

Research Article

The Concept of the Educated Person: A Comparative Analysis of Philosophical Traditions

Nataliya Bhinder ^{1,*} ¹ European Institute of Knowledge and Innovation, United Kingdom* Correspondence: natabhinder@gmail.com<https://doi.org/10.59652/jgax1r54>

Abstract: The concept of the educated person occupies a central position in educational theory, yet it remains marked by conceptual ambiguity and philosophical disagreement. Contemporary educational discourse often invokes this concept without sufficient clarity regarding its normative foundations or historical variability. This article offers a comparative philosophical analysis of the concept of the educated person across major intellectual traditions, including classical Greek and Roman thought, medieval perspectives, Enlightenment rationalism, the *Bildung* tradition, and selected contemporary approaches such as analytic philosophy of education, critical theory, and pragmatism. Through systematic comparison, the study examines how these traditions conceptualize the purpose of education, the role of knowledge and understanding, the moral and civic dimensions of educational formation, and the significance of autonomy and agency. The analysis demonstrates that while these traditions diverge in their theoretical assumptions and educational priorities, they share a rejection of purely instrumental accounts of education. Instead, each tradition advances a normative vision of education as formative of persons rather than merely productive of skills or credentials. The article argues that persistent philosophical tensions prevent the emergence of a single, unified model of the educated person. However, these tensions also reveal the conceptual richness of the idea and its continued relevance for educational reflection. By identifying core characteristics of the educated person that recur across traditions, the article proposes an integrative but non-reductive framework that acknowledges pluralism and historical contingency while retaining normative significance. The findings underscore the importance of philosophical inquiry for clarifying educational aims and for resisting reductionist models that dominate contemporary policy and practice.

Keywords: educated person; philosophy of education; educational ideals; comparative analysis; normativity; autonomy

Received: November 05, 2025

Accepted: December 20, 2025

Published: December 22, 2025



Copyright: © 2022 by the authors.
Submitted for open access publication
under the terms and conditions of the
Creative Commons Attribution (CC BY)
license
(<https://creativecommons.org/licenses/by/4.0/>).

1. Introduction

Contemporary educational discourse frequently invokes the ideal of the “educated person,” yet there is little agreement about what this ideal actually means (Yatsyshyna, 2024). Policy documents, curriculum frameworks, and institutional mission statements often rely on the term as if its definitions were self-evident, while simultaneously associating it with certain goals such as employability, critical thinking, moral responsibility, civic engagement, or lifelong learning (Sandford, 2007). This conceptual ambiguity suggests that the notion of the educated person functions more as a rhetorical device rather than a clearly defined philosophical ideal.

The scientific discussion introduces several philosophical approaches through which the concept of the educated person has been interpreted. These approaches are presented in a schematic manner, without engaging in detailed analysis or evaluation, in order to make visible the different normative frameworks that inform educational thinking. When we outline these perspectives, it is necessary to realize that the plurality of meanings attached to being educated and situates the concept within a broader philosophical context (Gordon & Rajagopalan, 2016; Sandford, 2007). Taking this into consideration, the concept of the educated person emerges as a fundamentally philosophical problem rather than a merely pedagogical one (Kuppens et al, 2015). Clarifying this concept requires examining the diverse philosophical

traditions that have shaped educational thought and the ideals of human formation they promote. A comparative philosophical analysis can illuminate both the sources of contemporary disagreement and the enduring questions that continue to structure debates about education, thereby providing a more coherent framework for understanding what it means to be educated in the modern world.

A philosophical approach is appropriate since the educated person functions as a normative construct, grounded in judgments about knowledge, understanding, and the aims of human development (Ozoliņš, 2013). The empirical studies can describe how education functions or measure its outcomes, but they cannot, on their own, justify the values and ideals that guide educational aims (Abiogu, 2014). The questions concerning what kind of person education should cultivate, which forms of knowledge deserve priority, and how education relates to autonomy and moral responsibility require conceptual clarification and normative reasoning. Both of these questions fall within the domain of philosophy.

Moreover, philosophical investigation makes it possible to uncover the often-implicit assumptions that shape educational discourse and practice. Competing models of the educated person are based on different views of human nature and society, yet these foundations frequently remain unexamined. If such assumptions are subjected to critical reflection, a philosophical perspective helps to explain why disagreements about education persist and why certain educational ideals gain prominence in particular historical and social contexts. In this sense, philosophy does not impose an external framework on education but provides the conceptual tools necessary to understand and critically assess its ideals.

Therefore, the research is guided by the aim of clarifying how the concept of the educated person has been articulated within major philosophical traditions. It addresses, first, the ways in which the educated person is conceptualized across diverse philosophical frameworks, paying attention to the values and ideals incorporated in these accounts. It then examines the normative assumptions that support these conceptions, particularly with regard to knowledge, autonomy, and human development. Finally, it examines how these philosophical differences affect educational theory and practice, showing how different views of the educated person influence educational goals, curriculum choices, and methods of evaluation.

2. Materials and Methods

2.1. *Research Design*

This study employs a comparative philosophical analysis as its primary research design (Bhinder, 2023; Cragun et al., 2016). It focuses on examining the concept of the educated person across multiple philosophical traditions, including classical, Enlightenment, modern, and contemporary frameworks. Rather than generating empirical data, the analysis relies on conceptual and textual sources, drawing from primary philosophical texts, foundational educational writings, and influential secondary literature that interprets these traditions.

The approach involves three complementary steps (Bapiri & Alavinia, 2025; Bhinder, 2019; Cheong et al., 2023; Lopez-Barreiro et al., 2023; McKenney & Reeves, 2021). First, it identifies key conceptions of the educated person within each tradition, highlighting the core characteristics, values, and assumptions embedded in these accounts. Second, it examines the normative frameworks underlying these conceptions, including assumptions about knowledge, moral development, autonomy, and civic responsibility. Third, it compares these conceptions systematically, identifying points of convergence, divergence, and tension, with the aim of clarifying their implications for contemporary educational theory and practice.

This design is explicitly analytical and interpretive, rather than empirical. It allows for careful conceptual clarification, systematic comparison, and critical reflection on the normative commitments embedded in different philosophical accounts. Situating the concept of the educated person within a comparative framework, the study seeks to provide a coherent understanding of its historical and theoretical complexity, offering insights that can inform ongoing debates about educational aims, curriculum design, and evaluation.

2.2. *Sample of Philosophical Sources*

Given the conceptual and comparative nature of the study, philosophical texts and thinkers have shaped the notion of the educated person across history. The sample includes representative works from key philosophical traditions, selected for their historical significance and influence on educational thought. These include classical texts from ancient Greece, Enlightenment writings, modern educational philosophy, and contemporary

perspectives in analytic, critical, and democratic traditions.

