

# Whose Wishes? King's Logic Game

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**Abstract:** Education is an indispensable factor in historical development which closely connects with various aspects including politics, religion and economy. Here, I will direct my attention to politics, and analyze the possible relationships between education and it. Since ancient time, the rulers' political dependence on education has never disappeared. In king's logic game, cultural unification is more important than geographic unification. The country will be peaceful for a long time only if the concept of governance and the theory of education complement each other. If rifts occur, turmoil occurs. In what follows, I will divide the sections according to different geographic regions: Africa, India, China. In each part, I will explain the changes of educational systems and educ-political accounts following the timeline.

**Keywords:** Historical development; Policy; Religion; Economy; Logic game

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## 1. African philosophy

In ancient Africa, *seba*, which means "to teach", is described as opening a door that can bring light into students' mind [1]. People at that time insisted in pursuing a concept called 'the real', because they thought philosophy cannot be defined except in relation to life. Although ideas, concepts and speculations can vary significantly from one place to another, the real which represents a reflection thinking on life remains the same. According to Obenga (2004), "Human beings know by learning, that is, through experience or conditioning, schooling or study"<sup>[1]</sup>. Linking philosophy and life under the branch of education and unifying the originally inconsistent ideas are the governance ideas of ancient Africa. By questioning and knowing-how to make judgments, pupils can do something correctly. The original purpose of learning here is basically to comprehend *Maat*, the real, but eventually switches to influence the thoughts, behaviors and spirits of the society. A specific culture then forms as the response to both education and politics. However, prejudice appears under such a situation which states that Black Africans have nothing to contribute to the intellectual history of the world. It is inevitable that there will be disagreements or even wrong ideas. What we should do is to learn from the past, as Obenga (2004) said, "the task of the historian of philosophy requires valid methods for clarifying the ideas, concepts, and speculations of the philosophers of the past, and to push their theories to their ultimate conclusion in order to show their effectiveness"<sup>[1]</sup>.

In medieval Africa, Islamic philosophy begins to play an important role which directly affects both educational and political idea. This is the first case that religion dominates both education and politics in Africa. Diagne (2004) mentioned the most famous intellectual centers in sub-Saharan African and compared them with other scholarly centers in the rest of the Islamic world<sup>[2]</sup>. Conquests appeared, because of distinct understandings within different regions. Some scholars protested, since they could not pretend to have any rights under the standpoint of Islamic law. When Islamic philosophy was regarded as the orthodox and determined the direction of African historic stream, maintaining social balance became extremely difficult. It is easy to find that education and politics are often guided or impacted by other narratives which usually relates to a certain moral code. The wishes of the ruler also contribute to the emergence of this state. Serafina says that "in communities where you can only learn from one source, it is hard to have a differing opinion; especially if that is what everyone else believes" (Personal communication, Jan 15, 2021). This can explain why the rulers always believe that the unity of religion helps maintain the stability of the country.

## 2. Indian philosophy

In classic Indian, both thoughts of man and law are included in discussions about society and policy. Social theorists debate on topics about person with achievements, especially the qualification to be a king. Rulers don't want any limits on their exercise of power, but social-theorists want to ensure that rulers observed the norms they were expected to see. As Krishna (1997) tells us, rift not only appears between scholars and rulers, but also exists between other social classes. The source of these contradictions is the disunity of the two wishes from different groups<sup>[3]</sup>.

So how to inherit civilization and improve the status quo? Making a fundamental change is necessary. In modern India, Tagore showed a brand new path to his readers. Tagore (2009) felt from his personal experience that the old education system was like a shackle on children, limiting their thoughts and imaginations<sup>[4]</sup>. He then founded a school that inherited his wishes in a beautiful place. In places far away from the noisy city, students could enjoy freedom and nature to the utmost extent. The forest life like an ancient Indian monastery was reproduced by Tagore. The basic idea of the reform is to clarify the wishes of each class and prescribe the right

medicine. For education, when children want to understand the earth, don't give them geography; when children don't understand language, don't teach them grammar; when children ant poetry, don't give them a chronicle. Although such an approach may be contrary to the wishes of the rulers while satisfying most people, society is indeed progressing, which proves that Tagore's theories are worth trying.

### 3. Chinese philosophy

Chinese philosophy has a constant topic, Confucius. In ancient China, roles in the society directed by Dao could be explored through a producer and consumer dynamic.

Confucius suggests that "Only the shengren is able to understand the observance of ritual propriety. The shengren understands this observance, the shi and junzi perform it with ease; the officials maintain it, and the common people use it to create their own customs"<sup>[5]</sup>. More generally speaking, shengren is regarded as producer, and all those who create their own customs based on the concept of Dao are regarded as consumers. Confucius (1998) explained that meaning was created in relation to the individual which was why there were different interpretations of the same subject<sup>[5]</sup>. This guarantees to a certain extent that even if Confucius is the dominant one, the culture still holds a scene of diversity.

In medieval China, an historic event happens that people start to regard Confucius as the orthodox<sup>[6]</sup>. Rulers govern their country based on the thoughts passed by Confucius. Why did the ruler decide to take the thought of Confucius as dominant thought? The reason is very simple: only his theory proves the legitimacy of rule, or in other words, the legitimacy of authority. Authority means legitimate power which can affect other people's behavior and make them voluntarily obey. Before Confucius' thoughts were transmitted, people did not agree with this single hegemony. The imperial family of China was generally linked by blood relationship, which made people with foreign surnames disagree after all. The question left over from history has been answered in Confucius' philosophy, that is, the emergence of the definition of Tian. Tian was the supreme existence for ancient Chinese, and the king is defined as someone who inherits the wish of Tian. The legitimacy of the monarch came from Tian and was also restricted by Tian. Under the influence of Confucianism, people voluntarily believed that the emperor was sent to be the emperor by Tian. With such theoretical support, the ruler had a reason for making decision, and would no longer have anxiety. Confucianism somehow unifies the wishes of all classes by education, making people unconditionally agree with the wishes of the supreme ruler. Fengyuan says that "education has the lowest cost for the leader to consolidate his grip on power and strengthen the control of the country, because it changes one's thinking mode from his heart" (Personal communication, Feb 11, 2021). Education shapes people's moral, and "people's morals tend to bind with their political beliefs and political figures", said by Serafina and Anna (Personal communication, Feb 19, 2021). However, conflicts then exist, because even the educational philosophy is unified, there are always a few people who have different understandings. But the reason why human civilization can keep improving is because of the existence of such uncertain factors.

From my original view, education cannot create a just society without rules, because of human nature. When society loses laws and regulations, only the self-education advocated by Confucius remains, the chaos will eventually be born. Education is a way to encourage people to do right things, but it cannot command people to stick to the bottom line of morality.

### 4. Conclusion

By introducing the historical process of education in different regions, we can clearly realize the importance of education in society. At a certain time and in a certain place, rulers and scholars will choose certain educational systems. The message hidden behind of education is the wish of a specific class which could be kings, philosophers, civilians, etc. People want to use the means of education to convey the ideas they firmly believe in, so as to promote the progress of society in the direction they desire. In my opinion, the diversity of education is fortunate for mankind, because it proves that our thoughts are free. When we can still write down, speak out and stand for what we believe, people's wishes will eventually come true. Play the ballad of salt and suffering, because the light will come.

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