be legitimate for each member of the community in order to sustain the freedom of self-determining bounded with legitimate principles and rules in order to grant personal right to all of the other members of the society. Thus personal freedom must be completed with a universal approach in order to eliminate conflicts and controversies that might arise among persons by setting universal principles, norms and rules that embrace the right of every constituent member of a society who has rights of personal freedom. Thus it is essential to develop a rational moral point of view that in principle is grounded on the idea of respecting others personal rights. The ideal is articulated by Kant in

constructing his moral theory. Kant describes autonomous moral subjects as agents who could competently rationalize one's own wills by reflecting on various circumstances in order to understand and freely determine the right action. Hegel agrees with Kant regarding the conditions of moral freedom. However, he also argues that this conception of freedom is inadequate since as human beings, we are social practitioners who realize moral freedom in a social context. Thus it is not enough to consider justifiable norms and principles of act merely with individualistic moral perspective. There are necessities, requirements, or obligations of social framework that we participate in, and which must be objectified in rationally justifiable terms and conditions. These objectified terms and conditions are embodied in social institutions which are conceived by Hegel as necessary structures for a well-ordered society to secure realization of personal and moral freedom. Hence social freedom has both subjective and objective aspects as it sets the enabling conditions for the realization of personal and moral freedom. Subjective aspect generates from individual's rights to pursue their own ends, goals with sufficiently justifiable reasons without unjust interference of others. Whereas objective aspect generates from objective laws and institutions which are also rationalized and consciously endorsed by participants of the society as they supply just terms and conditions for every participant's life-long autonomous self-determining as is pointed out, "In ethical life as a whole, both objective and subjective moments are present, but these are merely its forms. Its substance is the good, that is, the fulfillment of the objective (united) with subjectivity." (*Rph*, §144, Addition) And most importantly education or enculturation as could be better termed in light of ongoing sketch

regarding different conceptions of freedom of Hegel is necessary to facilitate mind in order to realize consciously personal, moral, and social freedom.

As I mentioned before, this study is an inquiry into the conditions of freedom in different senses. In this regard, I lastly would like to mention one key term which sets the relation between rational autonomy and dialectic as a principle of education. This term which seems to me fundamental is effective. Being effective means producing a decided effect in terms of our conducts in the context of changing circumstances. One could be effective by exercising appropriate judgmental processes on the basis both of being critical regarding the occasion taken into account and, and of being critical in self-assessment by means of a careful methodical arrangement that would enable him or her to ponder on the issue to act in the best manner of conduct. Thus dialectic as a principle of educative practices provides the effective form of reasoning which will enable a subject autonomous, good, and effective moral reasoner.

In this chapter, I have tried to set a general frame regarding the issues that will form the underlying spirit of this study. In next chapters, following Hegel's footsteps in *Outlines*, I will discuss subject's phases in the development of reason facilitated through educational practices in triadic formulation that involves moral, social, and institutional education. In this regard, my main goal is to bring together the issues that go beyond cliché views about education.

CHAPTER 2

MORAL EDUCATION

As I have pointed out in the first chapter, Hegel's views regarding education grant a broad and comprehensive scope in the sense that he considers educational practices as *conditiones sine qua non* to facilitate a subject's life to lead proper unfolding of awareness regarding both for subjective and objective principles, conditions or norms. Hence the term entails not only common understanding of education but also as a discipline that must involve moral, social, and institutional aspects to bring out mature, autonomous, and morally aware social practitioners. The conception of education in these terms in Hegel's *Outlines* is immanently presented as a necessary condition to identify, to understand, and to justify conduct, regulations, principles and/or rules that are normatively legitimate in varying circumstances in a society. Education for Hegel enables an individual agent freedom for self-determining, self-governance, and beside rational internalization of social practices and institutions, thereby ideally would keep agents away from exercising illegitimate, non-beneficiary, unreasonable, and unjust actions and activities. Therefore, I believe that the role of education and its central subject matters should be reconsidered in philosophical terms in order to enhance the conceptual explication of the term. The value of education could not be solely understood in terms of a necessity that emerges purely out of need of fallible and immature human condition as they are forced to self-improvement in order to cultivate mental possessions or capabilities to handle minimum requirements of life. Rather the value and the aim of education could be fully appreciated only if it is considered as a requisite condition to be intelligently and

comprehensively handled since it enables proper reconciliation between individual agent, physical, and the social context that any individual agent is in a sense forced to live in as is also considered I believe by Hegel. Thus this chapter will be organized to assess the first element of this triadic understanding of education which is moral education from Hegel's perspective. I will present moral education in two parts namely character education and intellectual education for basically three reasons. Firstly, each part implies complementary phases that must begin from the very early childhood. Secondly, in my opinion, these are core elements of moral education to be considered as they are fundamental for further steps of the alternative understanding that I will try to expose in this study. And lastly, I believe that if Hegel had set forth a systematic philosophy of education, he would treat these issues of systematic educative development fully interdependently since he would claim that proper character and intellectual development will initiate moral consciousness, and will also pave the way for possibility and conditions of harmony between subjective and objective reason which stands as the core aim of education within its facilitator role. According to Hegel, educated and affectively ordered agents can engage in critical assessment, reasoning, and judgmental processes in self-reflection and outward evaluations regarding the right so good conduct. These competencies as conditions of being a good reasoner are cardinal, and may be possible solely by means of education. Education is the means for nourishment of mind to liberate as it sets the mind to wisely internalize the necessary relations, obligations and mutual interdependence among people in a society since living together requires the need for critically assessing the issues with accurate and reasonable principles so that one may

estimate the effects of an act in order to minimize problems, to solve problems, or to find cogent and rational grounds to justify judgements.

2.1 Moral education

There are two abiding questions in philosophy of education that are taken into account, and are prioritized to find an answer by different philosophers; who should be educated, and what should be the methodology. Hegel indeed makes an implicit suggestion to the first question all through the *Outlines*. He claims for an educative context that not only all individuals are at the center but he draws an educative network that all organs in a society in different forms such as family, schools, regulations, laws are a part of the educative process. On the other hand, regarding the methodology of education, he reveals his views in several settings but especially in the letters with F.I. Niethammer who was a good friend of Hegel, and was the leading name in the reorganization of Bavarian education system. When Hegel was the Director of the gymnasium in Nuremberg, they frequently shared their opinions in letters between them. Accordingly, it seems possible to systematize Hegel's thoughts on the issue by answering both of the questions. Considering his thoughts expressed about the methodology of education is much more challenging since they are not organized. On the other hand, the answer to the first question as I mentioned seems to be clearly set in *Outlines* which also in my opinion the cardinal contribution of him to theory of education with its implicitly stated triadic educative formula that is undertaken as a cumulative and progressive process. Besides, on the way to elaborate Hegel's views, it is essential to remember that Hegel was a realist as I mentioned in the first part of the study. Consequently, he reveals a realist picture regarding the

education of pupils or agents who scrutinizes critically major humanly conditions, resources, circumstances of individual agents in terms of by nature potentialities, and also possible failures with effects, in addition he considers all these aspects in relation to mutual dependency of individual subjects with each other, and force majeure social, political, and economic conditions for all agents as social practitioners. Hegel's realism regarding the conditions of human beings sets the context on his behalf that sees freedom as a gradually developing gaining by educative practices although freedom is in theory an innate right of all human beings.

Although moral education should be considered as one core aspect of educational theory as its output is decent and responsible social practitioners who are able to develop self-reflecting abilities with socially aware intuitions, moral education in general is not treated systematically as a part of general educational policies. It is usually seen as a routine formation in the flow of life nourished by a varying bunch of lifelong experiences in different social contexts starting majorly in family or schools, or it is expected that moral point of view could be cultivated due to religious references or traditions within that community. Intellectual development usually refers to the conception of education that contributes to having a vocation, and when is compared with moral education prioritized as it is conceived much more fundamental and essential for life success. Intellectual development is on the other hand a much more major focus since it brings out sufficient skills, mental possessions, or vocation alternatives that may enable a subject to fill mind with knowledge and other experiential mental possessions which are expected to have practical utility as a member of the community. Nevertheless, morality does not stand as the opposite or alternative to this sense of intellectual education. In parallel,

Hegel would also see education as an immanent movement of a subject that liberates himself from the immediacy of consciousness for a substantial life. Therefore, he would not present education merely as a means to cultivate practical or intellectual knowledge. Rather he would see education as an active life long dealing that enables one to conceive life in full significance and awareness. This requires the improvement of consciousness with all its potentialities to realize humanly reality and become an educated reasoner of the society. This is to take education in the double sense as including both moral and intellectual education. A subject not only gradually determines him or herself but also as a social practitioner by acting characterizes the social context, and so historical content of his time. In these regards, I will first of all deal with moral development and its primary element namely character education. It is primary since it has a foundational role as it begins in very early years of a child when his or her consciousness is in pure immediacy.

2.1.1 Character development

It is obvious that people would disagree on what a good character and its qualities are. This divergence of conception among people emerges from different sources like individual experiences, social status, parental desires, goals etc. Nevertheless, it is usually the case that a good person has good effects whereas a bad person has bad effects. Thus we hopefully have a common conception that we have responsibility and rightful common concerns to produce good agents who have acquired certain character skills. One core aspect in this regard which would be also strongly supported by Hegel is that moral reasoning will develop as people grow, and character development and its education is the necessary condition in this formation

that could not be separated. We would possibly all agree that we want to associate with people who are honest, responsible, and respectful which are also essential traits for a well-ordered society. Following this ideal, Hegel's task is to comprehend will, drives, or motives in other words all by nature tendencies of a person in its immediacy. This immediate apprehension of personhood is the self-consciousness of abstract personality furnishes itself through concrete and outward realizations exercised as conducts. Character development and its formation via systematic education have direct effect on abstract personality since all natural tendencies such as wills or motives are rooted in them. Natural tendencies of human beings initiate the mediation with external world in the form of conducts and so determine the provisions of a moral subject's qualifications. In Hegel's wording, "Personality contains in general the capacity for right and constitutes the concept and the (itself abstract) basis of abstract and hence *formal right*. The commandment of right is therefore: *be a person and respect others as persons.*" (*Rph*, §36) Hegel's implicit remark is about development of a person who is conscious of his or her personal rights and rights of others. This view unquestionably pertains to character traits in other words personal dispositions and their continuous development as they have noteworthy role in formation of conscious drive, conscious wills, conscious desires, conscious values, and conscious judgments in choice of right action in the sense that may be freely realized and so coexist with others. All these factors eventually give the clue to who we are and their qualitative goodness guides us in our moral decisions, or in other words in making reliable moral judgments. Character pattern of a self is the keynote of emotional and rational processes, and accordingly the ideal development of self-consciousness and social consciousness.

Character education aims to settle appropriate emotional processes and inculcation of certain character traits for a good person. As a corollary to this ideal, Hegel relies on the Ancient Greek especially to Aristotelian references, and Hellenistic philosophers since they have significant insights and assessments of character traits, and some fundamental questions regarding the development of virtuous character traits including its role in the development of intellectual virtues for the advancement of practical wisdom or *phronésis* in Aristotelian terms.

Character traits draw the pattern of motivational development, and actions flow from motivations. Therefore, right action usually generates from right motives, and this necessitates considering character development since it is a foundational element in formation of appropriate motives. In these regards, I will essentially apply one core Aristotelian insight namely the role of habituation in cultivating virtues character traits and some relational educational ideas that might be appealing from Hegel's perspective. The former is the subject matter of *Nicomachean Ethics*, and the latter is taken into account in *Politics* which is about legislation as an implicit primary element of educational practices. Both Aristotle and Hegel conceive education as the primary means for self-legislation to lead a good life and for legislation of societies. However, before assessing the role of habituation in the development of character traits and in this regard some specific character traits from Hegel's perspective to be essentially developed, I would like to briefly elaborate what virtue means for Aristotle.

According to Aristotle, virtues are excellences. In Aristotelian terms, an excellence covers both non-moral and moral characteristics in the sense that there are intellectual excellences and excellences of character. Aristotle applies the notion of

virtue when he signifies an activity which is properly done in terms of its defined characteristics such as moral worth, rational choice, competency in its exercise, right feelings, considering of right time or degree. Therefore, an individual agent must cultivate proper dispositional excellences for appropriate emotional processes since the deficiency of appropriate development especially regarding some core virtues of character such as integrity, justice, or honesty might reveal unexpected implications. These cultivated excellences as expression of personhood are one root of moral judgement. Right kind of dispositions brings about right behavior. Hence emotional responses initiated through character traits contribute to our practices as social practitioners. In his wording:

But there does seem to be another natural element in the soul, lacking reason, but nevertheless, as it were, partaking in it. For we praise the reason of the self-controlled and of the incontinent, that is, the part of their soul with reason, because it urges them in the right direction, towards what is best; but clearly there is within them another natural element besides reason, which conflicts with and resists it... but I think that we should nevertheless hold that there is some element in the soul besides reason, opposing and running counter to it. In what way it is distinct from the other elements does not matter. But it does seem to partake in reason, as we said. The element in the soul of the self-controlled person, at least, obeys reason and presumably in the temperate... it is in total harmony with reason. (*NE*, 2000, Book 1, 1102b)

Character traits are a part of human soul that partakes in reason in judgmental processes of all sorts. Accordingly, in order to clarify his views regarding these elements of soul, he analyses soul and sets it with a bipartite picture. He claims that human soul has two parts which are rational and non-rational. The source of intellectual virtues is rational part, and rational part has a major role to have practical wisdom, and is directly related to moral assessments. The non-rational part has two sub-divisions. One non-rational part is concerned with nutrition, and the other part is

concerned with virtues of character. And within this line of thought, he considers habituation is the only way to cultivate virtues of character. On the other hand, intellectual virtues grow through instruction in other saying through education. As Aristotle points out:

Virtue, then, is of two kinds: that of the intellect and that of character. Intellectual virtues owes its origin and development mainly to teaching for which reason its attainment requires experience and time; virtue of character is a result of habituation (ethos), for which reason it has acquired its name through a small variation on 'ethos'. From this it is clear that none of the virtues of character arises in us by nature. For nothing natural can be made to behave differently by habituation. For example, a stone that naturally falls downwards could not be made by habituation to rise upwards, not even if one tried to habituate it by throwing it up ten thousand times; ... So, virtues arise in us neither by nature nor contrary to nature, but nature gives us the capacity to acquire them, and completion comes through habituation. (NE 2000, Book 2, 1103b)

As is pointed out by Aristotle human beings by nature have the capacity to habituate themselves in order to have a moral character, so virtues of character are acquired through habituation. One becomes a player of the harp by playing the harp. One becomes just by acting justly. Hence, in order to cultivate excellences for proper judgments and actions in consequence, a subject must be habituated from very early years as if gaining a skill of some sort as is exemplified in playing the harp whereas intellectual virtues are cultivated through education.