Selection criteria focused on canonical thinkers and texts that explicitly or implicitly articulate ideals of education and the characteristics of the educated person. Primary sources such as Plato's *Republic*, Aristotle's *Nicomachean Ethics*, Kant's *Lectures on Pedagogy*, Humboldt's writings on *Bildung*, Dewey's *Democracy and Education*, and contemporary critical and post-structural analyses were included to ensure comprehensive coverage of diverse philosophical approaches.

This approach allows for a systematic comparison of conceptions of the educated person while maintaining analytical rigor. Focusing on influential texts rather than individuals or empirical samples, the study situates its inquiry within the broader historical and theoretical development of educational philosophy, ensuring that the findings reflect enduring philosophical debates rather than contingent empirical phenomena.

2.3. Data Collection and Analysis

The study employs a comparative and conceptual analysis to examine how the notion of the educated person has been articulated across different philosophical traditions. This approach prioritizes textual interpretation and critical reflection, rather than empirical observation or statistical analysis, as the goal is to clarify conceptual structures and normative assumptions underlying educational thought.

The analysis involves systematically reviewing primary philosophical texts – from classical, Enlightenment, modern, and contemporary traditions – that address the aims of education, human development, and moral and intellectual formation. Secondary literature is used to provide interpretive context and to highlight relevant scholarly debates, ensuring a nuanced understanding of each tradition.

Once sources are collected, a structured conceptual analysis is conducted. Key features of each tradition's conception of the educated person are identified, including assumptions about knowledge, virtue, autonomy, and civic responsibility. These conceptions are then compared to reveal points of convergence and divergence, as well as the normative frameworks that shape each view. The method emphasizes clarity, systematic comparison, and philosophical rigor, allowing the study to illuminate enduring debates about the nature and aims of education.

3. Results

3.1. The Concept of the Educated Person as a Philosophical Problem

Before examining the concept of the educated person, it is necessary to clarify key terms that structure the discussion. Education refers to a deliberate and socially mediated process of intellectual, moral, and personal development, aimed at cultivating capacities for critical reflection, ethical judgment, and meaningful participation in society (Chen et al., 2023; Ye & Shih, 2021). It encompasses not only the acquisition of knowledge but also the formation of character and dispositions, emphasizing the transformative potential of learning. Building on this, the educated person can be understood as an ideal figure shaped through education – an individual who has developed knowledge, critical reasoning, ethical sensibilities, and the capacity for autonomous action (Sandford, 2007). This concept is inherently normative, reflecting the qualities that education seeks to cultivate rather than merely describing empirical characteristics of learners.

The notion of formation (*Bildung*) highlights the holistic and integrative process through which individuals develop intellectually, morally, and culturally (Yanagida, 2024). Formation emphasizes personal growth and the cultivation of capacities that enable individuals to engage meaningfully with their social and cultural environments, complementing both the acquisition of knowledge and the development of virtue (Onipede et al., 2025).

Knowledge is understood in a broad epistemological sense, including propositional knowledge (knowing that), procedural knowledge (knowing how), and practical understanding or wisdom (*phronesis*) (Maciag, 2022). Knowledge involves not only the accumulation of information but also critical reflection, contextual understanding, and the capacity to apply insights ethically and practically (Melchior, 2023).

Closely related, virtue denotes stable moral and intellectual excellences that guide thought and action toward ethical ends. It includes qualities such as honesty, courage, justice, prudence, and intellectual virtues like open-mindedness and critical reasoning (Ratchford et al., 2024). Virtue bridges the cognitive and moral dimensions of education, linking knowledge and action.

Finally, autonomy captures the capacity for self-directed and reflective thought and action, grounded in both understanding and ethical responsibility. It involves the ability to evaluate norms, make informed choices, and act according to reasoned principles rather than external compulsion or unexamined habit (McPhee & Cox, 2025). In the context of education, autonomy is central, reflecting both intellectual independence and moral agency (Chene, 1983).

Building on the clarification of key terms, it is essential to recognize that educational concepts are inherently normative. Concepts such as the educated person do not merely describe observable phenomena or measurable outcomes; they embody judgments about what should be valued, cultivated, and achieved through education (Gordon & Rajagopalan, 2016). These judgments reflect assumptions about human development, moral responsibility, knowledge, and the purposes of learning, making the notion of the educated person not an empirical descriptor but a guiding ideal that informs educational theory and practice (Kuppens et al., 2015). Recognizing this normative character is crucial because it underscores that debates about education are grounded in fundamental philosophical and ethical commitments rather than solely in practical or empirical considerations.

The normative dimension of educational concepts also explains the persistence of disagreement across educational theory. Different traditions and thinkers emphasize divergent educational aims: some prioritize rational autonomy and critical reasoning (McPhee & Cox, 2025), others moral virtue, social responsibility (Ratchford et al., 2024), or cultural literacy (Li, 2023; Okaneme, 2015). Each of these priorities reflects underlying value judgments about what constitutes human flourishing and the role of education in promoting it.

3.2. *Classical Philosophical Traditions*

In ancient Greek thought, *paideia* denoted far more than formal instruction or the transmission of technical skills; it referred to a comprehensive process of human formation aimed at shaping both character and intellect (Kepel, 1990). Education was understood as an integral component of ethical and civic life, grounded in the assumption that the flourishing of the individual and the well-being of the polis were inseparable (Müller, 2016). Within this framework, learning was not conceived as value-neutral but as intrinsically oriented toward the cultivation of reason and virtue, reflecting a normative vision of what it meant to become fully human.

Plato's conception of education situates *paideia* within a broader metaphysical and moral order (Zovko & Dillon, 2018). In works such as *The Republic*, education is presented as the gradual turning of the soul toward truth, guided by reason and oriented toward the Good (Diener, 2020). The educated person, in this account, is one whose rational capacities have been properly developed and harmonized with moral insight, enabling sound judgment and just action. Intellectual formation and moral education are thus inseparable: knowledge without virtue is considered incomplete, while virtue without rational understanding lacks stability and direction (Mintz, 2016). Education, for Plato, aims at producing individuals capable of governing both themselves and, ideally, the political community (Kotsonis, 2020).

Aristotle further develops this ideal by emphasizing the role of habituation and practical reasoning in education (Lu, 2025). While acknowledging the importance of intellectual virtues, Aristotle places particular weight on moral virtue as a cultivated disposition shaped through practice, guided by reason (*logos*) (Taylor & Sondermeyer, 2022). In *Nicomachean Ethics and Politics*, education is described as the means by which individuals acquire the capacity to deliberate well and act in accordance with reasoned principles (Curren, 2010). The educated person, therefore, is not merely knowledgeable but possesses *phronesis* – practical wisdom that enables the integration of ethical judgment with rational deliberation in concrete situations.

