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Idrisova N. O.

ANTIQUÉ SYSTEMS OF RAISING AND EDUCATING CHILDREN IN THE MODERN CONTEXT OF A HEALTHY LIFESTYLE

The school has always been the arena for economic, class, status, and political conflicts, which directly reflected on the pedagogical ideas, approaches and traditions. This made the development of the educational institutions in the world pedagogy a diverse and contradictory process.

In the ancient times, a number of educational systems aimed at the development of the youth were designed. These systems were analyzed by such scholars as V. Ratke, K. Ushynskiy, P. Blonskiy, M. Konstantinov, Ye. Medynskiy, A. Dzhurynskiy, A. Piskunov, M. Sokolova, et al. But nowadays, in the context of encouraging positive attitudes to healthy lifestyles in children, their more detailed and careful study is necessary.

The aim of the research is to conduct a comparative analysis of various educational systems of the ancient world and their significance for the development of healthy youth in modern times. The object of the study is the ancient educational systems promoting healthy lifestyles, and its subject is the analysis of the ancient practices in the context of modern education. The research method used was the theoretical study of the ancient and modern foreign literature.

In ancient Greece, two big city-states are of special interest: democratic Athens and monarchial Sparta. These city-states represented two different political systems, which divided Hellenic world into two hostile camps. They also were the symbols of the opposing principles of education. Due to Sparta's weak economy, absence of fleet and trade connections, the only high-quality products of this city state were its citizens-warriors, brought up on the basis of the system, which had taken centuries to

develop. The ultimate goal of this system was preparing a member of the community of warriors. That is why, first newborns and, then, one-year-old babies were examined by the representative of the Gerousia, the Spartan council of elders, to eliminate those who were weak or disabled. These children were, then, brought up outside the system of military education. Child who successfully passed the inspection grew up in their families until the age of seven, and, then, were removed from their homes to start training, which consisted of several stages [1, p. 22].

The first stage lasted from the age of 7 and till the age of 15. At this stage, the child acquired some basic reading and writing skills, while physical training could take up to 12 hour per day.

At the second stage, at the age of 15, boys were taught singing and music, which were seen as important components of marching in soldierly array; the techniques of physical education became tougher; the survival in extreme conditions was also practiced.

At the age of 20, the young males were armed and, in 10 years, were declared freemen and allowed to marry.

All stages were oriented towards bringing up a man of few words, sturdy and unpretentious. A philosopher from Athens, Antisthenes, describing Sparta's system of education as developing a habit to deal with obstacles and misfortunes and despise comfort, mentions Sparta's senior citizens' words – "Let the children of our enemies live in luxury". As a ritual of body ablution, the boys swam in the Evros River in any weather, while older people visited saunas and poured over cold water, remaining physically fit until very old age.

The education of girls in Sparta did not differ considerably, since gymnastics and physical training ensured the formation of a good mother for a future warrior. Unrestricted by any rules sexual life of young males and females was not looked upon as a sin, while drinking was considered a crime. In order to guard Spartans from alcohol abuse, a legendary king and legislator, Lycurgus, conducted "the lessons of sobriety": he made slaves drink, so that a freeman could himself see how disgusting the habit was. Both in Athens and Sparta the punishment for drinking was whipping,

and to demonstrate the disgrace slaves were allowed to execute the whipping. It should also be emphasized that the general education of young Spartans was at a very low level. This demonstrates one of the significant contradictions of this system: perfect military and physical training was combined with complete academic ignorance [2, p. 137].

Consequently, being historically the earliest system of state-governed education, Sparta has never been associated with the names of philosophers or artists, while its warriors have been regarded as role models. Despite the one-sided character, the educational experience, traditions of physical education, body tempering, and strengthening the young people's will were utilized by further generations and epochs.