On the other hand, Hegel identifies two aspects within character or in other words in 'self' namely intellect and affect. As is pointed out, Hegel considers a human being as a gradually evolving part of nature with its distinctive capacity namely reason. Hence a human being is embodiment of reason which passes through different development stages due to a logical necessity of self-determination. Thus human mind involves various faculties such as sensations, feelings, drives, will,

intellect, and/ or reason. All these faculties are a part of unity. Some faculties are low forms of mind like sensations or feeling whereas some faculties are high forms of mind like intellect or reason. Human mind implicitly and explicitly determines itself by using these different forms of faculties in different stages of development process of individuality. For example regarding a child's gradual evolution, Hegel asserts:

The child is *in itself* a human being; it has reason only *in itself*, it is only the potentiality of reason and freedom, and is therefore free only in accordance with its concept. Now what exist as yet only in itself does not exist in actuality. The human being who is rational *in himself* must work through the process of self-production both by going out of himself and by educating himself inwardly, in order that he may also become rational *for himself*. (*Rph*, §10, Addition)

Accordingly, Hegel conceives self-determination of a human being as a unified process of developing mind by using its universal distinctive faculty namely reason. Human freedom necessarily entails the development of inward capacities of a human being in order to be a competent thinker, and the adoption of outward forms like institutions to realize freedom, and education is the means to realize freedom as an end in and for itself. Nevertheless, as I will examine in coming parts of the study, Hegel does not disregard the role of habituation.

On the other hand, although Aristotle argues for a methodological distinctness regarding development of virtues of character and virtues of intellect, he also does not set them as separate issues. Intellectual virtues and virtues of character are interdependent elements of human soul. Since "...our characteristic activity is achieved in accordance with practical wisdom and virtue of character; for virtue makes the aim right, and practical wisdom the things towards it." (*NE* 2000, Book 6,

1144a) Randel Curren also points out this interdependency and describes it as *unity of virtue thesis*. He asserts that;

...Aristotle's conception of moral development is that moral virtues are *both* a necessary step towards, and only completed by, the acquisition of the intellectual virtue of practical wisdom or good judgment. Aristotle asserts a unity of virtues thesis, which holds there are interdependencies between the possession of good judgment and the possession of moral virtues. (*Aristotle's educational politics* 2010, p.543-559)

An agent's moral character in the sense of developed desires, motives ought to be rationalized by possession of good judgmental skills. Moral perception or in other words moral comprehension flows directly from mental faculties of an agent including character and intellect. Hence practical significance requires advancement of rational capacity to track the relevant circumstances as is also set with *unity of virtue thesis*.

Before proceeding with the role of habituation in character development, I would like to identify two character traits that seems to me essential from Hegel's perspective in order to become a mature and autonomous social practitioner. Habituation has a fundamental role in terms of education for to offset defective pre-rational perceptions in other words sensations, emotions, feelings in natural form and recognitions of an agent that may result as constrains to lead a good life with practical wisdom. This is not an intervention to natural inheritance of character disposition of an agent. Rather it is setting the conditions for nurture in harmony with nature. In these regards, there seem to me two characteristic traits that would be underlined by Hegel with the above mentioned concerns; integrity and conscience.

2.1.1.1 Integrity

Integrity refers to the ability to harmonize, to modify, and to discipline desires, motives, and wills in different degrees of intensity with proper norms of conduct, commitments, values, and principles in order to achieve a state of unity between the subjective reason and objective reason that is morally sound. The state of integrity necessitates a full-fledged development of self-consciousness and social consciousness, and in relation practical wisdom to critically assess conflicting issues, and in consequence determining the appropriate and morally sound response in relevant circumstances. This state arises from honest and firm deliberation of inner states namely desires, motives, and/or judgments besides the socially dependent external factors. Thus integrity is a controlled and disciplined behavior that could be sustained as a counter effect to arbitrariness. Continuous self-reflection and in consequence renewal of self-knowledge are primary conditions of integrity for they enable to identify conflicting demands of inner states in changing circumstances so that one may make certain adjustments in order to sustain coherence regarding never ending conflicts between the inner states, external commitments and obligations including natural, social, and political obligations.

There are two underlying senses of the term integrity that reminds me to claim that integrity is one of the primary virtues of character that Hegel would focus on in education of character. One is the idea that state of integrity as a character trait could be a complementary approach and excellence within the principle of dialectic conception of education as it is founded on the idea of self-reflection, self-knowledge, and identification of changing inner and outer states and circumstances to make effective and conscious adjustments which would help to harmonize subjective

reason with the objective. The other idea lies in one of the emphasis that I put forward. I mentioned that integrity and arbitrariness are in a sense counterpart notion, and the term arbitrary is the core notion that Hegel uses in order to set his distinctive conception regarding freedom and its conditions in an ideal civic society which is also the fundamental aim of *Outlines* as a social analysis. Hegel tries to advance a conception of freedom that could be realized by self-governed and self-reflective individual agents who are educated as mature reasoners, and who are also in recognition of our mutual dependencies as social practitioners thereby have the responsive and flexible attitude to wisely customize their positions and outlook in changing social, economic, and political conditions. Thus Hegel frequently remarks the term arbitrariness in order to emphasize his view that freedom is not arbitrariness.

Hegel claims that the term arbitrary in one sense contributes to the misconception of free act in common understanding. According to Hegel, arbitrary action is unfree action since it emerges from desires, impulses, or inclinations. Although these are also states of human mind, they bound mind to its immediacy since they supersede on actively thinking, reflecting, and deliberating the act regarding if it is reasonable to choose acting that way among other possibilities. As he asserts:

The commonest idea we have of freedom is that of *arbitrariness* – the mean position of reflection between the will as determined solely by natural drives and the will which is free in and for itself. When we hear it said that freedom in general consists in *being able to do as one pleases*, such an idea can only be taken to indicate a complete lack of intellectual culture; for it shows not the least awareness of what constitutes the will which is free in and for itself, or right, or ethics, etc. Reflection, the *formal* universality and unity of self-consciousness, is the will's abstract certainty of its freedom... (*Rph.*, §15)

Therefore, Hegel argues that freedom is realized if individual agents ought to develop the ability to reflect on their own acts, and consciously choose one or the other among alternatives in other words an individual freely acts if he or she acts autonomously. In relation, integrity as a character trait is a defense tool against arbitrariness that necessitates not only willful allegiance and loyalty to one's inner principles, desires, wills but also recognition of mutual interdependence in a society. An agent who rationally integrates his or her particularities to achieve harmony would realize that his or her diverse pursuit of aims freely coexist with the others and so choose to act with the most reasonable way. And, education is the primary means to cultivate thinking competency in order to set enabling conditions of coherence between self's free pursuit for self-determination, and the opportunity to effectively regulate his conducts within unavoidable complex social inter-dependencies as a social practitioner.

2.1.1.2 Conscience

In the previous section, I have explained why integrity as a primary character trait ought to be steadily sustained in the flow of life by individual agents as it prevents arbitrary action so unfree action as Hegel conceives, and its role to achieve harmony and incorporation between internal subjective experiential states and objective varying situations or conditions by paying sufficient attention. In this part of the study, I would like to go on with the second primary character trait namely conscience that I believe has a complementary and supportive role on an agent's reasoning processes to find out the good so the right conduct. That is to say, moral agents with lively conscience have inward monitoring ability that would accompany

the deliberation of an act could make better and just decisions as they decide on ways of acting for things that matter in other words these moral agents would have the capability and consciousness to choose the reasonable. Thus, an alert conscious that pays attention to one's inner voice has an essential role in the success of moral education since as Thomas Green argues moral education is *formation of conscience*. In the light of these preliminary words, I will first of all try to analyze conscience by interpreting Thomas Green's ideas about conscience. With a parallel perspective with Green, I also assign conscience a leading role as a part of the developmental process of moral agents. Identification of moral education with formation of conscience is not based on the idea of inculcation of certain fixed norms, common beliefs, or a stereotype ascriptions of how a moral person ought to be. The central idea of identification is to focus on particular individuals with different beliefs, values, or preferences to develop an inner voice of judgment to make them morally better human beings who can effectively and morally deliberate in changing circumstances. Secondly following this brief sketch, I will examine the role applied by Hegel.

Green (1999) describes conscience as *reflexive judgment about things that matter*. If I put it with different words, he claims to develop an intrinsic faculty that guides and governs an agent in determining the direction of movement. According to Green, reflexive judgments reveal two major characteristics; one characteristic of reflexive judgment requires cultivation of the ability to assess issues following one's own dictate of reason but by also keeping a god point of view in other words an objective point of view. And, the other characteristic of reflexive judgment is that it is based on capability of self-appraisal. Green reminds that self-appraisal is not only

important in the assessment of moral issues, but also in the assessment of simple issues in ordinary practical life in such things as *washing the car, planting the garden* etc. since they could also be done badly. And, accordingly he points out, “It [conscience] can incorporate self-judgment not only in relation to moral conduct in the modern narrow sense of ‘moral’, but also to personal ideals, social membership, standards of craft, including even the exercise of intellectual skills.” (1999, p.22)

Consequently, conscience could be considered as the inward lawful feature of personhood that essentially contributes to develop manner of normative reflexive judgement to issues of life in broad spectrum including moral, social, or practical issues. On the other hand, Green also emphasize that the notion might seem archaic when compared to recent years methodology to explain moral education by using psychological, developmental, or philosophical sophistication and pursuit of scientific validity. Even so, he claims that the notion of conscience still involves some fundamental aspects regarding the nature of education. In his wording:

Nonetheless, I propose to show that out of such archaic ideas, rightly understood, can be fashioned a fresh and more powerful view of the nature of moral education and its conduct than we now have available to us. Moral education is the formation of conscience. Conscience is reflexive judgment on things that matter and is formed by the acquisition of norms, norms that take on the role of governance. (*Voices* 1999, p.23)

Hence, conscience as the inward capacity of moral agents play a foundational role for normatively justifiable assessment that is governed by agent’s own deliberative processes in association with affective sphere of personhood. As is pointed out, the idea is not inculcation of fixed norms, formulations, or beliefs. The aim is acquisition of a perspective of normatively justifiable judgments that are a result of critical self-

assessment in association with feelings, and which must be completed with rational deliberations.

Hegel also holds that cultivating a significant moral approach and more fundamentally identifying its normative conditions of justification requires a moral subject's self-critical assessment and the consideration of other's deliberations or external evidences so that a moral subject could act as a public reasoner who could communicate his or her moral stance with others on justifiable rational grounds. This is an active, continuous, and more comprehensive approach regarding moral deliberation as the aim is to formulate a view that considers moral deliberation processes as a practice of human condition characterized not only with natural facultative capacity but also with conditions of social, economic, and political context that these capacities are actualized in. Hence he treats conscience as a capacity of immediate objective awareness that illuminates human beings in pursuit of matters of right and wrong. Hegel asserts that conscience is an aspect of moral will. It is subjective knowledge that has deep roots within oneself, and in moral phase *conscience is merely the formal aspect of the activity of the will*, so it is an inward state of individual subject which appears in moral phase characterized with one's own reason. Nevertheless, he also claims that conscience as formal aspect of moral will of agent gains content namely its truth when it is rationalized with universal or objective concerns. As he states;

True conscience is the disposition to will what is good *in and for itself*; it therefore has fixed principles, and these have for it the character of determinacy and duties which are objective for themselves. In contrast to its content – i.e. truth – conscience is merely the *formal aspect* of the activity of the will, which as this will, has no distinctive content of its own. (*Rph*, §137)

In the same part of *Outlines*, he goes on and claims that;

Conscience expresses the absolute entitlement of subjective self-consciousness to know *in itself* and *from itself* what right and duty are, and to recognize only what it thus knows as the good; ... What constitutes right and duty, as the rationality in and for itself of the will's determinations, is essentially neither the particular property of an individual, nor is its *form* that of feeling or any other individual – i.e. sensuous – kind of knowledge, but essentially that of *universal determinations of thought*, i.e. the form of *laws* and *principles*. The conscience is therefore subject to judgement as to its *truth* or *falsity*, and its appeal solely *to itself* is directly opposed to what it seeks to be – that is, the rule for a rational and universal mode of action which is valid in and for itself. (*Rph*, §137)

Thus according to Hegel, conscience as an emotional aspect of moral will is foundational for an agent in order form universal so ethical objective laws and principles of conduct. Conscience as the inner dictate of reason is the moral 'I' or the abstract person, so constitutes a fundamental part of moral education as it initiates to cultivate ability for self-reflection of conduct. It is attached and immediate mode of inner thinking so ought to be habituated for reasonable and responsive moral deliberation. Nevertheless, its particularity ought to be advanced to universal in order to identify the normatively justified right belief, and conduct.

In consequence, education is a gradual process. This assertion is also valid for moral education. However, moral education has peculiar aspects that make it a much more challenging process. Moral education is an immanent process of an individual agent with his or her particularities, emotions, sensations, and thoughts. Thus it is much more challenging to utilize these humanly inner conditions and set the particular energy in coherence with the universal conditions. Moral education must consider the link between human nature and external conditions. Affective evaluations are a part of formation of norms. What is essential is to guide a child to

gain the ability to stimulate his or her conscience from the very early years of life in order to initiate forming of inward principles that would govern a prospect moral agent, and would contribute to think, to judge, and to deliberate rationally in order to become mature, committed, and autonomous reasoners of social life. And this ideal could be realized with an affectively and intellectually well-balanced outlook. This is the core point of departure that must be taken into account in formulating a philosophical foundation regarding any educational theory including its content, methodology, environmental settings etc. So far I try to expose the importance of character education with two primary character traits that Hegel would prioritize if he would make a systematic study regarding philosophy of education. Education is a process that realizes and perpetuates qualitative awareness, progress, knowledge, welfare, and so happiness in a society. By insisting on character education, I do not mean to produce stereotypes in a society. But I do mean that there is an intimate relation between character and conduct, thereby character formation and close monitoring beginning from the very early years of a pupil by especially considering two primary traits would enable cultivation of inner emotional processes that animate appropriate desires, wills, and beliefs for decisive self-actualization, self-determination, and electing good ends while being responsive to social affairs. Before moving to the second element of moral education namely cognitive development, I would like to make an analysis of habituation. Habituation is important to cultivating proper character traits, and in this regard I believe that identifying its elementary aspects and scope would answer a probable question that may arise on readers mind regarding the complementary and essential role of character education. The question is simple: Yes, but how?