Across both Platonic and Aristotelian frameworks, the educated person emerges as a morally and intellectually formed citizen whose development serves both personal flourishing and civic stability (Sanderse, 2023). Education is explicitly political in the sense that it prepares individuals for responsible participation in public life, fostering virtues necessary for justice, moderation, and rational discourse. This conception of *paideia* establishes a foundational model in which education is inseparable from ethical formation and civic responsibility, offering a normative ideal that continues to influence philosophical debates about the aims of education and the nature of the educated person.

Roman educational thought both inherited and transformed the Greek ideal of *paideia* by adapting it to the practical, civic, and moral concerns of Roman society (Reydams-Schils,

2010). While Greek education emphasized philosophical contemplation and moral formation, Roman perspectives placed greater weight on rhetoric, law, and public service. Education was understood as a means of cultivating intellectual discipline and moral character suitable for participation in civic life. The educated person was expected to demonstrate eloquence, practical judgment, and ethical reliability, reflecting the Roman ideal of the cultivated citizen capable of serving the *res publica* (Eyre, 1963).

Central to Roman education was the development of the liberal arts, particularly grammar and rhetoric, which were regarded as essential for intellectual formation (Reydam-Schils, 2010). Thinkers such as Cicero emphasized *humanitas* – a cultivated disposition combining intellectual refinement, moral sensibility, and civic responsibility (Jackob, 2007). The liberal arts were not merely technical subjects but formative practices that disciplined the mind, refined judgment, and enabled ethical deliberation. Through sustained engagement with language, argumentation, and classical texts, education aimed to shape individuals capable of reasoned discourse and moral persuasion, reinforcing the connection between intellectual excellence and ethical conduct.

Medieval educational thought reinterpreted the classical tradition within a Christian intellectual framework, integrating the liberal arts into a broader theological vision (Gamisonia, 2024). The trivium (grammar, rhetoric, logic) and quadrivium (arithmetic, geometry, music, astronomy) constituted the foundational curriculum, valued for their role in cultivating intellectual discipline and preparing the mind for higher forms of knowledge (Klauke, 2019). Education was structured hierarchically, with intellectual training serving as preparation for philosophical and theological inquiry (Ali & Yuehua, 2025). In this context, the educated person was defined not only by intellectual competence but by the orientation of knowledge toward truth understood in spiritual and metaphysical terms.

Within medieval thought, education was explicitly conceived as preparation for ethical and spiritual life (Gamisonia, 2024). Intellectual development was inseparable from moral formation, as knowledge was expected to guide the individual toward virtue and ultimately toward divine understanding. Figures such as Augustine and Aquinas emphasized that reason, while essential, required moral guidance and spiritual orientation to fulfill its proper role (Hanson, 2024). The educated person was thus characterized by disciplined intellect, moral integrity, and spiritual awareness, embodying an ideal of education that united rational inquiry with ethical responsibility and transcendent purpose. This synthesis of classical learning and spiritual formation established a lasting model of education as a formative process directed toward both moral excellence and ultimate meaning.

Taken together, classical Greek, Roman, and medieval perspectives articulate a coherent ideal of the educated person grounded in the integration of intellectual, moral, and civic formation. Across these traditions, education is conceived not as the accumulation of isolated skills or information, but as a disciplined process of cultivating reason, virtue, and character (Bella, 2024). The educated person is defined by the capacity for rational judgment, ethical deliberation, and responsible participation in communal life, reflecting a normative commitment to education as a formative rather than merely instrumental endeavor. Central to this ideal is the belief that intellectual development must be guided by moral purpose and, in medieval thought, oriented toward spiritual meaning. These core features establish the classical conception of the educated person as a unified moral and intellectual agent, whose education serves both personal flourishing and the common good.

3.3. *Enlightenment and Modern Conceptions*

Rationalist and humanist traditions mark a significant shift in the philosophy of education by placing reason and autonomy at the center of the educational ideal (Zovko & Dillon, 2018). Emerging most clearly in the Enlightenment, these traditions reconceptualize education as a process through which individuals are enabled to think independently and govern themselves according to rational principles (Asgharzadeh & Nazim, 2017). Education is no longer primarily oriented toward the formation of civic virtue or spiritual ends, but toward the cultivation of intellectual independence and moral self-legislation (Altun & Bilgin, 2024). Within this framework, the educated person is defined by the capacity to use reason critically and responsibly, free from external authority or unexamined tradition.

Immanuel Kant provides one of the most influential articulations of this educational ideal (Zheng, 2025). For Kant, education is the means by which human beings move from a state of immaturity to one of autonomy, understood as the ability to act according to self-imposed rational laws rather than inclination or coercion. In his writings on pedagogy and moral philosophy, Kant emphasizes that education must discipline natural impulses while

simultaneously fostering the capacity for independent judgment (Roth & Formosa, 2019). The development of reason is thus inseparable from moral education, as rational autonomy enables individuals to recognize and act upon universal moral principles.

Within this rationalist framework, the educated person emerges as a self-governing subject whose actions are guided by reasoned deliberation rather than external control (McFarlane, 2006). Knowledge is valued not merely for its instrumental usefulness but for its role in enabling critical reflection and moral responsibility (Ovens, 2000). Education cultivates the ability to evaluate norms, question authority, and justify beliefs and actions through rational argument. The educated individual is therefore characterized by intellectual independence, moral accountability, and the capacity for reflective self-regulation (Obenza et al., 2025).

Humanist interpretations of rationalist education further emphasize the dignity and moral worth of the individual as a rational agent (Carlgren, 2020). Education is understood as a process of empowering individuals to participate fully in moral and civic life by exercising their rational capacities. This conception reinforces the normative ideal of the educated person as an autonomous subject capable of self-determination, ethical reasoning, and responsible action (McFarlane, 2006). Together, rationalist and humanist traditions establish an enduring model of education that prioritizes reason, autonomy, and self-governance, shaping modern philosophical debates about the aims and purposes of education.

The *Bildung* tradition represents a further development of Enlightenment rationalism by shifting the focus from abstract reason to the process of self-formation within cultural and historical contexts (Yanagida, 2024). While retaining the commitment to rational autonomy, thinkers associated with *Bildung* emphasize the formative interaction between the individual and the cultural world. Education is understood not merely as the transmission of universal principles but as an ongoing process through which individuals shape themselves by engaging with language, art, history, and social institutions (Joris & Sanderse, 2024). Within this framework, the educated person is conceived as an individual whose intellectual and moral capacities emerge through reflective participation in culture.

