

Epicureanism as the spiritual essence or 'religion' of an entire community

Post by “Don” of January 8, 2024 at 7:22 AM

[Quote from Peter Konstans](#)

The spirit of Epicureanism is of course inclusive. Cicero would want education only for the 'good families'. I want basic education for everyone (although basic doesn't include things like algebra and grammar for me) and I want advanced education for talented people regardless of social background. I don't want a distinction between schools for working class families and schools for rich people. In fact I would prefer to abolish private schools altogether. So I think I have more in common with you in the way I view education than with Cicero.

Now we're getting somewhere. Thank you for that clarification. That helps me understand your position a little better.

My follow up question is "What would you include in your 'basic education'?" Epicurus certainly wrote against παιδεία (paideia), the standard form of "education" or (better translated, in my opinion) "enculturation" of his time. I have even translated it "indoctrination" at times, trying to convey his rejection of it. So there may be echoes of that in what you're proposing if I'm understanding your position.

[Quote from Peter Konstans](#)

People today have the inclusive right to universal education (or rather obligation since many kids would rather not be in school if they could choose) but you don't have the inclusive right of protection from something as dire as homelessness. I think the second kind of inclusion is more important and more pertinent to people's well-being and pleasure. So we should keep in mind that symbolic inclusion and real inclusion are not the same thing and I am sure most people here understand that well.

Getting into "rights", inclusive or otherwise, is a tricky area. George Carlin's take on "rights" always struck me as near the mark: *We don't have "Rights." We have "privileges," because if they can be taken away, they aren't rights.* Epicurus's definition of justice - to neither intentionally harm others nor to intentionally be harmed by others - as part of the social contract seems a solid foundation with far -reaching ramifications.