2.1.2 Habituation

Habits could be described as deep-rooted individual customs. It can take the form of skill, excellence in doing. If we turn back to Aristotle, we see that habituation for him is the core means to cultivate virtues of character. According to Aristotle, human beings acquire virtues of character by exercising them as is the case for gaining a skill through repetitive and decisive trials. One learns to play guitar, by playing the guitar. One learns to be just by doing just actions. The crucial insight for Aristotle in considering the role of habituation especially in cultivation of any excellence in character is that if you want to become something, act as if that is what you already were. If a parent wants to bring up an honest child, they cannot incline the child to honest behavior by simply promoting the merits of it. They ought to honestly behave in the affairs with others and with their children, in other words they should exemplify sincere and internalized honest behaviors. Moreover, they also should appreciate every honest conduct and behavior of the child from the very early years so that this form of behavior may be a consciously and actively controlled thereby automatized or in other words naturally exercised without reflection. Thus in cultivation of appropriate character traits, one of the main goals of parenting should be instilling in a child instinctive responses that accord with one's reflective commitments. Thus Aristotle in his remark on habituation tries to show that there is a spectrum of character traits that are normatively justified, merited, and promoted that must be decisively kept in mind for bringing up a child, and what achieved by habituation is that via habituation these traits become a description of personhood, and be a part of human nature. Hegel considers habituation with a parallel

conception but he also remarks some additional points regarding the relation between education and habituation. He reminds that:

Education is the art of making human beings ethical: it considers them as natural beings and shows them how they can be reborn, and how their original nature can be transformed into a second, spiritual nature so that spirituality becomes *habitual* to them. In habit, the opposition between the *natural* and the subjective will disappears, and the resistance of the subject is broken; to this extent, habit is part of ethics, just as it is part of philosophical thought, since the latter requires that the mind should be trained to resist arbitrary fancies and that these should be destroyed and overcome to clear the way for rational thought. (*Rph*, §151)

So, as Hegel points out, we should value excellence of habituation if it is exercised as a second nature of human being. Habits are an intimate part of human nature. This point is crucial, and Hegel in particular of this sets forth a parallel insight with Aristotle regarding acquiring habits. Hegel agrees that repetitive exercise is a necessary condition for habituation. In order to be just, one acts justly. However, Hegel also by interpreting habituation as second nature implicitly states that to be just, exercising just actions would not suffice. There are some other things in addition. This point is also emphasized by Aristotle in Book Two, Chapter Four of *Nicomachean Ethics*. The insight held in common by Hegel and Aristotle is that acting virtues must not be an aimed instrumental stance that one achieves as a requirement of ad hoc situations. Besides repetitive exercise, there are three additional conditions that would satisfy habituation as a second nature; knowing the act, deciding to act in that manner among other choices, and firmly internalizing that state of manner so that it expresses the personhood or a persistent state of character. So, in order for an action to count as virtuous a moral subject has to do knowing that it is the virtuous act, thus decides on that act for its own sake. Moreover, the act must

be an expression of a steady character feature without any imposition. These conditions ensure habituation as second nature which is also an emphasis on value of integrity as a personal trait. In addition, by interpreting habituation as an element of education, Hegel emphasizes the importance of cultivating inherent tendencies of action which are part of self that educative methods must necessarily consider especially in regard to moral dispositions.

2.1.3 Aim of moral education

In the light the discussion so far made, in this part of the study, I will try to collect some crucial conclusions together. So, the questions to be answered are: what should be the main goal of moral education? Indeed the answer is simple; to produce good people. But not in the sense that ones who merely cultivate good intentions. Moral education aims for good people not only with naturalized certain virtues who achieves a harmony between emotive deliberation and rational deliberation but also ones who are good and so feel the inclination to identify right action as a mature social practitioner. Thus the aim of moral education is to show the way to internal harmony which would be a foundation for the awareness and pursuit of external harmony since one's internal commitments, apprehension of the external world, and consequently patterns of response in the form of acts with their effects come together and create an environment. The good person first and foremost with this kind of awareness has the temptation to do the right. Moral education is necessary since it is the first and earliest step to start in order to successfully articulate feelings with rational capacity. Therefore, harmony is the magic word that I assume Hegel would also agree on. In *Outlines*, Hegel is trying to set the conditions of complete

absorption of subjective and objective unity without alienating one or the other. So, it is not an issue of with or without. This conception broadens the scope of education to a life-long process which could not be conceived merely focusing on instrumental value of education. Moral education stimulates the awareness of moralistic consciousness starting from pure and abstract state of personality. The features cultivated as a result is valuable but much more importantly are necessary for a proper beginning in order to be ready for next phases regarding the transmission of state of consciousness in parallel with the improvement of reason which is supreme and distinctive capacity of human being so that they could be autonomous, mature, and virtuous members of social, political and also historical setting of civilizations. I argue that Hegel would conceive educative practices a triadic complete form that would aim to produce individual agents who have the ability to scan the world in such a way that he or she recognizes what morally demanding situations are, and so could act skillfully, naturally, in a state of harmony in order to achieve coherence between inward conditions of self with outward conditions of environment. For Hegel, a good act is right act. And in relation, to consider an act as right, appropriate cognitive and intellectual development is a necessary condition which will be elaborated in the next part of the study.

2.2 Intellectual education

As I mentioned building up a proper character in consequence of its foundational role in moral education should start from the very early years. These steps majorly taken by the family and supported by school environment are essential to furnish a child with sense of good, and to guide the child with elementary moral questions from the

very early years in order to build moral awareness. In addition, development of character in other words acquiring certain admirable and desirable character traits is also essential to the successful pursuit of knowledge, right conduct, and control of mind. On the other hand, there are other virtues namely intellectual virtues that must be developed as a necessary condition of education in broad sense to bring up mature and efficacious social practitioners. Accordingly, character development and intellectual development are not separate issues rather they are complementary. The main point is the assignment of intense interest and prioritization of one or the other over the course of life.

The emphasis regarding intellectual development is on moral reasoning, and the major concern is to activate effectively and instantly moral reasoning procedures with certain principles to identify the right behavior which is also compatible with Hegel's approach. Hegel in *Outlines* details and justifies provisions that mature, responsible citizens should learn and understand, and accordingly use that information and understanding in their reasoning in order to see necessity of objective arrangements namely ethical institutions to secure rights and so freedom by transcending subjective and particular assessments, aims, or actions in other words what ought to be from the point of view of subjective consciousness. Hence reason is the distinctive natural capacity for human beings to reach what universal so objective is. In *Outlines*, ethical life as a necessity of reason is the synthesis of subjective and objective reason. Human mind is subjected to a restless process of development which means that it passes different stages of mental faculty starting from mere sensations, thinking, understanding, and eventually competency in reasoning. These stages also sketch the development phases of *Outlines*. In *Outlines*, the development

begins from the concept of abstract right, and this abstract concept gradually develops by realizing certain provisions due to a logical necessity in order to become fully actualized in the external world of ethical life. Institutions of ethical life are essential embodiments that reason necessarily sees that they must be. The development phases of willing subject before ethical life proceed from understanding distinctive provisions, instruments, or necessary stages of right to be fully actualized.

Accordingly, the chief goal of educational processes is to cultivate richness in content of conscious experience, acquisition of knowledge, and the development of mental abilities that could properly pass through the necessary stages of consciousness.

Hegel regarding the exercise of reasoning capabilities considers a dynamic understanding which is subjected to gradual dialectical development through unfolding phases of self-consciousness. This unfolding of consciousness indeed reflects the core sense of Hegel's notion 'enculturation' as a facilitator for gaining autonomy within a social context due to advancement of conscious, well-determined practices in which conditions and mutual interpersonal relatedness are intelligently and competently deciphered. In this regard, Hegel's core focus is on consciousness and its development. He considers consciousness as the initial and main gate of mind that triggers dialectical development. A self realizes its capacity and concurrently scans external world; get to know external world in its varying facticity and conditions thereby activate and sustain the development of its supreme capacity as a thinking subject to explore more and to satisfy the instinctive motivation of desire to understand and to know. The development of consciousness as the core feature of mentality gives knowledge, behavior, and decisions in a nut shell all humanly practices in constitution of 'self' the quality, and its each state entails an experiential

value in the development of mind and personhood. The qualitative character of consciousness is assured by cultivating thinking abilities, and thinking abilities acquired through intellectual virtues which enable capability to make good judgment, and good judgment in circular relationship is guided by thinking and understanding which are features of intellectual virtue. Hence intellectual virtue acquired in these forms is the other component of moral education with character education. Indeed features of intellectual virtue in Hegel's sense could be interpreted as aspects that rationalize inward principles of a particular self which generate from conscience and carry them to universal level in order to set the conditions for the harmony between subjective agent and objective world to live well due to right comprehensions. As he points out in the preface of *Outlines*:

... The human beings does not stop short at the existent, but claims to have within himself the measure of what is right. ... Thus a conflict may arise between what is and what ought to be, between the right which has being in and for itself, which remains unaltered, and the arbitrary determination of what is supposed to be accepted as right. ... But these very discrepancies between that right which has being in and for itself and what arbitrariness proclaims as right make it imperative for us to learn to recognize precisely what right is. (*Rph*, Preface, Addition, p.13)

So, according to Hegel everyone is obliged to become a good thinker in order to reconcile ought with is, and be in search of the right which stands as the value determinant of any deliberation. Arbitrariness of 'ought to be' is eliminated by the institutions of ethical life. Mature, responsible citizens must rationalize the necessity of these structures for objective and just rules, regulations, and procedures. Thus competency in reasoning capability is an essential provision of leading an autonomous and free life which is also the core aim of enculturation. In Aristotelian

terms the name of this reasoning process with the aim of living well through psychic harmony with the external conditions is practical wisdom.

Aristotle interprets practical wisdom as the ability guided by reason to deliberate in different conditions, circumstances or situations in order to find the right action that best fits. The core principle for acquiring practical wisdom is the improvement of rational assessment to lead a good life. Thus the aim of practical wisdom is having the ability to be conscious of requirements of particular circumstances, and for this the fundamental feature of human beings is reason in harmony with affective states. The capability of reason as the characteristic activity of human beings ensures the ability of cognitive grasp of potential resolutions or conflicts of practical life so that one can modify or re-describe decisions, behaviors, aims, or principles to accommodate life. Reason improves one's reflective understanding of experiences, and judge actions with right principles. On the other hand, we must notice that this ability also demands emotional connection spring from character traits and dispositional affections of human being, and the coherent connection of these two component features of human nature is the necessary condition for proper moral reasoning or understanding moral rules or norms so that one could make context-sensitive and responsive judgements. One makes rational choices by judging what right is due to deliberative processes. Good deliberation is essential of life as it initiates right action which must be completed with virtues of character. As Aristotle asserts, "Again, our characteristic activity is achieved in accordance with practical wisdom and virtue of character; for virtue makes the aim right, and practical wisdom the things towards it." (*NE* 2000, Book 6, 1144a)

Leading a good life is interdependent with right action, and deciding on the right move could not be achieved without deliberating on how to act. The recognition of instant evidences grasped through proper deliberative processes before making any decision necessitates improvement of the capacity of practical wisdom. A practically wise person knows what is to be done and chooses the right action among varying alternatives not only with the aid of mere motives or desires but also understands and rationalize the situation to identify practical principles in conformity with the situation with justifying reasons thereby feels the responsibility that act in particular or normative principles determined in general would have objective consequences besides subjective ones, and in that sense aims finding out a well-ordered balance of subjective and objective concerns. Thus practical wisdom as a capacity with its some critical essential elements for to be realized must be understood for self-governance and determining the appropriate moral stance in responding various occasions of external world. In this regard, Hegel claims that:

The practical attitude, on the other hand, begins with thought, with the 'I' itself, and seems at first to be opposed (to the world) because it immediately sets up separation. In so far I practical or active, i.e. in so far as I act, I determine myself, and to determine myself means precisely to posit a difference. But these differences which I posit are nevertheless also mine, the determinations apply to me, and the ends to which I am impelled belong to me. Now even if I let go of these determinations and differences, i.e. if I posit them in the so-called external world, they still remain mine: they are what I have done or made, and they bear the imprint of my mind. (*Rph*, §4)

As I lastly pointed out, practical wisdom as a capacity involves essential elements. I have already mentioned the core element which is reasoning ability. A moral and responsible subject in order to act well must keep in view the consequences of the action since as Hegel points out *they bear the imprint of my*

mind. Consequently, one must develop effective judgments, act intelligently by deciding on acts that are proper and normatively acceptable in order to have legitimate grounds and consequences. An intelligent act involves making logical inferences and interpreting the available information in order to make analysis and synthesis regarding the information one has. This process is conditioned by attentive perception and keen thinking for intelligent apprehension of the world. Another element of practical wisdom is identification of anthropological conditions of human beings. In order to make good judgments, an individual agent must know the world and necessities of being human as they generate in the form of needs, desires, goals etc. which in a nut shell implies the knowledge of human nature, and the social context. These must be incorporated to set an acute vision for mature social practitioners who are able to reason to generate morally wise and attentive in cases of practical experience. Human beings are social practitioners, and the whole idea of all sort of educative processes is to produce mature social practitioners who have the ability to deliberate and to judge with a morally attentive and responsive vision. This ability could be conceived as moral perception. A mature social practitioner perceives with mind's eye, and consequently he or she understands the moral need of any complex situation, and respond accordingly. This is a dynamic process which means that we as social practitioners must monitor the varying condition, and in relation show the ability of self-reflection to modify our moral vision in order beware of acts that we do not intend to. Thus moral understanding that is continually adjusted by motivation of self-reflection though difficult and challenging provides impartial so just and socially attached acts. Practically wise moral subjects consider issues with a moderate conception about human beings in the sense that they are

aware that it is possible to make fallible judgements if one fails to identify the appropriate deliberative content. Moral education conceived with its interdependent elements namely character education and intellectual education to minimize misjudgments, to understand the distinctive nature of moral action and to correctly decide on moral principles and the kind of action, and to secure cultivation of practical wisdom to reason well for effective, morally sensitive, and beneficial agency. So, before moving further to discuss social education as a second element of triadic form of education, I would like to sum up some main conclusions of this part of the study.

Moral education is cultivation of wisdom that initiates and guides moral understanding in just social practices, and assures to inculcate a sense of self who is autonomous, is aware of the mutual inter-dependence with others, and empirical conditions of human beings. Moral education administers experience for competence, and facilitates mutual interdependence among people by enabling cultivation of wisdom in judgements with socially aware motivations. Full account of a moral system must entail a full picture of human nature in order to understand their moral deliberations since all of our deliberations are empirically conditioned and formed by practical reason. Rational faculty in harmony with emotional processes thus by not merely attaching or detaching from one side to another is secured by moral education in specific and education in general. The criteria regarding the success of moral development lies in cultivation of practical reason with strengthened and stable character so that one could imagine, think, understand, assess, and identify morally worthy action. These ideals regarding moral education is both a habituation and a training process that is constructed step by step beginning from early childhood.

A moral character could develop an inner judge, and normative justification primarily proceeds by a self-reflection to inner judge which is followed by moral reasoning for the assessment of morally relevant criteria to employ so that one could establish basic principles of sociability. Human beings by nature inclination of sociability due to desires, wills, needs, self-love etc., and their satisfaction gives reason to act morally. Thus the focus of moral education must be conditioning of practical wisdom supported by strong desirable character traits to produce conscientious social practitioners with firm moral awareness who can autonomously judge and act in conformity with anthropological facts of human nature and society. Thus, the challenge before moral education is to develop rational faculty so that incorrigible human nature laden with diverse and various wills recognizes the duty and value to train and to provoke rational faculty with practical concerns in order to reconcile natural state of human with empirical conditions. This refers to the whole idea regarding practical reason, and the statement regarding the need to train rational faculty for reconciliation implies to the starting point of Hegel. He considers that human beings are necessarily obliged to a systematic development. This is our immanent duty in determining a self as a moral agent since we have ethical commitments which imperatively arise due to mutual inter-dependence between us. As I pointed out in the first part of the study, Hegel makes a distinction between moral and ethical realm. A subjective moral being that passes through appropriate developmental phases of reason due to education sees ethical realm as a necessary phase in a sense as immanent duty of rational development. As he points out:

All these substantial determinations are *duties* which are binding on the will of the individual; for the individual, as subjective and inherently undetermined – or determined in a particular way – is distinct from them and consequently stands *in a relationship to them* as to his own substantial being.