Wilhelm von Humboldt offers a foundational articulation of *Bildung* as self-cultivation through freedom and engagement with the world (Yanagida, 2024). For Humboldt, education aims at the harmonious development of human capacities by enabling individuals to encounter diverse forms of knowledge and cultural expression. Self-formation is not imposed externally but unfolds through the individual's active engagement with the world, allowing for the development of individuality alongside intellectual depth. Education thus supports both personal freedom and the cultivation of reason, positioning the educated person as a reflective individual capable of self-direction and cultural understanding.

Hegel further develops the concept of *Bildung* by situating self-formation within a social and historical process (Zovko, 2018). In his philosophy, individual development occurs through participation in shared ethical, political, and cultural institutions, which mediate the relationship between subjective freedom and objective reason. *Bildung* involves the gradual reconciliation of personal interests with universal norms, achieved through education and social life (Miettinen, 2025). The educated person, in this sense, embodies both individuality and rational universality, having internalized social norms through reflective understanding rather than passive conformity.

Within the *Bildung* tradition, education is therefore conceived as holistic personal development, integrating intellectual, moral, cultural, and social dimensions of human life. Knowledge is valued not only for its cognitive content but for its formative role in shaping character, judgment, and identity (Benner, 2020). However, this tradition also exposes a fundamental tension between the aspiration toward universal reason and the commitment to individual self-cultivation. While *Bildung* seeks to harmonize individuality with shared rational ideals, the balance between personal freedom and normative cultural expectations remains fragile. This tension continues to inform contemporary debates about education, particularly concerning the extent to which educational systems should promote universal standards or support the development of individual identity and self-expression.

3.4. Contemporary Philosophical Approaches

Contemporary philosophical approaches to education reflect a growing concern with conceptual clarity, epistemic rigor, and the justification of educational aims. Among these, analytic philosophy of education has played a central role in shaping discussions about knowledge, learning, and educational standards (Kuppens et al, 2015). Drawing on developments in analytic philosophy more broadly, this approach emphasizes precise use of

concepts, logical coherence, and careful argumentation. Education is examined through questions such as what it means to know, understand, or think critically, and how these capacities can be reliably cultivated and assessed within educational institutions.

Within this tradition, significant attention is given to the nature of knowledge and skills as central outcomes of education (McFarlane, 2006). Analytic philosophers distinguish between different forms of knowledge and examine the conditions under which claims to knowledge are justified (Maciag, 2022). Educational aims are thus framed in terms of developing learners' abilities to evaluate evidence, recognize reasons, and draw warranted conclusions. Skills such as critical thinking are not treated as vague dispositions but as structured capacities involving reasoning, conceptual understanding, and responsiveness to epistemic norms.

A key feature of analytic philosophy of education is its focus on justification and rational evaluation. Learning is understood not simply as acquiring beliefs or information, but as forming beliefs in ways that are epistemically responsible (Abiogu, 2014). This perspective emphasizes the importance of argumentation, critical scrutiny, and the ability to justify one's claims through reasons and evidence. Educational practices are evaluated according to how well they support learners in developing these epistemic capacities, thereby aligning pedagogy with standards of rational inquiry and intellectual responsibility.

From this standpoint, the educated person is conceptualized as a competent epistemic agent (Gordon & Rajagopalan, 2016). Such an individual is capable of forming, revising, and defending beliefs in light of evidence and argument, demonstrating intellectual virtues such as open-mindedness, coherence, and epistemic humility. The educated person is not merely a passive recipient of knowledge but an active participant in epistemic practices, able to engage critically with information, assess competing claims, and contribute to rational discourse (Sandford, 2007). This conception underscores the normative commitment of analytic philosophy of education to fostering intellectual autonomy and epistemic responsibility as central aims of education.

In contrast to analytic approaches that emphasize epistemic norms and rational justification, critical and post-structural perspectives foreground the relationship between education, power, and the formation of subjectivity (Ozoliņš, 2013). Drawing on social theory and continental philosophy, these approaches challenge the assumption that education is a neutral process of knowledge transmission. Instead, they conceptualize education as a site where social norms, power relations, and forms of authority are produced, maintained, and contested (Tilak, 2022). From this standpoint, the educated person cannot be understood independently of the institutional, political, and discursive contexts in which education takes place.

Michel Foucault's analysis of power and knowledge has been particularly influential in shaping post-structural approaches to education (Ball, 2019). Foucault conceptualizes power not merely as repressive but as productive, operating through disciplinary practices, norms, and discourses that shape how individuals understand themselves and their capacities (Coloma, 2025). Applied to education, this perspective highlights how curricula, assessment practices, and institutional structures contribute to the formation of compliant or normalized subjects. The educated person, within this framework, is not simply an autonomous epistemic agent but a subject whose identity, knowledge, and self-understanding are shaped by historically contingent regimes of truth.

Critical pedagogy extends this analysis by explicitly linking education to questions of social justice and emancipation. Influenced by Paulo Freire, critical pedagogy views education as a potential site of resistance against domination and inequality (Majola et al., 2025). It emphasizes the development of critical consciousness, enabling learners to recognize and challenge oppressive social structures (McLaren, 2020). Here, the educated person is conceived as a critically aware subject capable of questioning taken-for-granted assumptions and participating in transformative social action, rather than merely adapting to existing social arrangements.

A central contribution of critical and post-structural perspectives is their questioning of neutrality and universality in educational ideals (Filippakou, 2023). Claims that education promotes universally valid forms of knowledge or neutral standards of rationality are viewed with skepticism, as such claims often mask particular cultural, political, or ideological interests. These perspectives argue that dominant conceptions of the educated person may exclude alternative ways of knowing and being, reinforcing epistemic and social hierarchies. Exposing the contingent and power-laden nature of educational norms, critical and post-structural approaches invite a re-examination of whose knowledge is valued and what forms of

subjectivity education ultimately seeks to produce.

While critical and post-structural perspectives emphasize the constitutive role of power and discourse in education, pragmatist and democratic traditions shift attention to education as a dynamic, experiential, and socially embedded process. Rooted in American pragmatism, particularly in the work of John Dewey, this tradition rejects both purely transmission-based models of education and abstract, fixed ideals of the educated person (Pham Thi, 2025). Instead, education is understood as a process of continuous growth arising from the interaction between individuals and their environments, oriented toward the practical resolution of shared problems.

For Dewey, education is fundamentally education as growth, meaning that learning is not directed toward the attainment of a predetermined end-state but toward the ongoing expansion of capacities for inquiry, judgment, and action (Ye & Shih, 2021). Growth is measured not by the accumulation of inert knowledge but by the learner's increasing ability to engage meaningfully with experience and to adapt intelligently to new situations. From this perspective, the educated person is not defined by the possession of specific content but by the cultivated disposition to inquire, reflect, and revise beliefs in light of experience.

