

EDUCATIONAL ISSUES IN ANTIQUE

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Abstract. *In the later periods of historical development, the primitive communal system was replaced by a new social formation, the slave system. In the Ancient East, the first class societies appeared and the foundation of material and spiritual culture was laid. In particular, the peoples of ancient Greece and Rome made a great contribution to the development of this culture. The article discusses the issues of education in antiquity.*

Keywords: *primitive community, system, social formation, slave system, first-class society, material and spiritual culture, ancient Greece and Rome, antiquity, education, historical development, era.*

ВОПРОСЫ ОБРАЗОВАНИЯ В АНТИЧНОСТИ

Аннотация. *В более поздние периоды исторического развития первобытнообщинный строй сменился новой общественной формацией — рабовладельческим строем. На Древнем Востоке появились первоклассовые общества и заложили основу материальной и духовной культуры. В частности, большой вклад в развитие этой культуры внесли народы Древней Греции и Рима. В статье рассматриваются вопросы образования в античности.*

Ключевые слова: *первобытнообщинный строй, строй, общественная формация, рабовладельческий строй, первоклассное общество, материальная и духовная культура, Древняя Греция и Рим, античность, образование, историческое развитие, эпоха.*

Education began and developed with the emergence of human society. As soon as a child is born, he gets acquainted with the environment through the care of his parents. With the beginning of his life, he acquires production experience and skills, in the process of which mental and physical maturity, culture, moral and aesthetic views are formed in him.[1; 6]

In the most ancient times, we also see valuable information about education in examples of folk oral literature - legends, heroic epics, songs, proverbs, and sayings. Because oral folklore, which is a mirror of folk wisdom, summarizes the educational experiences inherent in folk pedagogy. In particular, the ideas, customs, and relationships of primitive people about nature and society are expressed in myths, which are considered one of the oldest genres of oral folklore.

The heroes of legends fight for good against evil, for light against darkness, creating lands of goodness and happiness. They are examples that have come down to us through the oldest monuments, the Avesta, and Firdawsi's Shahnameh.

The concept that humans have gone through periods of savagery, barbarism, and civilization is accepted and developed by many scholars. Among them, the first to be mentioned is the English ethnographer E.B. Taylor. However, the American scientist Louis Morgan comprehensively developed and scientifically substantiated this concept. For this reason, the concept is more often associated with his name. Morgan, in his work "Ancient Society", divides each of these three periods into separate stages. He analyzes each period in connection with the development of material production, the history of individual major inventions. He distinguishes the stages of development of the primitive family.[2; 25]

In the later periods of historical development, the primitive communal system was replaced by a new social formation, the slave system. In the Ancient East, the first class societies appeared and the foundation of material and spiritual culture was laid. In particular, the peoples of ancient Greece and Rome made a great contribution to the development of this culture. In particular, in ancient Greece, culture, school, and early pedagogical ideas developed much earlier than in other countries. In ancient Greece, Socrates, Pythagoras, Aristotle, and Plato, based on the idea, created the philosophical basis of their own questions of human development and upbringing. Aristotle, in his "Advice to Alexander" (he was the teacher of Alexander the Great, and Alexander, in turn, preferred Aristotle to his own father), emphasized that the highest virtue of a person is piety, faith, and knowledge, that is, he said: "Piety is perfected through faith. Faith is formed under the shadow of thought and thought".[3; 22]

Greece consisted of several small slave states. Its most important cities were Laconia (capital Sparta) and Attica (capital Athens). In each of these, separate systems of education emerged, called Spartan education and Athenian education. However, in both states, the slave system prevailed.

In Greece, slaves were considered "talking tools." Slaves were deprived of even basic human rights. In Laconia (Sparta), due to the lack of convenient harbors for ships to dock, slave-based agriculture prevailed. Slave owners, consisting of 9 thousand families, ruled over a population of more than 250 thousand. Slaves in Sparta were subjected to brutal persecution.

Education was the responsibility of the state, and its main goal was to raise Spartan children to be strong, physically healthy, hardy, and skilled warriors and to produce future slave owners.

Spartan children lived at home until the age of 7, and then were educated in a state institution called "agella" until they reached the age of 18.

Under the guidance of a “pedonomist,” they were trained in various exercises to maintain physical fitness, and were taught to endure cold, hunger, and thirst, as well as to endure pain. The main part of their education was military gymnastics. The ancient Greek historian and philosopher Plutarch, speaking about education in Spartan schools, says: “When it came to reading and writing, children were taught only the most necessary things, and the rest of the education had one goal: to teach them unconditional obedience, endurance, and the science of overcoming”.[4; 34]

Another important task of education in Sparta was to educate young people to be cruel to slaves and to be contemptuous of them. For this purpose, young people participated in "Creptia", that is, in nightly slave-catching exercises, and killed any evil (slave) that seemed suspicious. In the moral education of young people, the heads of state held special conversations, thus giving them moral and political education. Children were also taught to answer questions clearly, briefly and concisely.

In Sparta, when young men reached the age of 18-20, they served in the military in the group of teenagers called "Ephebes". In Sparta, special attention was also paid to the education of girls. They were armed with military and physical training skills. Because when men went to war, they guarded the city and ensured the obedience of slaves, who even participated in battle.

In Athens, life, order, discipline, the school system and education in it were completely different from Sparta's. Slaves were considered private property. In Athens, culture flourished in the 5th-4th centuries BC. Science, architecture and sculpture flourished. In Athens, the most beautiful and perfect person, both physically and spiritually mature, was considered their "ideal".

This ideal was characteristic only of upper-class slave owners. Physical labor was considered the lot of slaves only.

In Athens, children were raised at home until they reached the age of 7, boys went to school from the age of 7, and girls were taught household chores in the family with the help of their mothers. In Athens, women's lives did not leave the home, they spent most of their time indoors. In Athens, children initially studied in schools for "grammatists" (meaning literacy teachers) and "kipharists" (meaning Greek music teachers) from the age of 7 to 13-14. These schools were private and tuition was paid. Therefore, children of citizens could not receive education in these schools. Teachers called "didaskols" conducted classes in these schools. The word "didasko" meaning "I teach" later gave rise to the word "didactics" - the theory of education.[5; 45]

Thus, an important feature of upbringing is that it influences the child's development, strengthening his will and character, using all means and methods.

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