The ethical *theory of duties* – i.e. in its *objective sense*, not as supposedly comprehended in the empty principle of moral subjectivity, which in fact determines nothing – therefore consists in that systematic development of the circle of ethical necessity...(Rph, § 148)

Thus, the immanent duty necessitates a broader and comprehensive sense of education as I try to formulate in triadic conception of education which I believe also grasps the sense of the term ‘enculturation’ that Hegel prefers to use. Enculturation is considered as a facilitator that gradually unfolds consciousness for a successful incorporation between subjective and objective realms. The next part of the study, I will try to discuss social education with its elements.

CHAPTER 3

SOCIAL EDUCATION

In this discourse, I aim to bring a vision that articulates three essential components namely moral, social, and institutional education as a systematic unity in order to get an adequate and comprehensive understanding of educational practices that embrace all aspects that a moral subject must gradually cultivate in order to be a mature, autonomous, responsible, and free social practitioner. I believe the main misunderstanding of education arises from focusing on partial aspects such as mere intellectual development concerning fundamentally a means to have a vocation so that other crucial elements of education are treated as a side issue like character development or social education. Thus my goal is to bring a new approach by considering methodological, normative and descriptive aspects in educational theory that would set central issues as a part of standard conception of education, in addition to formally committed and systematized adaptations of educational practices in bringing up future generations. Hegel's notion of 'enculturation' provides the sense that I am trying to grasp. I have remarked that according to Hegel, education is the condition sine qua non as it facilitates human freedom, and administers the content and the systematic formation regarding the phases of consciousness as it unfolds gradually. Education provides enabling conditions and principles to assist proper progress in thinking abilities gained in course of time, and through various social channels and activities. Hegel philosophizes to form a general wise outlook upon varying aspects of human being's life including natural, social and physical setting, and accordingly education prepares and orients children, youths, and adults for a wise

articulation of varying aspects in bringing up future generations in a well-ordered society. In this regard, educational practices stimulate the advancement of distinctive natural potency of human being which is faculty of rationality. The gradual development of rational faculty contributes to the appropriate development of selfhood including healthy formation of dispositional traits which eventually reconcile human nature with the empirical conditions and/or commitments as a social practitioner. The success of this harmony is the ideal of educational practices as they contribute to the generation of self-governed moral agents who are also socially conscious, politically situated, and historically informed to apprehend dynamics of time. This ability to apprehend and to assess varying situations, conditions, meanings and quality of experience set moral agents free since they have the insight to act according to principles and ideals that are normatively justifiable in a community. This is Hegel's educational aim on behalf of social practitioners. Hegel argues that mature social practitioners are primarily good reasoners who have the consciousness, ability, and flexibility to rationalize duty not only for self-reflection but also for reflection on the employed standards of evolving society. Hence education essentially prepares open-minded and autonomous moral agents who can intelligently claim his or her rights, and justly recognize other's rights for a sustainable harmonious and free social context. Thus Hegel's motivation is to draw a moderate reasonable picture to offset profound individualistic intuitions of modern times with humanitarian and collectivist intuitions, and to achieve the harmony by nurturing human being's nature via enculturation, in other words generate empirically active functioning minds so that they can have distinctive conscious insight that able to recognize mutual dependency, interest and reciprocal consequences of any mode of

conduct among constituent members of society. This is according to Hegel education of personhood in evolving circumstances in various terms including social environment in its cultural setting. In his wording:

The moral point of view is the point of view of the will in so far as the latter is *infinite* not only *in itself* but also *for itself*. This reflection of the will into itself and its identity for itself, as opposed to its being-in-itself and immediacy and the determinacies which develop within the latter, determine the *person* as *subject*. (*Rph*, §105)

In these regards, I will discuss social education as a basic part and explicit function of educational process which must be embedded to the standard conception of education in order to form deliberative, systematic and conjoint principles, rules, and procedures regarding social education. Hence the goal is to formulate social education as a unity of educational practices to permanently develop and to use human intelligence. These two aims stand as the core criteria and indeed challenge before policy makers of education when the complexities, dynamism, and pervasive effect of practices basically due to convenience in communication medium, and variety of multitude events are taken into account. The pursuit is to find out a justifiable base for the need to formalize the ways and principles of social education. Social education regarding its impacts on children, youths, and adults is not denied however it is in standard referrals described as an informal and indirect form of education. In this regard, It seems to me that gaps in consequence of misapprehension of educational practices require first of all to elaborate on core supportive issues of social education, and in relation the first issue is communication since it is modern time's indisputable power with its widespread convenient medium, and secondly improvement of people's rational abilities to reveal their by nature

capacity for thinking. The competency in thinking abilities could engender making critique on two sides of the coin impartially and apart from ideological poisoning. This ability would offset the imbalances in social relations and open the way for practical reason by which an agent could decide on acts that are normatively justifiable and characterized with socially responsible individuals for social welfare.

3.1 Communication for education

Communication is the process of transmitting emotions, ideas, thoughts, and experiences. As social animals, we communicate day in and day out with spoken words, symbols, signs, and non-verbal gestures, by which we generate meaning with these messaging modes. Due to technological progress, there is continuous amplification in technical means of communication that are constructed with practical concerns of the modern world. Communication is probably the most significant power of last decades. Its effect in enlarging, improving, and enabling human association by means of varying convenient cross contexts including culture maintain diverse strengths, weaknesses, opportunities, and threats since it initiates the transmission of information, habits of doing, ways of thinking, feeling, misinformation, and/or deception. Therefore, it not only forms modes of behavior but also triggers change in behavior in multiple levels of human association in a society both in interpersonal and intrapersonal level. Thus communication becomes means of influencing knowledge, attitudes, and social norms, policies, actions, elections sometimes for better, sometimes for worse which might lead long after impacts in a life of society's endurance and well-being.

Education functions using communication. As I mentioned, communication is the means of carrying information, ideas, and life experiences. For living together, communication is essential, and living together educates, trains, and furnishes minds. There will be no social forms, norms, or customs without communication. Members of society permanently transfer ideas, opinions, and practices in order to survive as a community. Societies are product of shared purposes and common interest which become explicit through communication for its constituent members who share opinions, ideas, experiences, norms, skills, and knowledge in continuum and develop a collective understanding that is subjected to immanent evolution in its dialectic, and all these eventually characterize anthropological, socioeconomic and political aspects and circumstances in a society. All have an educative value by their own in enabling youths to be ready as a member of the society. Future generations are guided by one of them mostly without intend. Thus communication is the ultimate and necessary condition of learning, teaching, and even more primarily imparting understanding in all levels and forms of evolving moments of subjective consciousness.

Communication keeps endurance of societies as it forms a common understanding. As Aristotle points out, "It is evident, then, that the city exist by nature, and that a human being is by nature a political animal." (*Politics*, 1253a) Hence as we are by nature political animals, we have a natural tendency to socialize and accordingly communicate. A moral agent in association with other members of the community necessarily is a part of common end, common interest, or common motivation.

Communication assures interaction among people, leading the improvement of emotional and intellectual abilities by sharing experiences, knowledge, and practices. Therefore, the quality, the accuracy, and the effectiveness of communication, in other

words ensuring proper human association in a community have educative value and vice versa. These qualities of communication are secured when teaching, learning, progress in thinking, and awareness of moral values increase. These are the core ideals of any educative process that are governed by democratic principles. Hence social education as an indirect and implicit platform of sharing experiences must be intelligently constructed and focused as a systematic element of educative processes in order to sustain efficiency, effectiveness, and reliability in equipping minds in a well form by keeping up qualitative communication in different levels and realms in proper content and form. However, still the weightiest challenge we must think about and overcome remains regarding its methodology in furnishing minds for being conscious about facilitator role of education as an essential of life practice for well-being of their own and community. Communication matters for education in all episodes of life beginning even from prenatal period hearing parents communicating with each other and with other people, and later as a form of intrapersonal reflection that goes to the top in the form of societal communication. In relation with especially intrapersonal reflection which as I pointed out has a foundational role in becoming a morally aware individual subject, babies and children must be sufficiently nurtured and raised by their families so that they are also able to think rationally with the relation with themselves. Communication has ineluctable influences upon constructing collective understanding and sharing the guideline for conditions of freely living together within mutual dependencies among people. Communication especially due to advances in communication technologies has brought completely new opportunities in educational practices that are able to be facilitated with different

aims as it supplies convenience, accessibility, and prevalence with its different medium for effective functioning of educative practices in a society.

3.2 The education of minds for social immanent critique

I claim that social education is the primary and necessary element of educational practices that must be treated and focused in the systematic educational policy regarding its conditions and forms. In this respect, first of all, I briefly try to elaborate communication which is an innate tendency of human beings. We use different communicative medium in our associations with each other and in relation since education functions via communication, the quality, accuracy and effectiveness of communication within a society matters for educative concerns in return. This may sound clear, valid, and agreed. However, what I have tried to draw attention is that communication is a much more fundamental issue when we consider social education. Social realm is an artificial formation due to mutual dependencies among people which includes all customs, practices, institutions, and/or socioeconomic relations. People in social playground act, interact, and communicate. Thus in order to properly functionalize social education as a power for individual and social welfare, first of all the potential abusive impacts of communication must not be neglected. Qualitative feature of communication starting with language is the condition for intended consequences of education in social realm. The second issue that seems to me crucial in social education is the sort of mindset that members of a society must cultivate. One of the ideal of educative practices is to bring out open-minded good reasoners. Thinking liberates, critical thinking inevitably liberates but it also keeps sustainable development. Therefore, education of minds for immanent

critique is another condition to utilize social realm for educational purposes as it triggers thinking in diverse issues on individual and social basis together with gaining a perspective of mutual-respect and tolerance in associations of people.

Education maintains for societies and its constituent members the opportunity and ability to be mature social practitioners for it enables the capability of critical reasoning. The individual capability of critical reasoning is crucial for educative power of society as it initiates renewal in thinking, comprehending, understanding, and acting which also constitutes the core idea behind liberal education since liberal education considers human rationality is the only authority in cultivating knowledge, practical wisdom, consciously deliberating on all issues of social life. Educational content which is considered and formulated with concerns of cultivating evaluative skills and reasoning abilities brings out autonomous social practitioners who could develop different perspectives about conventions, structures, customs, beliefs, or institutions since they gain the capability to reconsider the common knowledge and/or standard procedures, rules, and regulations in order to explore what is true, false, natural, and/or illusive in traditional judgmental processes that guide a society, in addition this conception of education enables monitoring ability not only for new progresses but also in some cases reaffirming of social practices and activities by which an agent could achieve accuracy of future practices or realities of the society. Societies that use their collective well-formed understanding due to critical thinking abilities not only would value the positive aspects of social practices and activities but also would develop structured criticisms to find new expansions which would initiate to apprehend change and progress in every realm. Thus social education is validated as a positive power if each member of society by being a critical and

competent reasoner could consciously keep right, reasonable and just social practices, and if it is needed, could bring new insights and alternative positions that are different from the applied and mostly habituated formulas or normative standards of the current empirical context so it actuates the qualitative standards of social ecology in the sense of social relations, social welfare, and social justice. In other words, it assures assessments of normative concepts that are implied to practices in social relations for the evaluation of features like just, good, bad, or reasonable. Minds open to critique in principle could achieve emancipation and enlightenment by being aware of enforced manners that consciously and intentionally being injected in society by privileged groups. As Hegel also implicitly mentions:

When reflection applies itself to the drives, representing them, estimating them, and comparing them with one another and with means they employ, their consequences etc., and with a sum total of satisfaction – i.e. with *happiness* – it confers *formal universality* upon this material and purifies it, in this external manner, of its crudity and barbarity. This cultivation of the universality of thought is the absolute value of *education*. (*Rph*, §20)

This is one of the core aspects of the role Hegel attributes to education. Education facilitates minds to think so that agents could recognize and assess contingent facts of society, and sustain effective examination processes in pursuit of rational reconstruction and maintenance. Educative practices cultivate the ability to make internal and external critique which would trigger transformation in a society according to needs or opportunities. All these steps are conditional for an ideal community which is constituted with liberated, self-governed and morally aware members.

3.3 Faceless institutions in social education

Social education recommends a curriculum that treats social education with its varied means as one of the focal point to be considered of educational policy. It aims to set an understanding or in other words to educate members of the community to give full weight to empower self-determinacy reconciled with every other member's pursuit of self-determinacy and pursuit of interest on normatively justifiable grounds. Thus social education is the inquiry of a method to facilitate social environment with educative concerns within its different forms to insure the continuity and improvement of social conditions. The inquiry regarding this conception which I believe as is in Hegel's understanding treats social environment as an institutionalized form of educative power which are committed to educate and train their members for endurance and development of their community as they cultivate the ability to see the rational so essential of any practice, rule, or law.

Social environment is the realm of human association, and culture is the instinctively realized codes of apparent association. Environment transforms, and it transforms without conscious intent. Hence social environment including physical and social surrounding plays an intermediary role regarding educative practices. The idea is to reveal social environment as an instructor that motivates its members to be open-minded and responsive to social, economic, political, and even scientific issues and/or changes. In this regard, social environment in its unique atmosphere carries the potentiality both for positive and negative; it could empower educative processes which means education for more education to learn, to think, to assess, to understand, and to reason, or it could hinder the progress in these terms with its unworthy features. Environment including physical is the underlying pattern that forms beliefs,

thoughts, customs, and/or tradition in sum all empirical conditions for generation of a culture which constitutes a considerable part of educative processes in life of societies. Every constituent member of society, consciously or not, carries signs of the culture he or she is born and lives in since social environment and mental disposition including affective and intellectual states are interwoven relations in other words social environment's limitation backwards as limitation in mental dispositions or exemplification of just regulation and treatment furnishes the moral will to act just etc. Therefore, social environments has ineluctable formative role on its members. We are emotionally and intellectually formed and informed by the social environment that we are part of. Mind's object is social environment through acts, and social environment's object is mind as it plays its responsive part in any act's realization. This reciprocal relation could reveal in different forms. For example, a cultural norm such as absolute respect to elders in a community would lead to nurture youngsters with uncritical and dogmatic minds.