Central to the pragmatist tradition is the idea that education is inseparable from democratic participation. Dewey conceives democracy not merely as a political system but as a mode of associated living characterized by communication, cooperation, and shared inquiry (Akpam, 2025; Pham Thi, 2025). Educational institutions, therefore, are viewed as microcosms of democratic life, where learners develop habits of collaboration, mutual respect, and public reasoning. The educated person, within this framework, is an active participant in social practices, capable of contributing to collective problem-solving and engaging responsibly with others in pluralistic contexts (Begum, 2025).

Finally, pragmatism emphasizes problem-solving and inquiry as the core methods of learning. Knowledge is treated as provisional and instrumental, valued for its capacity to address concrete problems rather than for its correspondence to timeless truths. Educational practices are thus oriented toward inquiry-based learning, where students confront real or simulated problems and test possible solutions through reflective action. The educated person emerges as a flexible, context-sensitive agent whose intellectual and moral development is closely tied to practical engagement with the world. In this way, pragmatist and democratic traditions offer a relational and process-oriented ideal of education that complements and challenges both analytic and critical philosophical accounts.

4. Discussion

A comparative examination of the major philosophical traditions discussed in this study demonstrates that the concept of the educated person is structured by a limited set of recurring dimensions, yet articulated through markedly different normative frameworks. Although each tradition resists reducing education to mere technical instruction, they diverge substantially in their accounts of what education is ultimately for. Classical Greek, Roman, and medieval philosophies situate the purpose of education in the formation of rational and moral character oriented toward objective conceptions of the good, whether civic or spiritual (Bella, 2024; Eyre, 1963; Müller, 2016). Enlightenment rationalism and humanism relocate this formative aim within the development of autonomous reason and self-legislation (Ovens, 2000). By contrast, analytic philosophy of education tends to construe educational purposes in epistemic terms, emphasizing the acquisition of justified knowledge and transferable cognitive competences (McFarlane, 2006). Pragmatist and democratic traditions redefine educational aims as open-ended processes of growth and social participation, while critical and post-structural approaches problematize the very notion of a stable educational telos, drawing attention to the historical and political conditions under which educational purposes are articulated (Begum, 2025).

Significant differences also emerge with respect to the status and function of knowledge and understanding. In classical and rationalist accounts, knowledge is closely linked to truth, rational insight, and ethical orientation, thereby constituting an intrinsic dimension of human flourishing (Filippakou, 2023). Analytic approaches foreground the epistemological criteria of knowledge, such as justification, coherence, and critical assessment, often treating these as defining features of being educated. Pragmatist theories depart from both positions by rejecting static conceptions of knowledge in favor of an inquiry-based model in which understanding is provisional, contextual, and oriented toward problem resolution (Begum, 2025). Critical and post-structural perspectives further complicate this landscape by

interrogating the social production of knowledge, questioning claims to neutrality, and exposing the power relations embedded in dominant epistemic norms (Filippakou, 2023). Nevertheless, a notable point of convergence across traditions is the shared assumption that education cannot be reduced to the passive reception of information but must involve active judgment, interpretation, or reflective engagement.

The moral and civic dimensions of education reveal both continuity and fragmentation across philosophical frameworks (Sanderse, 2023). Classical traditions treat ethical formation and civic responsibility as inseparable from intellectual development, presenting the educated person as one whose reason is directed toward the common good. Pragmatist and democratic perspectives preserve the centrality of civic education but reinterpret it in procedural and relational terms, emphasizing communication, cooperation, and democratic participation rather than adherence to predetermined moral ideals (Lu, 2025). Rationalist philosophies ground moral education in the capacity for autonomous practical reasoning, while analytic philosophy often addresses moral and civic education as distinct but related domains rather than constitutive elements of the educated person (Ovens, 2000). Critical approaches challenge these assumptions by highlighting how moral and civic norms may function as instruments of social regulation, thereby calling into question their purported universality and emancipatory character (McFarlane, 2006).

Perhaps the most persistent philosophical tensions become visible in competing accounts of autonomy and freedom. Enlightenment and *Bildung* traditions regard autonomy as a defining attribute of the educated person, whether understood as rational self-governance or as self-formation through engagement with culture and history (Benner, 2020). Pragmatist perspectives reconceptualize autonomy as a situated and relational capacity, exercised through participation in shared practices rather than independence from social conditions. Critical and post-structural theories problematize autonomy itself, emphasizing the extent to which subjectivity is shaped by discursive and institutional forces that constrain possibilities for self-determination (McPhee & Cox, 2025). These contrasting positions reveal enduring tensions between universalist and contextualist accounts of education, as well as between normative ideals of emancipation and critical analyses of power.

The comparative analysis indicates that while philosophical traditions converge on the view that education entails intellectual development, normative orientation, and agency, they diverge sharply in how these elements are interpreted and prioritized. The educated person emerges not as a fixed or universally agreed-upon ideal, but as a contested philosophical construct shaped by ongoing debates concerning knowledge, morality, autonomy, and social life (Sandford, 2007). This plurality suggests that contemporary educational theory must engage reflexively with these traditions, recognizing both their normative commitments and their limitations when addressing diverse educational contexts.

The philosophical conceptions of the educated person examined in this study carry significant implications for contemporary educational theory and practice (Kuppens et al., 2015). Because each tradition embeds normative assumptions about knowledge, value, and human development, these assumptions inevitably shape concrete educational decisions. Curriculum design, for instance, reflects underlying philosophical commitments regarding what counts as worthwhile knowledge. Classical, humanist, and *Bildung*-oriented perspectives support curricula organized around enduring intellectual traditions, ethical reflection, and cultural understanding, emphasizing depth and coherence over fragmentation. Analytic approaches encourage curricula structured around disciplinary knowledge, conceptual clarity, and the systematic development of critical thinking skills (McLaren, 2020). In contrast, pragmatist and democratic traditions advocate flexible, inquiry-based curricula that respond to learners' experiences and social problems, while critical perspectives call attention to the inclusion of marginalized knowledges and the interrogation of dominant curricular narratives (Pham Thi, 2025).

Assessment and evaluation practices are similarly influenced by competing philosophical ideals. Instrumentalist models, often aligned with narrow epistemic or economic goals, prioritize standardized measurement of discrete outcomes, reinforcing a limited conception of what it means to be educated. By contrast, traditions that emphasize moral formation, autonomy, or holistic development challenge the adequacy of purely quantitative assessment (Chen et al., 2023). From these perspectives, evaluation must account for qualitative dimensions such as judgment, ethical reasoning, reflective capacity, and the ability to apply knowledge meaningfully in diverse contexts. Pragmatist approaches further suggest that assessment should be formative and continuous, supporting growth and inquiry rather than merely certifying attainment (Begum, 2025). Critical perspectives add a further layer by

questioning whose standards of evaluation are privileged and how assessment practices may reproduce existing inequalities.