Athens as a leading and wealthy city-state of the ancient Greek world with highly developed economic relations put forward different requirements for the education of its citizens. The ultimate goal of the Athenian education system was the development of an individual with diverse intellectual abilities, spiritual and body culture. This system of education was deemed perfect for a freeman of Athens. As well as in Sparta, education of the youth in Athens consisted of several stages, depending on the age, abilities and family's wealth.

At the first stage, the child was brought up at home. Aristotle, who lived in Athens, believed that informal education could last until the age of 7, but it always should be under the control of state officials. He suggested that the process of bringing up a child should start with taking care of the body and, later, of the spirit, so that in the future body development could promote the development of the spirit. Physical exercise was seen as a means of preparing a child to a laborious process of acquiring knowledge.

All children under 7, regardless of the status of their parents, were home-schooled and developed first socialization skills observing their parents. On the other hand, this system could not be described as closed or elitist, because the competitive spirit of the organized education required from children participation in gymnastic, music and dance contests, as well as disputes, which promoted for the development

of the best qualities of an individual. Well-off families, as a rule, appointed a pedagogue, literally a guide, who was a slave of little or no benefit to the household, and who a child took both the best and the worst qualities from. Such self-removal of the parents from upbringing and the tradition of putting children under the supervision of slaves were referred to as unworthy by Aristotle. In Athens there even was a saying: died, i.e., became a teacher.

From the age of 7 and up to 16, children were educated in private or public schools, music schools and palaestra, which they attended simultaneously. In music schools they were taught music, arithmetic and literature, basic science; in palaestra – the body was developed by means of wrestling, discus, track and fencing.

At the next stage young Athenians aged from 16 to 18 went to gymnasiums aiming at the further enhancement of intellectual and physical abilities, but the latter were more important. Among the famous gymnasiums, the Academy and the Lyceum should be mentioned. At the Academy, for instance, Plato taught, who put forward the idea of creating the system of public schools and introducing state-control over education and upbringing. In the Lyceum Socrates conducted classes. He introduced the heuristic method, which promoted a technique of solving problems together.

The educational process at the Athenian ephebeia was devoted to military training exclusively with special attention to the most challenging elements, such as archery and the use of the catapult, javelin, as well as horse riding. Though the final stage was free of charge and the classes were conducted by professional teachers, who were paid by the state, only some Athenians studied in ephebeia, primarily due to the concomitant expenses, including, for instance, buying a horse, which only wealthy citizens could afford.

Girls in Athens received only informal education. Therefore, Plato believed that the state should take care of the would-be mothers and make sure that the girls led a healthy lifestyle, did sports and dancing. The philosopher emphasized that there would be no need to attend doctors in that case and that the demand for skillful doctors was the result of bad upbringing and corruption [3, p. 411].

The system of education in Athens was not flawless, but it gave the world a number of famous philosophers, educators, sculptors, poets, and athletes. For example, Aristotle was the founding father of sensory learning, having put forward the idea of an individual acquiring knowledge at an early age through senses; while the founder of the theory of essentialism according to which every young man should acquire a certain bulk of knowledge, was Plato [4, pp. 125 – 133].

In the context of our research, we can determine a set of principles of a healthy lifestyle that were used in the Hellenic period.

1. Moderation. It was believed that human needs for passion and pleasure can exhibit excessive growth; they are too numerous and, therefore, luxury was the main cause for disease. The golden middle was the lack of need without superfluous luxury. The teaching of Hippocrates was based on the assumption that any disease was caused by natural factors, malnutrition, bad habits and character of an individual. It is not accidental that the god of wine making and merriment, Dionysus, was also the god of madness and ecstasy in ancient Greece. The Athenian philosopher Epicurus, whose fundamental principle was pleasure, stated that sensible restriction of desires would damage health. He declared the following principles: “become satisfied with the little and avoid excessiveness” [5, p. 77].

2. Taking care of one’s health was seen as the sign of good education and self-education. It also included the ability to calmly analyze one’s speech, deeds, and concerns. This principle is illustrated in the play by Stesichorus, in which Hercules, who was a role model for many athletes, is represented as a drunkard and glutton earning his living at the wedding after retirement [6, p. 292].