We are social beings so we use our natural capacity nurtured with educative practices in social realm with sometimes individualistic motivation or goal, and sometimes for a goal in common. An act is an adaptation of natural capacity of a human being which is made up by social conditions and is applied to a certain degree of limits in the physical surrounding. Therefore, environment in broad sense including physical conditions, social practices or activities, legal regulations, economic conditions, and/or political principles permanently responds to its members, and influences the form and the content of any act which are generated as a result of natural potency of desiring, willing, thinking, intending, and doing. Hence environment characterizes its members as it designs the pattern of conducts or

formulates customs by which indeed identity formation is indirectly subordinated. The two-way relation namely unity of natural with practical conditions is settled intelligently if education functions within its intended appropriate degree and efficacy. In these regards, the cultivation of praiseworthy features due to firmly established policies and principles regarding education in an environment or specifically in human associations have obvious impacts as it brings well-being, progress, prosperity in a society, and in consequence secures change, development, offset of inequalities, significant expression, increase of life quality, and most importantly free minds and so free society in which tolerance, diversity, impartiality, and justice are properly articulated. Education utilizes social ecology as it nourishes immature minds, trains emotions, and ensures gradual progress in functioning of mental abilities for individual enlightenment, sophistication, and progress. Social ecology is a thoroughly human construction, and is driven from human association in varied relations including economic, political, legal etc. and maintains a de facto moral engagement between parties of the relation to a certain extent. In this fashion, social ecology also directly engenders the normative standards of any cultural context with physical environment though physical conditions indirectly effect. In relation, realization of mental innate capacity for practically determining right reason in constitution of appropriate and accepted normative references with their justificatory grounding is another significant result of educative processes as they cultivate reflexivity due to mental development and emotional training.

When we say social environment, we often refer to socio-cultural setting of a society. Socio-cultural setting of society is stimuli conducive and the delivered educational practices have effects upon these stimuli. In order to evaluate these

effects, the elements of socio-cultural setting namely beliefs, unwritten norms or rules, the demographic features must be clearly identified to bring a conscious monitoring to the dynamism of the constantly changing context of socio-cultural body. This constant change reveals its impact through practices and established institutions. Institutions are embodied objective reason, and their legitimacy efficiency, and normative power could be sustained by educative practices as education sets and prepares enabling conditions to articulate the prevalent beliefs or thoughts of culture with subjective reason. In these terms, cultural repertoire within its diversities stands as the faceless institution of social environment with its educative power. Culture is formed through historically inherited cultivation of common understanding and ways of doing things. As I pointed out it is a repertoire of habituated beliefs, behaviors, thoughts, customs, and/or practices. Therefore, if all these different elements in a culture are not constituted by well-formed minds, the other artificial forms of institutions namely family, school, civil society, and state which are the topics of the next chapter could not effectively function. These are indeed entwined aspects of society. Accordingly, the aim of this new conception of education is to reveal each aspect's educative power. This new conception regarding educative practices would enable externalization of praiseworthy conducts as they produce agents who are cognizant of other's liberation in integrity with their own. This is cultural unity within conformity goes beyond with education of universal principles of conduct for social order. In these terms, let's elaborate on the faceless institution of educative power namely culture a bit more in order to examine its prevalent and influential educational features which necessitates a systematic attention for mutual advantage to instruct and habituate youths for public life in other

words for civic efficiency. I ascribe the term faceless to educative power of culture since culture is embodied institution of public reason, and it indirectly trains and educates its constituent members.

Culture is a social mix and plays a very crucial role in everyday social interaction. It is a product of human groups which involves components like beliefs, customs, values and/or norms that are shared in common and important for that society. On the other side, there also exist concrete practices or ways of acting like briefly clothing or eating that are outcomes of physical conditions like geography or climate and are constitutive in formation of the cultural realm. In this context, I will mostly try to focus on beliefs, customs, norms, and/or values since educative practices have deep relevance with the generation and consolidation of these aspects in cultural realm. Members of a society manage these aspects with cultural inheritance in the form of varying practices or approaches, and education provides the intellect for stabilization of emotions, progressive wisdom in cultural collective activity, and assemblage of diversities in interaction among different classes of society which are essential conditions for organization and endurance of societies through cultivation of emphatic consciousness that triggers constant economic, social, and political improvement for collective welfare.

We learn how our culture behaves through socialization in other words by social interaction. Interestingly, culture might give a sense of static in other words dogmatic body of thoughts, beliefs, and practices in which members of the culture suffers from learnt helplessness since they lack reflexive comprehension abilities as they could not judge critically and cogently on standardized beliefs, norms, values and/or practices of the actual cultural context. Thus the ideal of education is to

maintain self-transformation which also indirectly activates cultural transformation and enrichment. Culture constituted by competent reasoners facilitate a capacity of rethinking for valid and up to date understanding, and experiential meaning among people so that they could minimize the bad influence of static and ordinary cultural codes.

The strength as well as the weakness of culture, i.e., of man-made formulas of society forces the necessity to understand the role of educational practices since education provides the mature insight for cultural formation. The level of education traces and characterizes identifications of changes in cultural codes. Cultural realm mirrors the level of educative practices available within the social group as it builds the grand bridge between self and empirical conditions which culture is also a part of. Every culture is narration of its member's unifying vision to a certain extent of common understanding, and education is the means for the construction of this vision on intellectual and emotional basis. The value and success of educational practices and policies is signified as they achieve a mindset that preserves education as a dedicated life-long activity.

Hegel's social philosophy applies a fundamental role to education. He cares about cultural heritage as a departure point for rational objectification of institutions. Hence he promotes intellectual and emotional embracement on individual basis which is also entwined with evolutionary significant moments of cultural realm in order to advance its practices and conceptions further due to needs, developments, and wise futurist expectations of social prosperity. Cultural realm or organized habits of society is faceless power of educational practices as I believe Hegel would agree. On the other hand, these organized habits or ways of doing may be a source of

conflict between different social groups in a society. However, the problem is not the potential conflict. There could be conflict whenever there is human interaction. The issue is cultivation of the ability to be eager to learn from different experience, wisely using the cultural information as a factor of stimulating innovative power for progress. Ideal education furnishes mind for legitimate and reasonable adaption of the current cultural forms, and prior experiences. Culture which is protected by members who are able to internalize the power of collectivity in reasonable, legitimate, and just terms so founded on mutual right of liberty could sustain development and welfare on individual basis and in social environment in general. Beside it could evoke social stabilization as it is constituted by insightful competent reasoners who have awareness for common interest, and know that individual rights are assured if other's rights are also recognized in reconciled associations in a social realm. On the other hand, keeping cultural creativity contributes modern identity in individual and social base. It initiates advancement of economic activities, institutions, modes of production, science, technology, laws from foundational principles that are deliberately saved in common for further evolution. Thus cultural information is the inherited know-how to be used for future progression, not a list of manifested mechanic rules of past repetitions for enslavement of minds or a means of limiting apprehension. Hence forth culture primarily gains a dynamic, qualitative, and rational repertoire of acting power when it is adopted by well educated, open-minded, and good reasoners. Education supposed to be the fundamental means to rationalize habits of action that are prevalent in cultural realm, and furnishes mind regarding thinking habits and forms that could effectively elaborate on actual conditions in order to find out justifiable norms of conduct that goes beyond the

cultural sentimentality. Beliefs, thoughts, customs, routine ways of practices, derived meanings from past experiences in a society always are a part of conduct to some extent. The issue on behalf of members of a community is to hedge unconscious mechanization or unchangeable modes of belief, and gain skill of intelligent habit of adaptation and reflection.

Another obstacle that could arise in cultural realm might be a result of excessive reliance on cultural practices or norms as the source of morality. It is obvious that culture plays a role in moral apprehensions of society and moral beliefs are constantly transmitted in cultural realm. This is the case especially for practical purposes since culture serve with its readymade rules a sort of unconscious intuition in execution of moral decisions in social affairs between people, or in different terms these available rules might play a foundational role for moral assessment or reasoning in decisions regarding how to act. However, modern world's complex relations do not settle moral questions by appealing to entirely cultural perspective hence cultural moral teachings also must be submitted to constant assessment. Culture is not an ultimate authority on right or wrong action. Right or wrong act must be founded on normatively legitimate reason. Culture may give criteria of normativity for assessment procedure of an act, and in some situations prevents arbitrariness due to lack of reason. We cannot apprehend contemporary moral views without apprehending historical so cultural roots of it. Such apprehension ought to involve an insight into present circumstances and to some extent historical awareness. Nevertheless, any cultural practice must be based on active reason in other words dynamic rational reflection. Although it is a painful effort, if it is supported with emotional comprehensive vision or appreciation, it enables its constituent members to

understand the moral framework. Thus it is crucial that one could engage in critical scrutiny to select reasonable adoptions and/or modifications of collective habits of moral apprehension in regard to certain ways of acting that are valid in a society. The primary factor to generate and activate this tendency is education. This ideal indeed implies objectification of cultural practices, norms, conducts, and beliefs in the light of generally accepted just principles of common understanding. The intelligent and significant objectification of mentioned social practices and activities is assured by institutionalization of engagements in life, and institutionalization is effectually functionalized, revised, and endured by means education as it formulates and proclaims guidance, principles of skillful thinking, knowledge for liberated minds in the evolutionary social realm. Hegel considers these in terms of rational institutionalization which implies to ethical life in his system of rights. Hegel claims that a rational society recognizes, internalizes, and knows that rights so freedom could be realized in ethical realm via concrete but rationally evolving foundations such as institutions or corporations. As he states:

The objective sphere of ethics, which takes the place of the abstract good, is substance made *concrete* by subjectivity as *infinite form*. It therefore posits *distinctions* within itself which are thus determined by the concept. These distinctions give the ethical a fixed *content* which is necessary for itself, and whose existence is exalted above subjective opinions and preferences: they are *laws and institutions which have being in and for themselves*. (*Rph*, §144)

Now, in this last part of the chapter, I would like to elaborate on some specific elements that bind Hegel's notion of 'enculturation' with culture. Hegel's *Outlines* is a pursuit of rational system in two entwined realms. One realm refers to human consciousness and its gradual development due to realization of human supreme capacity which is rationality. He identifies 'I' or self as a total of acts of will which

are actualized or determined in the empirical realm, and in relation the goal is to comprehend on appropriate conditions for the development of self-consciousness that determines acts of will on rational grounds. Hegel's expectation is legitimation of human will so human nature, and education or 'enculturation' is the means for cultivation of the ability to nurture human nature through free, spontaneous, and intentional education. In this process he considers different social forces to which a moral agent is subjected. On the other hand, as I mentioned there are social forces, demands, or conditions that human being as social beings are forced to cooperate in order to live. This constitutes the second realm that Hegel as a realist takes into account namely empirical external reality. In this regard, Hegel argues that in order not to curtail freedom or rights in particular, empirical realm also must be oriented through rational implementations, regulations, rules or institutions both in written and unwritten terms. This rational discipline realized with institutions is a necessary condition for stable society, free self-determination, and the deterring of the contradictions to a certain extent through objectification or in other words universalization of principles, practices, regulations, or rules. This ideal is achieved by active learning for self-autonomy and self-determinacy on behalf of each particular member in a society. Thus from the standpoint of Hegel's system, harmonization between human nature and contingent empirical conditions on which human beings dependent could be achieved by constant assessment of these two spheres. In relation Hegel emphasizes that, "The activity of the will consists in canceling the contradiction between subjectivity and objectivity and in translating its ends from their subjective determination into an objective one, while at the same time remaining *with* itself in this objectivity." (*Rph*, §28) And in another passage where he

asserts the development of Idea, he points out this moment as the third step. In his wording;

C. the *unity* and *truth* of these two abstract moments – the thought Idea of the good realized in the internally *reflected will* and in the *external world*; -- so that freedom, as the *substance*, exists no less as *actuality* and *necessity* than as *subjective will*; - the *Idea* in its universal existence in and for itself; (the sphere of) *ethical life*. (*Rph*, §33)

Therefore, Hegel's interest is to develop a system that could grasp the mixture of one's own being in unfolding conscious rational life moments and enviring external conditions that are constituted, adopted, and adjusted in rational formulations on a justifiable ground for social reconciliation. In this fashion, enculturation embraces every moment in progress of thought in different terms of life practices. Both intentional and unintentional educative practices must be systematically molded for proper advancement of human consciousness as a policy in general. Thus the proper goal of liberal education, comprehensively conceived is to constitute a rational system in order to engender high quality educational provisions which are considered and formulated by regarding unintentional and anonymous impacts of cultural realm on agents. Unintentional consequences arise from customs, rules, and/or regulations in sum all man-made rules of external environmental elements. As I mentioned, isolation from culture is not possible. Every member of a community carries signs of the culture in their beliefs, thoughts, character dispositions, or practices. Consequently, the idea is to functionalize culture with all its constitutive elements on a rational ground, and this goal could be possible by formulating a broad and comprehensive understanding for educational practices that includes education of mental in all sphere of life. In this regard, enculturation is the process of gradual

acquisition and activation of rationality both for a harmonious inner life and for successful incorporation with contingencies of external life by training and educating emotions and mind by which children, youths, adults learn, adopt, and adjust so socialized as a functioning member of the community within its objective conditions. The supreme capacity that plays the major role in this process is rationality as human beings by nature have, and by which could furnish mind in order to deter illicit social activities. These illicit social activities mostly pertain to culturally habituated practices which are learnt and implemented without conscious effort but nevertheless the point that I would like to attract attention is not the existence of them. The point is as I mentioned to train and educate minds to prevent them as possible. In this fashion, Hegel's notion of 'enculturation' aims to educate each member of society that could rationalize the environing cultural practices namely beliefs, rules, customs, or moral values in order to set them on objective and justifiable grounds. It is an undeniable fact that minds depend on social conditions and cultural evolutions. Hence enculturation is the proper cultivation of the capability of rational will for constant orientation and consolidation between internal and external processes of life, proper use of knowledge, and advancement of rational insight in correspondence with emotions that forms conscious responses instead of impulsive ones. Hegel in his conception of 'enculturation' expects a life-long educational process that enables to push the limits of reason. In these terms, I believe there is one core term that binds enculturation in Hegel's sense with culture, namely: 'evolution'. Hegel's philosophical system is the pursuit of evolving consciousness, and its moments of evolution also carries the trace of cultural evolution in the process. Thus educational stages as a sine qua non facilitator that any individual must pass through assures

conditions for proper evolution of human nature in order to reconcile with nurturing empirical setting on which we all depend. In addition, it delivers the content of knowledge for appropriate recognition, comprehension, and digestion of evolving cultural moments and the current circumstances which could be used as referential criteria for taking further steps both for rational evolution of mental furnished with tendency to find rational solutions for proper functioning of social realm on rational grounds that are normatively justifiable for all members of the society. In Hegel's understanding, the remedy is objectification of practices in different dimensions of life in common understanding via institutions of ethical life. Ethical life with its objective institutions or corporations is the remedy for sustainable freedom for each constituent member of a community in which subjective determinations in physical realm could be freely actualized in fair circumstances for all. In this regard, education is for the fullest development including self-determinacy, vocational functioning and as I tried to elaborate on in this chapter for social functioning which indeed points out the relationship between freedom and education. Hegel via institutions and corporations of ethical life attempts to give a prescription for orderly functioning of social structures. According to him, this is the only way to avert hindrances for freedom, and education awakes human intelligence, and initiates rational intuitions to be a moral agent who has the capability for rightly assessing the rational ground of conduct in justificatory terms, and internalize the immanent duty to cultivate a universalized perspective for self and common interest for mutual liberty. These issues will be considered in the next chapter in more detail. The goal is to set Hegel's conditions for freedom via structures of ethical realm and its undeniable relation with education.