Philosophical conceptions of education also shape understandings of the teacher-student relationship (Wang, 2023). In classical and humanist traditions, this relationship is often framed as formative and authoritative, with the teacher guiding learners toward intellectual and moral excellence (Roth & Formosa, 2019). Rationalist and analytic traditions tend to emphasize intellectual guidance, dialogue, and the cultivation of independent reasoning (Filippakou, 2023). Pragmatist and democratic perspectives recast the relationship as collaborative, positioning teachers and students as co-inquirers engaged in shared problem-solving (Pham Thi, 2025). Critical approaches, meanwhile, foreground issues of power and voice, urging pedagogical relationships that foster reflexivity, empowerment, and resistance to domination (Zovko, 2018). These differing models underscore that pedagogical interactions are never neutral but are structured by implicit philosophical commitments.

Taken together, these implications highlight the limitations of reductionist or purely instrumental models of education that define educational success primarily in terms of efficiency, employability, or measurable outputs. Such models risk neglecting the normative, ethical, and civic dimensions that have historically been central to philosophical accounts of the educated person. The analysis suggests that philosophical ideals remain highly relevant in contemporary educational contexts, not as abstract or obsolete doctrines, but as critical resources for evaluating educational aims and practices (Zovko & Dillon, 2018).

In light of the comparative analysis, the discussion points toward the possibility of an integrative philosophical perspective that does not seek to dissolve differences among traditions but to place them in productive dialogue (Altun & Bilgin, 2024). Any attempt to synthesize competing conceptions of the educated person must acknowledge both its potential and its limits: while certain core concerns recur across traditions, the normative frameworks that give these concerns meaning remain irreducibly diverse. Rather than proposing a unified or final definition, the analysis supports the identification of core characteristics of the educated person that are relational and multidimensional, encompassing epistemic competence, reflective autonomy, moral orientation, and capacity for social participation. At the same time, the persistence of philosophical disagreement underscores the need to recognize pluralism and contextuality as defining features of educational ideals (Müller, 2016). The educated person, viewed through this lens, emerges not as a fixed philosophical archetype but as a historically and culturally situated ideal, continually reinterpreted in response to changing social, political, and educational conditions.

5. Conclusions

This study has examined the concept of the educated person through a comparative analysis of major philosophical traditions, demonstrating that the notion is neither self-evident nor conceptually stable across historical and theoretical contexts. From classical accounts of education as moral and civic formation, through Enlightenment emphases on reason and autonomy, to contemporary analytic, critical, and pragmatist perspectives, the educated person emerges as a fundamentally normative ideal shaped by broader philosophical commitments concerning knowledge, value, and human flourishing. The analysis confirms that disagreements about education are inseparable from deeper disagreements about what kinds of persons education ought to cultivate.

Across these diverse traditions, several recurrent dimensions have been identified as central to defining the educated person. These include the role of knowledge and understanding, the significance of moral and civic formation, and the capacity for autonomy or agency. While traditions differ in how these dimensions are interpreted and prioritized, none reduce education to the mere accumulation of information or the development of technical skills. Even approaches that emphasize epistemic competence or critical thinking implicitly rely on normative assumptions about the purposes of knowledge and the responsibilities of educated agents. This convergence suggests that education cannot be adequately understood through instrumental or utilitarian frameworks alone.

At the same time, the comparative analysis highlights enduring philosophical tensions that resist full reconciliation. The contrast between universal and context-sensitive ideals, between autonomy and social embeddedness, and between formative and critical conceptions of education reflects fundamental disagreements about the nature of human development and social life. These tensions limit the possibility of a single, unified account of the educated person, but they also reveal the conceptual richness of the term. Rather than a weakness, this

plurality constitutes a resource for educational reflection, enabling ongoing critique of dominant assumptions and practices.

On the basis of this analysis, the educated person may be characterized in integrative but non-reductive terms as one who possesses epistemic competence, reflective judgment, moral orientation, and the capacity for responsible participation in social and cultural life. Such a characterization does not resolve philosophical disagreements, nor does it prescribe a uniform educational model. Instead, it provides a flexible framework that can be adapted to different educational contexts while remaining grounded in philosophical reflection.

In conclusion, the concept of the educated person remains a central but contested ideal within educational thought. Engaging seriously with its philosophical foundations allows educational theory and practice to move beyond narrow performance metrics toward more comprehensive and reflective understandings of educational aims. The ongoing relevance of this concept lies precisely in its openness to reinterpretation, making it a vital point of reference for contemporary debates about the purposes and possibilities of education.

Funding: This research received no external funding.

Conflicts of Interest: The author declares no conflict of interest.