3. The Hellenic culture also made use of the method of achieving harmony of the body and soul by means of gymnastics and music. For instance, Aristotle mentioned that music had the same effect as gymnastics. Therefore, the alteration of gymnastics and music may provide for the well-rounded development of an individual, based on the healthy attitude to oneself and life in general.

Taking the above-mentioned into account, the Hellenic epoch left behind a well-developed and tested throughout the centuries system of pedagogical actions,

which in the 21st Century is referred to as “developing healthy lifestyle habits”. This system was based on taking care of one’s physical condition since early childhood; regulation of nutrition, including the seasonal peculiarities; physical activity, sleep and ordered sexual life; systemic analysis of one’s own inner state. The ancient Greek healthcare practices were not measures taken in isolation, but, rather, built into everyday life; leading a healthy life was a duty of every citizen [7, pp. 241 – 242].

Ancient Rome, contradictory to the popular belief, was not the direct follower of Greek traditions. At the early stages of its development, Rome inherited the principles of education and entertainment from the Etruscan tribes, which worshiped human body and competitiveness. In the Etruscan philosophy, the demonstration of one’s power and harmony took the perverse forms of gladiator fights. The latter were borrowed by Romans and achieved the highest appreciation in their everyday life. The Roman system of education from the very start went along its own path and consisted of the following stages.

The primary education in Rome was informal. Parents were responsible for the education of their children. Consequently, children were forbidden to do or to say anything indecent, while women and young men under 30 were not allowed to drink wine. By Roman law all the citizens, who were mostly craftsmen or landowners, had to do military service. Therefore, century after century the children received their first education and the examples of social behavior from the parents who were legionaries.

At the age of 7, both girls and boys from ordinary families went to the so-called “trivial schools”, which they attended for 2 years. The classes lasted up to 4 hours, and the knowledge the children acquired was very basic. Corporal punishment was allowed; for instance, Horace’s contemporaries mentioned that he used to have on him his old teacher’s portrait, which he called “plagosus”, literally “the one who beats”. The majority of Romans would finish their education at this stage, which means that they could only read, write, and count. This was enough to find a job, therefore, the girls were also taught at such schools.

The next step in Roman education was a grammar school, which was the educational institution of a higher rank. Such schools were attended by the boys of

12 – 16 years, who received their trivial education and the corresponding informal preparation at home. In grammar schools, boys were exposed to a broader humanitarian curriculum, while children from well-off families could also take additional physical education classes.

All boys beyond the age of 16 started their military service in a particular legion, in which they served for up to 20 years. Their physical training in terms of methods and severity was similar to the Sparta's warrior training. Only after the service was finished, the young males became the freemen of Rome.

The last stage in the Roman system of education was the rhetoric schools, which could only be entered after the legion service had been finished. These schools were similar to Athenian Lyceum and Academy and were of great social importance, being the place in which the Roman elite was coined.

The Roman system of education, in contrast with the Greek one, was not free of charge; the education of a citizen was the concern of the family rather than the state. This tradition was very precisely described by Cicero, a great philosopher and educator: "Not everyone is worth of comprehensive schooling, some Romans need bread and circuses" [8, p. 211]. This was not the distinctive feature of the Roman system of education, in this respect, the goal and the methods were more important. In Athens education was directed towards the harmonious development of the body and soul, the combination of the good and the beautiful. In the Roman system, the basic principle was the development of a sensible mind, the achievement of practicality and profit in the satisfaction of the needs of the citizen and the state. Therefore, the Roman philosophers and educators were not as much concerned with the healthy lifestyles as the Greeks were. Only some of them, such as Quintilian, Seneca, and Galenus, emphasized the importance of exercise for one's health, while Juvenal became famous for his saying: "Mens sana in corpora sano", which means "a sound mind in a sound body". For Romans gymnastics did not turn into a life necessity, they saw both gymnastics and dancing as the kinds of public spectacle. The athletes, who were role models in the Hellenic world and whose lives were seen as the symbols of a healthy lifestyle, were simply neglected. Some Roman emperors,

under the influence of the cultural trend called philhellenism, tried to deal with the drawbacks in the system of physical training of the citizens. For examples, Emperor Augustus founded collegium invenum, which was similar to Greek ephebeia, but his attempts failed.