CHAPTER 4

INSTITUTIONAL EDUCATION

In the previous chapters I have tried to elaborate importance of moral education in the systematic of educational practices. This element of education is foundational especially regarding the decisive role of character development in bringing up mature reasoners with good character traits. Moral education is a process of habituation like cultivation of a skill that must start from the earliest times of childhood. Some core skills of character are crucial to offset emotional imbalances and natural passionate desires or intuitions for effective rational assessment in order to find out reasonable mode of conduct as a social practitioner. Family which is the primary intimate community of all we born in sows the seeds of moral education. Thus Hegel sees family as the foundational institution of ethical life in which first steps are taken for social orientation of future generations. I will try to examine this role of family in detail in coming parts of this chapter. In these terms, moral education sets the building blocks of autonomous self-determination for individual moral agent who is in mutual recognition with others. In the third chapter I have analyzed social education. This is a sort of entwined process which gradually supports and complements educational orientation of self as the individual proceeds in socialization steps and positions self-consciousness among others. Social education goes on in the course of life. It is nourished by cultural kinship which all of us in some way born in. Education sustains rationally formulated cultural codes that are subject to immanent critique in ways of thinking, judging, and acting so that cultural kinship succeeds in dialectic development using the inherited wisdom of a culture in

terms of behaviors, beliefs, traditions, and customs as point of departure to move on. Culture is the faceless trainer and teacher over the members of a community as it conditions, orients, and codes minds in an implicit but effective manner in other words communities express themselves via culture therefore conscious and reformist nourishment of culture via competently thinking members engenders flourishing self-expression. Thus the idea in setting social education as an element of educational practices is to highlight its importance and impact on members with its immense educative power which engenders the necessity for constant assessment of practices of cultural kinship for social welfare and for constitution of appropriate objectification of practices via institutions of social realm. In this regard, social education must be systematically focused on as it prepares the conditions, the content, and most importantly the mindset of orderly liberation for social practitioners by enlightening them about mutual rights and obligations with new means of communication. Therefore anonymous power of social education must be subjected to intimate monitoring by rationally molding the historically inherited practices in consequence of million years of evolution with modern terms of cycle.

One of the essential words that shed light in considerations about modern history could be asserted as growth. There is growth in various terms; growth in production both in terms of goods and services, growth in consumption, growth in demographic, growth in technological and scientific know-how and its likely outcomes, growth in knowledge, and/or growth in capital. Hence the term growth gives the core sense for a point of departure to examine and to understand the complexities of the era in terms of economic, social, and political factors and the stance reflex in response that a person as an 'evolving self' in Hegel's conception

must give as he or she translates variations of growth to open new gates for self-determination. Yet all this rapid growth depends on one facilitator namely educational system to become the wheels of happiness, prosperity, and everyone's advantage. Educational system in modern era has a much more decisive influence to utilize, to stabilize, and to adapt new ways of thinking and living in order to foster a flourishing independency within constant growth and also change. This necessitates a new serious attempt to change the conception of educational practices and its extent in order to capture the requirements of increasing complex engagement of social, economic, and political systems on one side, and on the other side to cultivate core humanly power namely intelligence to counter the unanticipated side effects within growing circumstances. People interact in social environment, and accordingly they may produce unintended consequences or effects none of them foresaw. Hence capabilities of critical assessment and/or critical self-assessment become a much more fundamental element of educational practices to be articulated in order to cultivate a mindset that by using rational assessment procedures minimizes and when needed corrects or compensates unintended consequences. In view of these circumstances, I have tried to elaborate social ecology in permanent change and growth, the role of improving communication medium for rapid penetration of human mind both positively and negatively, and in these terms the development of a perspective for immanent critique due to the necessity to be sensitive of evolving codes of social realm for appropriate and wise response. All this have grown the role of education as a life-long process for caring changes and complex growth of daily life, unavoidable socialization, and/or newly dictates of human mentality induced by others. I will try to discuss the last complementary element that must be considered

in new triadic understanding of education namely institutional education with these preliminary issues in mind. Hegel has foreseen the future permanent rapid growth engendering in different terms of modern times, and within this context he as a teacher also considered education as the sine qua non facilitator of modern era that could be used as a means for competent unfolding of consciousness of evolving self who is induced by the rapid growth and in consequence newly complexities to handle rationally, to grasp new codes of time, and constantly changing habitat for to adapt, to criticize, and to adjust. In this regard, education is the core means that annihilates mere blind subjectivity and provides an objective template for almost all human activities of life wise consultation, conscious effort, and foresight of reasonable socialization since in all times the implicit goal of educational practices is the cultivation of competent reasoners to the utmost who as a social practitioner could see the interdependency of humankind in different respects. Thus education or in other words enculturation of individuals paves the way for bringing up competent thinkers who could see the need for formulating and sustaining objective practices, procedures, and institutions of economic, social, political, and juridical requirements of real world for justice and freedom within different historically discussed forms all without exception including negative, positive and Hegel's comprehensive formulation. Hegel was clear regarding this relation namely the inter-dependency between enculturation, objectification, freedom, and justice. We are ever more subjected to set objective conditions for freedom keeping in view the dynamism so momentary upheavals in different contexts and complex relations of knowledge societies. We are more bound together because of technological revolution in specific due to developments in communication technologies, urbanization,

marketization, and globalization. Living together in this dynamism could be formulated by educated mature reasoners. Within these brief points in mind, the next step is to institutionalize educative power in social arrangements. This claim is not about increasing schooling in quantitative and qualitative terms. The idea is inculcation of a mindset, insight, and inspiration that fundamentally characterize institutions of social, economic and political realm with educative tendency and missionary in order to sustain rational objectification of arrangements for social order which has been more and more subjected to swift and radical social transformations day by day. Hence the attempt is to penetrate any social realm, arrangement, or organization to function with the idea of indirect teaching and learning which goes far beyond standard educative practices. Institutional education has complementary role in cultivation of mature social practitioners who are intelligently conscious to discover truth, meaning, and value of any objectification of social order for freedom. Today nobody can imagine isolation of the individual from society and in consequence a society without institutions in order to maintain objectivity and impartiality for just living conditions. Human mind of modern times must cultivate conscious thinking in other words faculties of reason reconciled with emotional states in harmony for freedom within dynamic and complex nature of social order which could not be realized and maintained without institutions.

4.1 Institutions: What are they, and what for?

An institution is a foundation that is customized with typical features in order to suit different requirements or specifications that may arise in a society. Institutions may be established in different forms; it may be an organization for public service, it may

be a custom or practice in a society like marriage, it may be an established organization like school, university, bank, or it may be an established order or enactment like laws. All these forms of institutions are organizations of systematic rules that have public character and are functional elements of social order. In these terms, Hegel interprets institutions as outward objects of individual subject that are established for harmonious internalization of otherness in other words they are arrangements for systematic practices of external world. Thus institutions are artificial embodiments with universal or objective character like family, civil society, or state which are identical with 'I' and also due to its universal character identical with 'we'. Institutions are objective outcomes of universal reason, and are means to universalize so rationalize life of any community. Their basic characteristic is to be intelligent teleological manifestations of subjective mind in order to bring out objective mind for realizing universal so objective features regarding world-processes of living together. Institutions according to Hegel are development of reason in order to compromise subjective universal character of individual with the external world. Therefore, social and natural world is world of institutions. Hegel with the term institution does not only imply to institutions of family, society, or state. He also refers to cultural practices, rights or obligations of living together, property, contract or the institutions of ethical realm which are embodiments for freedom warranted in universal terms as formal rules or laws. As Hegel points out;

(α) The objective sphere of ethics, which takes the place of the abstract good, is substance made *concrete* by subjectivity as *infinite form*. It therefore posits *distinctions* within itself which are thus determined by the concept. These distinctions give the ethical a fixed *content* which is necessary for itself, and whose existence is exalted above subjective opinions and preferences: *they are laws and institutions which have being in and for themselves.* (*Rph*, §144)

In this regard, Hegel's emphasis regarding institutions is primarily in line with the pursuit for conditions of freedom. Autonomous self-embodiment in social and natural world is insured with institutional establishments. Therefore, the idea regarding institutional manifestations is not merely founded on instrumental necessities of social order, they are indeed expressions of the minds and mindedness of an interacting group, objectified as a social institution that arise from the very nature of things which carry, in Hegel's understanding, objectified reflections of self who posits him or herself in the external world. In Hegel's wording;

The fact that the ethical sphere is the system of these determinations of the Idea constitutes its *rationality*. In this way, the ethical sphere is freedom, or the will which has being in and for itself as objectivity, as a circle of necessity whose moments are the *ethical powers* which govern the lives of individuals. In these individuals - who are accidental to them – these powers have their representation phenomenal shape, and actuality. (*Rph*, §145)

In these terms, institutions embrace intrinsic value though they are still subject to moral assessment and revisions. Nonetheless, for Hegel institutions are identical with rationally essential objectifications of evolving community of selves. A subjective mind that evolves properly and unfolds self-awareness by empowering rational faculty is capable to see and will institutions as objective so universal embodiments of subjective reason that which must keep their legitimacy by adapting impartial, objective, and just principles and/or practices. In this regard, individuals would not contradict the requirements of them in content and in formal, and education or enculturation is the primary tool that initiates, guides, and sustains the flourishing of rational faculty which is the universal character of humanly power. In this regard, ethical life of Hegel's *Outlines* is justifications of rational institutionalizations for autonomous self-determination. It is the outline for constituting rightful universal

realm by empowering universal character of subjective mind. Education is the facilitator of this enabling process. It cultivates the capacity for establishing of institutions with universal reason for common good and also maintains knowledge, awareness, and ability of competent thinking for sustaining and developing institutions providing rightful and just conditions of living. Hence each institution educates mind to keep progress due to essentialities of time molded with culminated wisdom of historical rationale. So according to Hegel, institutions are organs for intellectual nurturing of mind in its natural state, and are necessary for rational reconciliation with the external social world. Mind is not a readymade capacity of humanity whereas it is a fact that its capacity evolves naturally due to aging to some extent. However, intellectual development and actualization of rational capacity in sufficient terms are still the products of educational development. Up to this point I have tried to expose what institutions are in Hegel's sense, their relation with the individual, and most importantly their applied roles in processes of life and in this regard how they should be valued and conceived by social practitioners. Now, I go deeper into analyzing educative function of institutions of different realms before we turn to primary institutions with educative power.

4.2 The educative function of institutions

As mentioned the subjective will in engagements with the external world embodies itself and creates an internalized familiarity with a corresponding thing of external realm. All of these life processes in its normal walk of life imply to positing of consciousness upon objects of will as a necessity of reason. These are worthy manifestations if they are revealed by the individuals who could achieve to rationalize

endless subjective will in designations of self-determining practices since there is reciprocal relation in the external world in which millions of other subjective wills also act with same ideals. This is a realistic picture, and for the deduction of further strategies of practice, all theoretical thinking about different issues of life such as issues of education, socioeconomic conditions, legal implementations, or political issues I believe ought to be founded on a realistic picture. This sense indeed renders Hegel's principle of philosophizing though he has a clear temptation of metaphysical speculation. In this regard, setting all these metaphysical speculations aside, I prefer to think within the boundary of real picture in matters of humanity. Human beings desire, will and show intentions or motivations, and accordingly they manifest decisions of act. What Hegel undertakes to answer in *Outlines* in these terms seems to be determination of appropriate moments of institutionalization that would support and complement autonomous rationalization of will which is an immature form of thought in Hegel's system. This stands as the basic reason in my mentioning Hegel's principle of realistic philosophizing since it is founded on anthropology including social anthropology that individuals are subjected to act in for autonomous self-determining practices. Hegel in his emphasis on institutionalization tries to set the conditions for fullest rational autonomy that expresses itself in external reality in which its dynamics, formalities, or content are objectified with institutions for freedom of infinite activity.

In these terms, the first educative function that is implicitly implied by Hegel is founded on the idea that institutions educate subjective will regarding its rights and obligations. Let me explain this claim with an example by referring the first institution of *Outlines* namely property. Hegel asserts that a person has the absolute

right to posit his or her will upon an object, and the absolute right is inherent in the right of property which is a form of institution. So, institutions are means of objectifying will. On the other side, the subjective will also could be exercised as relinquishment of property, and this right in reciprocal relations of society initiates to arrange contracts as another form of institutions. Thereby property as an institution of rational necessity for objectifying will gives rise to contract as an essential facilitator of mutual relations in addition to prescription of laws in order to appropriate subjective intentions with objective mutual relations in fair terms. Hence processes regarding institution of property must be exercised with a vision to rationalize the real in terms of rights, obligations, and limits. If we generalize the idea in institutionalization of property or other forms, we could say that Hegel's concern with education in its broad sense aims an ideal to educate will from the very start to understand the importance of being articulable in rational objective terms. Institutions of different forms ensure the objectification of acts of will for social order, and in addition sustain clarity of rational understanding in common for self-expressive freedom. Institutions teach admissible requirements of an appropriate and reasonable union of autonomy, self-expression, and empirical reality since they support ordering the reason to develop and to judge in cogent and understandable terms and help to overcome the oppositions and conflicts between individual and society. Therefore, Hegel's institutions are not merely symbolic forms. Institutions first and foremost carry the educative mission to teach subjective will its rights, obligations, and social boundaries and force subjective will to see the necessity to develop a rationale regarding acts in social realm in order to reconcile with the otherness. Rights, obligations, limits of act are the basic notions of freedom. Hegel

with his emphasis of institutionalization of social realm tries to draw attention to objective, fair, and just principles and practices, and in this regard educate individuals regarding the conditions of freedom as they posit their subjective wills in empirical reality through effective conduct, i.e. actions and behavior. Thereby the implicit first educative function of institutions could be formulated as awakening self-consciousness regarding its rights, obligations, and/or permissible as a social practitioner.

Another educative function of institutions is that according to Hegel institutions are culmination of collective effort, experience, and historical know-how. They are formed according to necessities and needs of their time, and also adjusted following a rational ground. So, they are our products, ideally furnished with an aim of facilitating self-determination processes of subjective mind freely and rationally in addition to suppressing external impediments by ordering and arranging empirical realm. For example, family as one of the core institutions of Hegel's system has an indisputable preparatory role in initiating the development of faculty of reason, character development and guarding immature minds from external dangers or brutalities since children's impulses and wills must be monitored and guided until they can develop their rational nature and emotive states to a sufficient extent to be a social practitioner who has improved competency in thinking abilities. Thus family like all other institutions of empirical realm perform an educative role in general as a rational arrangement formed historically by cultivated knowledge, and like all other forms of institution has direct influence in formation of minds. Institutions involve and exhibit a historically cultivated knowledge that is reconsidered by following an impersonal rationale which is consistently sustained as a characteristic of institutional

processes since the idea is making a detailed elaboration that suits the circumstances and conditions of what is recent and this ideal is supported with the dynamic character of institutions that are open to change and readjustments.