References

- Abiogu, G. (2014) Philosophy of Education: A Tool for National Development?. *Open Journal of Philosophy*, 4, 372-377. DOI: 10.4236/ojpp.2014.43040
- Akpam, U. (2025). Communication and Social Media Feedback Patterns: Towards Global Digital Information Standards in Ghana and Nigeria. *Bulletin of Language and Literature Studies*, 2(2). <https://doi.org/10.59652/bls.v2i2.595>
- Ali, I., & Yuehua, C. (2025). Medieval Theology and Philosophy: A Cross-Cultural Tapestry. *Religions*, 16(6). <https://doi.org/10.3390/rel16060803>
- Altun, M., & Bilgin, R. (2024). Contributions of Enlightenment Movement to Modern Education. *International Journal of Social Sciences & Educational Studies*, 9(3), 49-56. <https://doi.org/10.23918/ijsses.v9i3p49>
- Asgharzadeh, A., & Nazim, Z. (2017). The Enlightenment conceptions of pedagogy and global citizenship education: A Canadian case study. *Education, Citizenship and Social Justice*, 13(2), 163-176. <https://doi.org/10.1177/1746197917731276>
- Ball, S. J. (2019). A horizon of freedom: Using Foucault to think differently about education and learning. *Power and Education*, 11(2), 132-144. <https://doi.org/10.1177/1757743819838289>
- Bapiri, A., & Alavinia, P. (2025). Exploring Research Designs, Purposes, and Tools of Data Collection in Applied Linguistics Mixed Methods Research. *Applied Research on English Language*, 14(2), 29-52. DOI: 10.22108/are.2024.143269.2390
- Begum, R. (2025). Pragmatism: a practical philosophy of education. *International Education and Research Journal*, 11(08). <https://doi.org/10.5281/zenodo.17015760>
- Bella, M. J. K. (2024). Education system in medieval period - challenges and opportunities in medieval education. *International Journal of Multidisciplinary Research in Arts, Science and Technology*, 2(4), 41-47. <https://doi.org/10.61778/ijmrast.v2i4.54>
- Benner, D. (2020). Education [Bildung]–Literality–Competence: On Competing Tasks of Public Schools and the Need for New Links Between Teaching and Educational Research. *ECNU Review of Education*, 6(1), 15-32. <https://doi.org/10.1177/2096531120943614>
- Bhinder, N. (2019). Scientific-methodical recommendations on modernization of professional training of future border guard officers' in Ukraine concerning the Indian experience. *Paradigm of knowledge*, 2(34). [https://doi.org/10.26886/2520-7474.2\(34\)2019.7](https://doi.org/10.26886/2520-7474.2(34)2019.7)
- Bhinder, N. (2023). Challenges of experimental research in education. *EIKI Journal of Effective Teaching Methods*, 1(1). <https://doi.org/10.59652/jetm.v1i1.5>
- Carlgen, I. (2020). Powerful knowns and powerful knowings. *Journal of Curriculum Studies*, 52(3), 323-336. <https://doi.org/10.1080/00220272.2020.1717634>
- Chen, J., Liu, Y., Dai, J., & Wang, C. (2023). Development and status of moral education research: Visual analysis based on knowledge graph. *Frontiers in psychology*, 13, 1079955. <https://doi.org/10.3389/fpsyg.2022.1079955>
- Chene, A. (1983). The Concept of Autonomy in Adult Education: A Philosophical Discussion. *Adult Education Quarterly*, 34(1), 38-47. <https://doi.org/10.1177/000184818303400100>
- Cheong, H., Lyons, A., Houghton, R., & Majumdar, A. (2023). Secondary Qualitative Research Methodology Using Online Data within the Context of Social Sciences. *International Journal of Qualitative Methods*, 22. <https://doi.org/10.1177/16094069231180160>
- Coloma, R. S. (2025). Becoming Otherwise: Michel Foucault and Educational Research in the United States. *Educational Studies*, 61(4), 454-472. <https://doi.org/10.1080/00131946.2025.2550767>
- Cragun, D., Pal, T., Vadaparampil, S. T., Baldwin, J., Hampel, H., & DeBate, R. D. (2016). Qualitative Comparative Analysis: A Hybrid Method for Identifying Factors Associated with Program Effectiveness. *Journal of mixed methods research*, 10(3), 251-272. <https://doi.org/10.1177/1558689815572023>
- Curren, R. (2010). Aristotle's educational politics and the Aristotelian renaissance in philosophy of education. *Oxford Review of Education*, 36(5), 543-559. <https://doi.org/10.1080/03054985.2010.514434>
- Diener, D. (2020). Review of [Plato: Images, Aims, and Practices of Education by Avi I. Mintz, Cham, Switzerland: Springer, 2018]. *Philosophical Inquiry in Education*, 27(1), 78-82. <https://doi.org/10.7202/1070281ar>
- Eyre, J. J. (1963). Roman Education in the Late Republic and Early Empire. *Greece and Rome*, 10(1), 47-59. DOI:10.1017/S0017383500012869
- Filippakou, O. (2023). Higher education and the myth of neutrality: Rethinking the cultural politics of research in the age of instrumental rationality. *Review of Education, Pedagogy, and Cultural Studies*, 45(1), 77-89. <https://doi.org/10.1080/10714413.2022.2091396>