With all the drawbacks in the system of healthy lifestyle promotion, the Romans presented a new aspect in its development. The Roman community managed to create a perfect system of social and personal hygiene, which was fostered in children since an early age and was transmitted from generation to generation over many centuries. On behalf of the state the following problems were addressed to make it function:

- 1) supply of clean water – the city enjoyed 11 aqueducts and 1352 street fountains for free;
- 2) 800 public laundries and 144 water closets were found; and
- 3) from 8 am to 9 pm everyday 11 big thermae and more than 1000 public saunas were open.

The fees were not very high. For instance, a full-day entrance fee to a thermae was 1 quadrant, which corresponds to 2 UAH, and it was four times less expensive to use the WC [9, p. 97 – 99]. The Emperor Vespasian introduced a new tax on laundry houses, but not on WCs as many believe, which were used to clean the urine from the laundries. He proclaimed that “pecunia non olet”, which literally means “money does not smell”. For sewage and cleaning of the streets of a huge city the sewage system was built which was called “the Cloaca Maxima” and still operates nowadays.

The Roman thermae were built in accord with the joint projects of a Greek, Apollodorus of Damascus, and a Roman, Gaius Sergius Orata. For Romans, they were not only the place for bathing, but a club of legionaries with gymnastic halls, training equipment, and a library – the meeting place which whole families could visit. Except for water treatment, exercises to keep fit and discussions with friends and co-workers were part of the atmosphere. The child, following the example of his parent, a legionary, learned the importance of physical training, the rules of

individual hygiene and the basics of healthy lifestyle, being surrounded by the friends and acquaintances and, as a result, acting as they did.

Therefore, the fundamentals of the Roman system of developing healthy lifestyle habits included:

1) the family as the center of the centuries-old traditions, in which the ban on unhealthy habits was established and the ideology of individual hygiene was cultivated;