Another educative function of institutions emerges from the relation between practical wisdom and institutionalization. Institutions are systematized operations of society. Thus they involve experiential richness that is constantly assessed for substantial practical terms and principles. Institutions learn from repeated exercises, practices and/or observations which also as I mentioned supported by the immanent dynamism implicit to its artificial nature. In this regard, institutionally accumulated knowledge triggers efficiently and promptly use of practical wisdom in the context of current social conditions since institutions are accomplished arrangements that are carried forward. They involve a sort of practicality and discipline in their operations which also induce subjective mind to act within a practicality and disciplined understanding and train habits of reasoning rightly. Institutions mold the practical wisdom of a subject and then guide indirectly to recognize the demands and sensitivities of practical realm. Besides they teach the development of impersonal or in other words impartial outlook as they are the dictations of universal right reason which is indeed a primary ability to be developed in order to be a mature social reasoner that can competently read evidential codes of varying situations for a good judgment. In these terms, institutions order intellect and states of affairs by rationalizing subjective will regarding the conformity of concrete action with extrinsic circumstances, place, or time which involves an exercise of practical reason that considers every factor of decision making in proportion and order for approvable good as could be seen in operations of institutions.

The next educative function that I would like to point out emerges from a characteristic feature of institutions. Institutions are artificial establishments that offer an idealistic ways of doing and most importantly valuing. They have values in principle in their operations that are normatively justified and standardized. These operational principles are cultivation of direct experience that involves quality of good so they have substantial value that arises from objective principles, procedures, or rules for just operation of social conditions. Hence institutions emphasize through their operations an impartial content which is also an ideal and expected intuition, inclination and property in genesis of individual experiences, desires, wills, in settlement of life goal, and interpersonal relations. Institutional value conditioning is an indirect training of individuals regarding values of worth like justice, freedom, goodness, happiness, wisdom, and/or power. The entire underlying issue is inculcation and inspiration of humanly good within struggles in complexities of life which forces a kind of normatively objectified valuing stance as a distinctive feature to keep conscious experience in integrity within evolutionary moments of personhood.

The last educative function that I would to emphasize considers institutions as inspectors of freedom, in other words institutions inspect social freedom for realization of individual freedom and its absolute validity as an innate right. As Hegel states within his analysis regarding constitution in *Outlines*;

These institutions [civil society, legal courts, corporations, or state],together form the *constitution* - that is, developed and actualized rationality – in the realm of *particularity*, and they are therefore the firm foundation of the state and of the trust and disposition of individuals towards it. They are the pillars on which public freedom rests, for it is within them that particular freedom is realized and rational; hence the union of freedom and necessity is present *in itself* within these institutions. (*Rph*, §265)

Social realm is the playground of conflicting diverse interests of life. And, institutions in this regard are means for integration of the conflicting interests through its processes that guide subjective will in finding out normatively justifiable action. They organize the playground and secure self-determining of individuality within reasonable and rational terms. Institutions must be designed and maintained to bring a comprehensive point of view and standardized consistent objective principles by molding different ideals of conduct and divergent interests in the community pot to set free conditions that work in just terms for each member of the community. Thus as Hegel all through *Outlines* insists, institutions are not symbolic mechanical establishments of instrumental reason. They are objectifications of actualized subjective reason that rationally seek to secure the absolute innate right namely freedom and conditions for social cooperation. The sustainability of free terms of conduct is ensured by institutions that operate with impersonal or in other words objective impartial principles which are essential of institutions in order to maintain their legitimacy and moral acceptability in the society as establishments founded to keep social order in just terms. Institutions in this sense induce subjective mind for free right of conduct as they possess a ruling, ordering, and guiding role which are also factors that set the intimate connection between education and institutionalization. Institutions penetrate varying life-situations and recurrences, and in consequence formulate a systematic ways of doing or methods of managing in distinct areas of social realm. Hence they are intellectual constructs of human mind to ensure freedom of conduct. Their absolute existence is a reminder for freedom to act with a reasonable rationality in a secure and just context.

Up to now I have examined what institutions refer in Hegel's moral, social, and political philosophy, and the implicit educative role they carry in order to arrange social realm in reasonable terms. Institutions support social practitioners who are subject to mutual recognition with others by ironing immature wrinkles emerges from animal nature that we all carry by nature in order to sustain free conditions and context in a social order. Human nature with its supreme faculty which is reason does not happen to 'be' by chance. Individual subjects at all moments of life have some sort of limitations of knowledge, and in order to protect their agency for full exercise of rights, they must be supported by certain reliable and just procedures which is what institutions are supposed to be. They are arrangements for protecting humanly good, social welfare and peace, guide and educate the disadvantaged, and provide knowledge and assistance for overcoming practically unreasonable judgements. In these regards, educative mission must be practically internalized in all arrangements, establishments in other words institutions of empirical realm. Humanity with its innate intellectual and emotional capacities empowered via education. Education brings out capacities that a human being by nature has and so furnishes mind with powers of understanding. It enables participants of social realm to posit themselves in social realm as a social practitioner who improved the capability of impersonal standpoint so that could realize the mutual benefit in social cooperation and in relation the role and value of institutions in helping them minimizing social conflict, coordinating action, and educating its participants for social union. In these terms, I will go on the analysis by focusing Hegel's ethical realm as it stands the primary formulation of Hegel's social philosophy that incorporates institutions with an emphasis regarding their educative role.

4.3 Hegel's ethical realm as an educative means in use

Hegel's ethical realm is a systematic construction that bounds moral subjects with external empirical conditions by setting a rational so universal structure and of principles that address the integration of evolving conscious subjective mind with physical objective nature under normatively justifiable conditions for free determination of action. Hence ethical realm is a sphere of necessity to be formed for the unity and reconciliation of subjective and objective reason. In Hegel's words:

Ethical life is the *Idea of freedom* as the living good which has its knowledge and volition in self-consciousness, and its actuality through self-conscious action. Similarly, it is in ethical being that self-consciousness has its motivating end and a foundation which has being in and for itself. Ethical life is accordingly *the concept of freedom which has become the existing world and the nature of self-consciousness*. (Rph, §142)

Hence Hegel with the notion of ethical life argues for a space of reason that is actualized and initiated by self-consciousness to construct an intelligible and rational worldly order which perpetuates rational terms and conditions internal to it. The normative relation between subjective and objective is regulated by constitution of independent establishments namely institutions. Ethical realm incorporates a variety of institutions that are products of subjective will in order to protect its freedom in the external world. Thus institutions with universal character are rationally apt constitutions of necessity that orient complex relationship of subjective with the objective. According to Hegel, individuality is to be embodied and expressed freely in the ethical realm. The ethical realm with its constituted institutions, rules, or regulations is not a limitation or restraint on autonomous self-determination since individuals do find liberation in a context where rights and obligations are ipso facto objectified via substantial institutions of the ethical realm which involves all positive

and negative features of worldly condition. There are two legitimacy conditions of ethical life; one is universal supreme capacity of rational faculty for critical assessment and self-assessment and the other is necessity of a realm of universal order that enables and sustains the actualization of the universal capacity by normatively justifiable principles of acts that also necessitate constant assessment procedures to be constructed in relations with the other members of ethical realm. Accordingly, Hegel gives credit to Kant's universalization tests but with a further development by emphasizing the role of ethical realm regarding social dimension rational justification. As is explained by Westphal:

Whereas Kant's modal universalizability stresses the positive requirement to judge and to act only on the basis of principles and sufficiently justifying grounds which *can* be addressed to and adopted by all others, Hegel highlights the complementary requirement that we must each listen to and seriously consider the principles, grounds, justifications and conclusions others provide to us. (Westphal 2016, p.3)

Hence two legitimacy conditions are supposed to be possible by improving absolute faculty of individuals which is rationality as it also reflects the primary ideal of education as the condition sine qua non facilitator of ethical life since it prepares and forms minds for active thinking by promoting freedom of inquiry, critical self-assessment, and critical assessment. In this respect, I would like to examine three core institutions of ethical realm which are family, civil society, and state with a perspective that takes into account their educative role to cultivate mature social practitioners in allegiance for mutual benefit in ethical life.

4.3.1 Family as an educative means in use

Family is the first institution of ethical realm which has indisputable educative role to guide and support individual self-consciousness in its immediate natural form. It is the initial institution in Hegel's social system based upon the feeling namely love as he explicitly asserts. Unity is the core notion to be grasped in Hegel's analysis on family since he describes family as a unity in which self-consciousness is gained by recognizing other members within the unity of family, and in which the first steps regarding evolving moments of individuality or particularity are taken. Therefore, in family primarily three basic humanly conditions are discovered namely dependency, independency, and interdependency that are accompanied with the feeling of love which indeed stands as the source of preliminary normative evaluations though in its immature and emotional character as the moral subject recognizes the other members of the family. Recognition of other members initiates the pursuit of substantiality as an individual in unity with the family by keeping dependency, independency, and maybe most fundamentally interdependency as conditions since these conditions cause the development of a moral perspective in association with other people in other words individual moral subjects begin to understand the essential role of public. In this sense, family is the first intimate unity that a child is born in and experiences living with others, and in relation family involves first social role models that a child mirrors. Hence family members have the absolute obligation and also the privilege for healthy identity formation via means of informal intellectual and emotional educative practices at optimal level exercised upon the child who is in natural form, and stands as a candidate to be a mature social participant with competent thinking abilities.

The optimal development of young children within the institution of family one of the core challenge that policy makers of education I believe face since family is the first social environment that is to some extent in charge within its own territory regarding its style and principles of rearing activities that majorly could be enumerated as formation of appropriate dispositional behaviors and conscious concern for the development of mental capacities of young children. The challenge is that a family most of the times operates through independently formulated principles, beliefs generally speaking a life perspective which has inevitable educative influence on young children. Family furnishes the basic nurture regarding speech habits, necessary character skills to be habituated from the very early times like rectitude, or habits of reflective thinking in relations with others. Hence family as an institution of ethical life plays a fundamental role in taking first steps regarding the development of young children in terms of attitudes, dispositions, possession of mental faculties and/or conveyance of belief or knowledge that are essential for qualitative, mature, and competent reasoner which are basically core elements in leading a good and happy life. As Hegel points out;

Children have a right to be *brought up* and *supported* at the expense of the family. The right of the parents to their children's *services*, as services, is based on and limited to the common concern of caring for the family in general. In same way, the right of the parents over the *arbitrary will* of the children is determined by the end of bringing them up and subjecting them to discipline. ... (*Rph*, §174)

In addition to the same part, Hegel goes on and asserts that;

Human beings do not arrive by instinct at what they are destined to become; on the contrary, they must attain this by their own efforts. This is the basis of the child's right to its upbringing. ... The services which may be required of children should therefore contribute solely to the end of their upbringing. (*Rph*, Addition §174)

A family as being the first teacher of a child ideally must have the consciousness and understanding regarding setting an intentional aim for to give optimal preliminary education since what a family lacks in these terms would have a long chain of results both for the individual, and the society. Members of the family in this role must have the depth of intuition and intentional processes to give the opportunity to their children of having caring adults which would in turn induces indirectly the young child regarding the value of interdependency in social relations in a community. In Hegel's wording;

Children are free in themselves, and their life is merely the immediate existence of this freedom; they therefore do not belong as things either to others or to their parents. As far as their relationship with the family is concerned, their *upbringing* has the *positive* determination that, in them, the ethical is given the form of immediate *feeling* which is still without opposition, so that their early emotional life may be lived in this (context), as the *basis* of ethical life, in love, trust and obedience. But in the same connection, their upbringing also has the negative determination of raising the children out of the natural immediacy in which they originally exist to self-sufficiency and freedom of personality, thereby enabling them to leave the natural unit of the family. (*Rph*, §175)

In what follows, family through their concerns and focus decides on the kind of individual as they value, and also indirectly the kind of community that they want to be in and expect for future generations. In this regard, Hegel attaches importance to family since in Hegel's interpretation the objectifications of a family unity as an institution is embodied in children and every family in this regard has a system which is designed to what they expect to produce. Children are born with certain reflexes and few instincts, by the action of family, certain habits are cultivated and what are cultivated depends chiefly upon the wisdom of the family as they design the content and form of upbringing and rearing practices. And, as Hegel points out, the

fundamental emotion that engenders in the unity of family is love which is also one of the core emotions in the development of a child. Children deserve to be loved by their parents and the sufficient love and care they experience in their childhood has a direct impact on collecting a tendency for good conduct. In the issues that I pointed out in this part of the discourse, I mainly try to catch the Hegel's sense regarding the role of family as an institution of ethical life in educative practices from the very limited assertions of Hegel in *Outlines*. However, I also would like to emphasize a few points that I suppose would be also supported by Hegel regarding some essential strategies that should be considered by families in upbringing a child since I believe that these issues are essential to be focused on and ensemble in educative practices provided firstly by the family.

Education is one of basic and obligatory element in the business of upbringing a child. The term business is a deliberate choice of my side since it reflects a special duty, a rightful concern or a responsibility needing to be dealt with, and in this context it is the business of raising a child which families are responsible for in our discussion. As all businesses need some strategies to formulate and implement to realize what they aim for, I believe the business of raising a child also requires some strategies to identify and follow in order to get the best result. In this regards, success of family in the business of raising a child is explicit in the statement I have emphasized frequently in the discourse: education for to become mature and autonomous social practitioners with good reasoning abilities that are wisely well-balanced with emotional states. In these terms, the first strategy is formulated considering the fact that games of life of later years will be different from now. Thus, a family as an institution must have some sort of futuristic anticipations in the

business of raising a child regarding the fact that a child is raised to participate, to succeed, simply to live in a world that will no longer exist. Hence, all the practices and techniques of raising child ought to be founded on the idea that what is done in the raising process must be connected to what the family wants in the future and the worldly circumstances that a child will be subjected to. For example, I have emphasized growth as one of the core notion that reflects modern time and claimed that there is growth in various senses like there is growth in demographic expansion which results growth in competition. And one basic faculty that should be improved and skilled to survive successfully in a competitive environment could be identified as creativity. A family who in their parenting activities could be able to recognize the point would arrange their practices, instructions and guidance for promoting intrinsic motivation to improve creativity of child. If creativity has been stimulated and kept alive, it is more likely to remain alive in later years since it is wisely evoked in the very early years of a child.

The next element that I would like to point out in the business of raising child is that most of the families conceive the process as transactional which seems to me problematic. The process of raising a child is a transformation process not a transaction process. A family trains, guides, and transforms child's emotional and mental faculties both for cultivating the capability to lead a good and happy life so be a mature social participant. A family must transform the raw material for good results of outcome keeping in view family's ideals of human character and its hopes as to the part that the child plays in the community. Hence the transaction of the child in its natural route of progress accompanied with incidental training practices instead of transforming the child through conscious parenting decisions would infer

to a mechanical process of parenting. This insight seems to me a parallel conception to Hegel's evolutionary understanding concerning the development of human consciousness. Families should not lose the broad picture regarding their role in parenting in the sense that parenting is not merely managing day to day activities or earnings such as providing physical need of the child. They must recognize the importance of building key critical competencies in other words skills like creativity, critical thinking, collaboration, or questioning that are in rearing a child which could be identified as essential abilities to have in order to be a part of today's knowledge based economy. As I mentioned they are the first teacher and parenting quality is the necessary foundational condition in a child's healthy development, growth and of being happy adults. In this regards, the family unity ideally ought to be maintained devoted, responsible and caring adults who are conscious of their primary role regarding early skill building, in addition to value of parenting engagements for raising future generations. Families are not only in charge of building skills for future well-being of the child but also are in charge of building communities. Hegel is clear about the role of family in these regards though he interlines his assertions in different parts of *Outlines*. He argues that children have the right to be educated by the family means since it is the fundamental facilitator for actualizing freedom exists as an innate right by a young adult through cultivation of universal mind. Education facilitates minds of children to become themselves free and autonomous social participants who independently determines themselves.