- Gamisonia, N. (2024). Development of Medieval Education in Western Europe. *The Caucasus and the World*, 27, 100-105. <https://doi.org/10.52340/isj.2024.27.16>
- Gordon, E. W., & Rajagopalan, K. (2016). Both Educating and Being Educated are Changing in the Twenty-First Century. In *The Testing and Learning Revolution*. Palgrave Macmillan. https://doi.org/10.1057/9781137519962_4
- Hanson, J. (2024). Thomas Aquinas and the Qualification of Monastic Labor. *Religions*, 15(3). <https://doi.org/10.3390/rel15030366>
- Jackob, N. (2007). Cicero and the Opinion of the People: The Nature, Role and Power of Public Opinion in the Late Roman Republic. *Journal of Elections, Public Opinion and Parties*, 17(3), 293-311. <https://doi.org/10.1080/17457280701617128>
- Joris, M., & Sanderse, W. (2024). Teacher modelling as a way to foster Bildung in vocational education: a multi-method curriculum study. *Journal of Curriculum Studies*, 56(3), 266-282. <https://doi.org/10.1080/00220272.2024.2334938>
- Kepel, F. (1990). Paideia, Then and Now. *Teachers College Record: The Voice of Scholarship in Education*, 92(2), 1-4. <https://doi.org/10.1177/01614681900920020>
- Klauke, J. (2019). Getting medieval on education: Integrating classical theory and medieval pedagogy in modern liberal arts classes. *Learning and Teaching: The International Journal of Higher Education in the Social Sciences*, 12(2), 68-88.
- Kotsonis, A. (2020). What can we learn from Plato about intellectual character education? *Educational Philosophy and Theory*, 52(3), 251-260. <https://doi.org/10.1080/00131857.2019.1631157>
- Kuppens, T., Easterbrook, M. J., Spears, R., & Manstead, A. S. (2015). Life at Both Ends of the Ladder: Education-Based Identification and Its Association With Well-Being and Social Attitudes. *Personality & social psychology bulletin*, 41(9), 1260-1275. <https://doi.org/10.1177/0146167215594122>
- Li, N. (2023). Cross-Cultural Communication in English Interpretation Teaching of Higher Education: Challenges and Strategies. *EIKI Journal of Effective Teaching Methods*, 1(4). <https://doi.org/10.59652/jetm.v1i4.81>
- Lopez-Barreiro, J., Garcia-Soidan, J. L., Alvarez-Sabucedo, L., & Santos-Gago, J. M. (2023). Practical Approach to Designing and Implementing a Recommendation System for Healthy Challenges. *Applied Sciences*, 13(17). <https://doi.org/10.3390/app13179782>
- Lu, Y. C. (2025). The compatibility of character education and citizenship education in Aristotelian approaches to moral development. *Journal of Moral Education*, 54(4), 710-724. <https://doi.org/10.1080/03057240.2024.2354746>
- Maciag, R. (2022). Theory of Knowledge Based on the Idea of the Discursive Space. *Philosophies*, 7(4). <https://doi.org/10.3390/philosophies7040072>
- Majola, E., Geduld, D., & Rangana, N. (2025). Critical pedagogy in context: problematising the application of Paulo Freire's framework in TVET education in South Africa. *International Journal of Training Research*, 1-16. <https://doi.org/10.1080/14480220.2025.2531215>
- McFarlane, C. (2006). Knowledge, learning and development: a post-rationalist approach. *Progress in Development Studies*, 6(4), 287-305. <https://doi.org/10.1191/1464993406ps144oa>
- McKenney, S., & Reeves, T. C. (2021). Educational design research: Portraying, conducting, and enhancing productive scholarship. *Medical education*, 55(1), 82-92. <https://doi.org/10.1111/medu.14280>
- Mclaren, P. (2020). The future of critical pedagogy. *Educational Philosophy and Theory*, 52(12), 1243-1248. <https://doi.org/10.1080/00131857.2019.1686963>
- McPhee, R., & Cox, D. (2025). Intellectual autonomy as the aim of critical thinking. *Educational Philosophy and Theory*, 57(2), 186-196. <https://doi.org/10.1080/00131857.2024.2412759>
- Melchior, G. (2023). The Value of Knowledge and Other Epistemic Standings: A Case for Epistemic Pluralism. *Philosophia (Ramat-Gan, Israel)*, 51(4), 1829-1847. <https://doi.org/10.1007/s11406-023-00647-8>
- Miettinen, R. (2025). A forgotten chapter in the history of Nordic educational theory: J.V. Snellman's theory of Bildung. *Journal of Curriculum Studies*, 57(6), 657-671. <https://doi.org/10.1080/00220272.2025.2486099>
- Mintz, A. I. (2016). The Education of the Third Class in the Republic: Plato and the Locus Classicus of Formative Justice. *Teachers College Record: The Voice of Scholarship in Education*, 118(10), 1-18. <https://doi.org/10.1177/016146811611801004>
- Müller, M. A. (2016) Freedom and Destiny in Ancient Greek Thought: Some Footnotes for Contemporary Scientific Research and Education. *Advances in Historical Studies*, 5, 12-18. DOI: 10.4236/ahs.2016.51002
- Obenza, B. N., Cordova, A. B., Jomud, C. B., Patulilic, A. M. S., Putian, J. S. E., Tapic, L. S. A., & Valderama, J. L. C. (2025). Assessing the Relationship between Self-Regulation Utilization and Academic Satisfaction among University Students. *EIKI Journal of Effective Teaching Methods*, 3(1). <https://doi.org/10.59652/jetm.v3i1.413>
- Okaneme, G. (2015) Towards a New Philosophy of Language, Culture and Literacy in Nigeria for National Development. *Open Journal of Philosophy*, 5, 459-470. DOI: 10.4236/ojpp.2015.57052
- Onipede, J. A., Liadi, A. I., Otemuyiwa, A. A., & Amuda, R. A. (2025). Teacher Pedagogical Content Knowledge and Practical Skills Competence as Determinants of Students' Performance in Biology. *EIKI Journal of Effective Teaching Methods*, 3(1). <https://doi.org/10.59652/jetm.v3i1.410>
- Ovens, P. (2000). Becoming scientific and becoming professional: towards moderating rationalism in the initial teacher education curriculum. *The Curriculum Journal*, 11(2), 177-197. <https://doi.org/10.1080/09585170050045191>
- Ozoliņš, J. (John) T. (2013). R. S. Peters and J. H. Newman on the Aims of Education. *Educational Philosophy and Theory*, 45(2), 153-170. <https://doi.org/10.1080/00131857.2012.752990>
- Pham Thi, K. (2025). The relevance of John Dewey's pragmatism for educational innovation in contemporary Vietnam. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2025.2510055>
- Ratchford, J. L., Pawl, T., Jeffrey, A., & Schnitker, S. A. (2024). What is virtue? Using philosophy to refine psychological definition and operationalization. *Philosophical Psychology*, 37(8), 2597-2622. <https://doi.org/10.1080/09515089.2023.2203157>
- Reydam-Schils, G. (2010). Philosophy and education in Stoicism of the Roman Imperial era. *Oxford Review of Education*, 36(5), 561-574. <https://doi.org/10.1080/03054985.2010.514435>
- Roth, K., & Formosa, P. (2019). Kant on Education and evil – Perfecting human beings with an innate propensity to radical evil. *Educational Philosophy and Theory*, 51(13), 1304-1307. <https://doi.org/10.1080/00131857.2019.1520357>
- Sanderse, W. (2023). Should teachers use Platonic or Aristotelian dialogues for the moral education of young people? *Journal of Philosophy of Education*, 57(3), 748-761. <https://doi.org/10.1093/jopedu/qhad045>

- Sandford, S. V. (2007). What is an Educated Person? The Value of a Campus-wide Conversation in Finding an Answer. *Metropolitan Universities journal*, 18(1), 103-117. <https://journals.indianapolis.iu.edu/index.php/muj/article/view/20299/19892>
- Taylor, J. E., & Sondermeyer, E. (2022). Using Aristotle's Four Causes to Evaluate and Revise Adult Education Programs. *Adult Learning*, 34(4), 244-255. <https://doi.org/10.1177/10451595221116380>
- Tilak, J. B. G. (2022). Social Responsibility of Higher Education. *Social Change*, 52(4), 478-490. <https://doi.org/10.1177/00490857221121039>
- Wang, X. (2023). Exploring positive teacher-student relationships: the synergy of teacher mindfulness and emotional intelligence. *Frontiers in psychology*, 14, 1301786. <https://doi.org/10.3389/fpsyg.2023.1301786>
- Yanagida, K. (2024). Wilhelm von Humboldt's theory of Bildung as a moral conception of the good life. *Educational Philosophy and Theory*, 56(12), 1186-1197. <https://doi.org/10.1080/00131857.2024.2360207>
- Yatsyshyna, V. (2024). Peculiarities of English language educational and pedagogical discourse in the context of online learning. *Bulletin of Language and Literature Studies*, 1(1). <https://doi.org/10.59652/blls.v1i1.385>
- Ye, Y., & Shih, Y.-H. (2021). Development of John Dewey's educational philosophy and its implications for children's education. *Policy Futures in Education*, 19(8), 877-890. <https://doi.org/10.1177/1478210320987678>
- Zheng, N. (2025). On the Enlightenment of Kant's Aesthetic Thought for School Aesthetic Education. *Journal of Arts, Society, and Education Studies*, 7, 254. DOI:10.69610/j.ases.20250919
- Zovko, J. (2018). Hegel's concept of education from the point of view of his idea of 'second nature.' *Educational Philosophy and Theory*, 50(6-7), 652-661. <https://doi.org/10.1080/00131857.2017.1374842>
- Zovko, M. E., & Dillon, J. (2018). Humanism vs. competency: Traditional and contemporary models of education. *Educational Philosophy and Theory*, 50(6-7), 554-564. <https://doi.org/10.1080/00131857.2017.1375757>