4.3.2 Civil society as educative means

A free society is creation of its members as it is arranged according to their wills, beliefs, and decisions. In this regard, the identity of participants and in relation the quality and comprehensiveness of education that those participants get is primary and fundamental determinant that characterizes any society. Moreover, a society in Hegel's account is a mechanism that secures free enterprise through entrenched institutions and practices, and a society is secured if society's members collaborate and negotiate if there is need for adjustment of interest. This brief explanation seems to me sets the outline of Hegel's conception of civil society. Hence regarding the constitutive essence of civil society, Hegel's pursuit is a formulation that keeps in mind both of the independency of self-seeking individuals in rational terms in addition to the mutual inter-dependency among its members. In his wording;

The concrete person who, as a *particular* person, as a totality of needs and a mixture of natural necessity and arbitrariness, is his own end, is *one principle* of civil society. But this particular person stands essentially in *relation* to other similar particulars, and their relation is such that each asserts itself and gains satisfaction through the others, and thus at the same time through the exclusive *mediation* of the form of *universality*, which is *the second principle*. (*Rph*, §182)

Civil society is a further development as one proceeds out of family in which the individuals keeping their own particularity regarding ideals or ends in mind meet new and improved terms of universal reason. According to Hegel, civil society includes institutions like corporations, institution of law administration such as courts, or police which are established to facilitate the social machine in well-form. On the other hand, civil society in modern terms majorly includes private organizations, non-governmental organizations, private sector associations, community based

organizations, citizen groups, industry or unions that all form of voluntary social organizations of all kind to build and develop autonomous capacity of social power, and more importantly produce trust, belonging, and common identity in society. With this preliminary analysis of Hegel's civil society, I would like to move on the role of civil society regarding education with its different variant of constitutive institutions.

The first role that I would like to emphasize is based on civil society's power and influence to participate in enlightening communities about education as right not a service that ought to be provided by the government. Hence civil society permanently contributes constitution of the aspiration and the consciousness of society's different segments about their right of education and their role in democratic participation to claim within legal and judiciary terms for the commitment to develop standards of educational system concerning mechanisms, practices, methods, organizations, and decisions with universal values and ideals. In relation, civil society through its institutions forces and supports government agencies to get education as the first priority of the agenda and their responsibility for settlement of effective educational system which penetrates in trans-national scale by promoting a common identity about the fundamental role of education in just democratization, economic penetration of development and welfare of the society.

The second role that I would like to point out regarding institutions of civil society is that these institutions take intentionally a controversial position that operate to ensure the accountability of educational policies with universal ideals, values, and methods. Policy makers of governmental authority are required to account community for the educative policies that are executed in the country. In this term,

civil society with its different institutions hold an indirect responsibility and fill the gap to monitor the performance, procedures, and processes and justifying grounds regarding the decisions that are made in educational policies. Thus, they have an instrumental value in advocating the importance of education and monitoring the accountability of policies or reforms concerning education in a society by creating a chain of information sharing platform between related parties. This platform initiates the awareness not only in concerns about education but also concerns in different social issues. Besides, these institutions educate and train the community about their rights on different matters including formal procedures and executive content which are applied in comparison with universal methods and practices. Civil society creates the ability for self-organizing associational life in society which engenders creation of collective mind that would be a fundamental aspect to transform the society and create an educative synergy within the community through sharing experiences and in taking further steps with the cumulated know-how from those experiences.

Another essential educative role that institutions of civil society is to train social participants and render an ongoing awareness on community regarding values and practices to be implemented with certain ethical codes of conduct in other words they induce an ethical standard to be considered in execution of social matters. For example, a teacher union educates its members regarding their rights but on the other hand they could also play a role in educating its member to do their work with an ethical standpoint or norms in minimum to be considered. Or, a private entrepreneurship could shape consumption behavior and train consumers using different methodologies by considering tendency or habits of consumption which eventually has economical outcomes. Institutions of civil society secure normative

justification of practices and decisions as they are systematic outcomes of a coalition on an issue or matter that are implemented within a society. These institutions must carry a god like point of view or in other words a normative emphasis about the issues that they are entitled or about main jobs that they are responsible for in order to advocate an ethically fair and objective stance and a collective belief system for mutual interest between different actors such as community, private organizations, and/or governmental agencies besides the coordination of issue in international basis.

In conclusion, according to Hegel, civil society with its various forms of institution educates people about their rights on individual and legal basis, obligations, values, or formal conditions of a specific practice. These institutions are effective means to fill the gap that family or schools could lack or be insufficient about educational concerns by transforming subjective point of view. In other words, they have supportive role in rendering particularity of the individual explicit in the objective realm so that they equip minds with objective, impartial, and just rationalizations regarding issues of life. The recognition of otherness and so the interdependency between members of the community entails to build a moral point of view to become a social practitioner who is aware that subjective freedom as an integral part of social order and mutual relations among people are ensured by objective and universal rational terms, principles, rules, and regulations and/or laws.

As Hegel points out;

The *relativity* of the reciprocal relation between needs and work to satisfy these needs includes in the first place its *reflection into itself* as infinite personality in general, i.e. as (abstract) right. But it is this very sphere of relativity – as that of *education* – which gives right an *existence* in which it is universally *recognized, known, and willed*, and in which, through the mediation of this quality of being known and willed, it has validity and objective actuality.

It is part of education, of *thinking* as consciousness of the individual in the form of universality, that I am apprehended as a universal person, in which all are identical. *A human being counts as such because he is a human being*, not because he is a Jew, Catholic, Protestant, German, Italian, etc. (*Rph*, §209)

Hence education according to Hegel is the condition sine qua non of formation universal mind and autonomous mature social practitioners that could think and reflect in universal terms to actualize subjective freedom in a rational social order, and civil society involves institutions that educate their members for the adaption of objective and collective mind that would support and secure these ideals. Civil institutions embody, defend, and declare objective values and principles that are ought to be facilitated so that they are internalized by the members of the community since the so called values and principles are determined with universally binding and legitimate character so that all members as they reflect on them critically would understand and endorse the justifiable rational ground of all these practices for justice and freedom which are primary aspects of ethical social environment. And, the realization of this perspective among the members of community could be possible through adequate education in its comprehensive triad formulation as I have argued for.

4.3.3 State in sense of the word government as an educative means in use and policy maker in charge

Hegel's conception regarding state is probably among the most controversial claim of his social and political philosophy. His view could be formulated in one striking sentence; state is the embodiment of freedom. In other words, state is the absolute unity of particular and universal will that are reconciled in reasonable terms to secure

personal and social freedom through legislative, executive, judiciary and regulative functions of state which must be necessarily founded on cogent and just processes in order to insure and actualize objective features, principles, just administrations and ends in a community. In Hegel's wording;

The state is the actuality of the ethical Idea – the ethical spirit as substantial will, *manifest*, and clear to itself, which thinks and knows itself and implements what it knows in so far as it knows it. It has its immediate existence in *custom* and its mediate existence in the *self-consciousness* of the individual, in the individual's knowledge and activity, just as self-consciousness, by virtue of its disposition, has its *substantial freedom* in the state as its essence, its end, and the product of its activity. (*Rph*, §257)

Hence according to Hegel, state is the insurer of individual liberty and ethical society since it embodies the true, right, rational, impartial, and universal ends which are purified from all accidental, arbitrary, and particular features or rules in order to embrace every member of the society without any exception. Although this depiction may seem as extreme idealization which could not be succeeded in proper terms, these conditions are necessary for the significance and legitimacy of the state, its practices, polity, governance, and most importantly consciously judged reflective consent of its citizens it governs as state retains independent particular subsistence inherent in its nature. Now, following this explication regarding Hegel's conception of state, I would like come to the core point of this part of the discourse which is to think on the relation between state and education especially in terms of state's role as the primary policy maker of the educational system in macro level.

First and for most, as I mentioned above education is a basic right, and this statement must be internalized as a maxim by all segments and leading authorities of society. In this regard, state is the primary administrator that must be following this

ideal as it sets the core macro structure and system of formal education in a country. State structures schooling, decides on funding policies regarding education, allocates resources, organizes and reorganizes educational policies and practice. On the other hand, state also has a primary role in managing and determining the policies in micro level such as methods of learning and teaching, assessment systems, determination of general practices and rules of administrating schools, determination of curriculum, furnishing teachers with sufficient capabilities of formation and technical knowledge, and in relation determining assessment systems for permanently monitoring teacher's performance regarding the need for further training to keep self-renewal and development. And most fundamentally, it seems to me that the state's role in all these issues regarding education is to formulate educational policies and systems that would inculcate critical thinking, passion for learning, recognition of social solidarity for mutual welfare and adamant belief for democratic values and principles. These must be settled as primary operative assumptions in functioning of educational practices since the content of children's minds is important to society and its development, sustainability and future of the country. On the other hand, effective and self-renewing policies support families and community to offset external risks that might arise in various characters in process of children's socialization since schools significantly encompass the life of a child or youth. Schools are cells of social transformation and development. Education is majorly a state function therefore the state as is the primary administrator of macro and micro educational policy, the executions regarding them must be founded in mutual conformity and integrity, and state has a fundamental responsibility to consider all these aspects in formulation of the mentioned issues regarding education. Moreover, state also has

the responsibility to purge all ideological adaptations and reforms, and must monitor all these kinds of attempts that may be initiated by a beneficiary group. Education shapes and forms mind so state must essentially look after that the educational policies are formulated with universally valid values, involves principles, perspectives, and content that liberate minds to think in rational terms, and also avoid and eliminate any arbitrary attempt that would damage these ideals regarding educational policies and issues. The state administration ought to be aware that education is the great equalizer that creates chance or opportunity for the disadvantaged members of society. And in relation, it is the state's obligation to provide qualified public education implemented in fair and equal terms, and encompass all the segments of society including majorly the disadvantaged or least-well off segments of the society. Hence, state has the responsibility to set high standards regarding education, and monitor the standards in order to be sure that those standards are kept at all levels of execution.

Up to now, I point out issues regarding the role of state as policy maker and administer. Lastly in this part of the chapter, I would like to give a brief analysis about state's educative role within society. There are two crucial points I would like to mention that seems to me highlighting state's role as an educative means. As I have asserted Hegel describes state as a unity that embodies conditions of freedom. Hence he is ideally depicting a state that legislates, executes, administers, judiciaries with terms, conditions, values, principles that implicitly and explicitly advocates liberty and rights of individuals. A state that moralizes and promotes this conception would also be a facilitator of education that forms and shapes minds in parallel to this conception. The leaders, governors, or administrators of state would recognize that

social development, prosperity, qualitative growth and social justice are possible if society consists of good reasoners who value freedom, conscious about their rights, act autonomously with ethical concerns, and passionate of self-determining.

Therefore the state that would operate with these principles would also promote and inculcate these ideals.

Secondly, state is responsible to educate its citizens about the moral basis for a democratic society since education in terms of cultivating good reasoners who doubt and critically judge on issues is the condition sine qua non for understanding the moral basis of democratic society and democratization of a society. A state that defends, values, and governs with democratic principles and features is founded on free, equal, and fair association of citizenship in addition to autonomous consent of political power. These principles and features could not be understandable without education. An educated mind could see that a society is a collective body so that there must be claims of liberty and equality for social order, and also have the capability to rationalize what right is in balance with the good to a certain extent. Thus state is the role model that must primarily implement and operate in democratic principle which would also educate its citizens with an outlook that respect and live in accordance to these principles and features. In this sense, the political power in any circumstance and context must not forget or ignore that it has a major role in guidance and characterization of society which indeed the major issue that must feel the responsibility for.

In this chapter of the discourse, I tried to examine the third element of education namely institutional education in triadic conception of. First of all, I have examined institutions in terms of what they are and how they function and try to

exhibit Hegel's conception regarding institutionalization and the role in general that he applies on institutions. In the second part, I have tried to set forth the model of Hegel's ethical realm which according to him consists of major institutions that secures individual, moral and social freedom. However, most importantly I have claimed and have tried to show is that on the one hand education is the condition sine qua non facilitator that Hegel insists on for the success and effectiveness of institutionalization in a society, and on the other hand institutionalization is very important to educate members of the society as they must ideally defend standardized, responsible, rational, and universal working principles and values that are also based on objective ethical foundations which promote just, equal, and collective association in a society for everybody's well-being and social order. In this regard, education is the equalizer that could peacefully eliminate boundaries in society, and institutions as educative means have a big responsibility.

CONCLUSION

Hegel's *Outlines* is implicitly, though fundamentally, an important contribution to education, comprehensively conceived. In today's world Hegel's comprehensive conception of education including elements moral, social, and institutional education provides core elements of educational practice that should be considered for a much more rigor educational program or policy. In this regard, first core aim of Hegel's implicitly stated educational themes is to emphasize its essential role to develop our innate cognitive capacities, i.e. thinking, understanding, or reason. The second aim is to stress its sine qua non role to enable conditions of rising individual moral agents who cultivate rational autonomy to identify and to normatively justify principles and practices so be good reasoners. Indeed, this is the first step to become a public reasoner since as human consciousness develops, it recognizes the mutual interdependence between people, and accordingly also realizes the importance to become a public reasoner since every judgment and/or every action have a social dimension that necessitates critical assessment and critical self-assessment to judge and to act rationally. The third point that Hegel implicitly argues for is education's role for well-ordered social phenomena. The ethical life is the realm of human interaction with various concerns, needs, and/or interests. And, system of institutions of ethical life is Hegel's most fundamental contribution to social theory which is formulated to show provisions of freedom of act, freedom of expression, and freedom of thought. In addition their educative role for moral agents to understand how ought to act in order to ensure their own freedom by essentially respecting rights of other constituent members of society. The ethical life identifies legitimate principles, rules,

regulations, and institutions that guide individual moral subjects regarding their claims of right.

Freedom is human being's innate right. However as Neuhausser also points out freedom cannot be realized if our distinctive innate faculty namely rationality does not pass through appropriate stages of development, and the enabling conditions for developing rationality are ensured by education. Education provides competency in thinking, knowledge, understanding, and cogent reasoning which are conditions of rational autonomy so freedom. In this regard, perhaps the greatest contribution of Hegel is to reveal a comprehensive catalogue of aspects that must be considered in educational policies to train and to educate minds for individual and social freedom which in principle could be realized in just and well-organized societies.

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