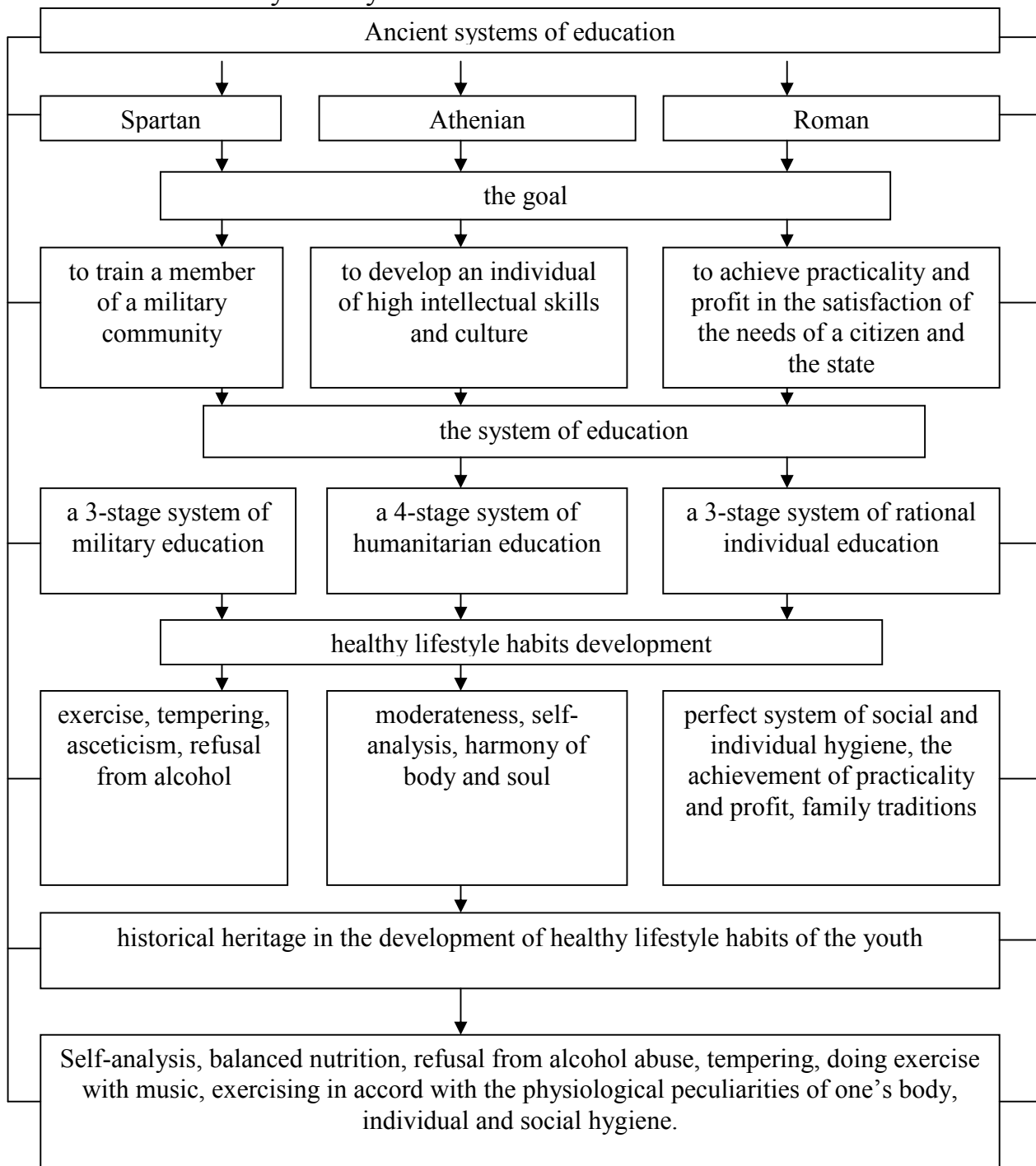
2) the state which managed to create the necessary conditions for hygienic and physical education of the youth; and

3) the physical development of an individual occurred in stages, corresponding to the physiological peculiarities of the body; only at the age of 16, being strong enough, the young male started to be educated in accord with the Spartan model with its enduring physical activity and asceticism.

In the course of Roman history, the informal education was of paramount importance; the family was deemed responsible for the moral and civil development of a child. “Family upbringing helps to deal with bad habits”, the educator and writer Quintilian claimed. In the times of the rise of the Roman Empire, the family yielded the priority to the state, but before the collapse of the Roman Empire the informal education returned its status as the main unit in the preparation of the youth.

The detailed analysis of the ancient systems of education allows to present their comparative characteristics in the form of a scheme, which also contains the suggestions for implementing them into modern educational concepts of healthy lifestyles.

Fig. 1. The Comparative Characteristics of Ancient Systems of Education in the Context of Healthy Lifestyle



Therefore, the analysis of the ancient systems of education leads us to the conclusion that in modern conditions of globalization and with regard to the variety of educational system, the effective upbringing of a healthy generation requires

taking into consideration family traditions, especially in the context of individual and social hygiene as the fundamental components of a healthy lifestyle.

The outcomes of our research can be used at the classes of Fundamentals of Healthy Lifestyle, Biology, History, and Physical Education to promote the interest in exercising, self-analysis, healthy eating habits, individual and social hygiene. Ancient marching exercises and gymnastics to music may be used for various extra-curricula activities that require the precision of movement and synchronicity.

In the course of our research, we analyzed the ancient system of education in the modern context of healthy lifestyle. Among the issues that have not been addressed are the increase in the workload, neglect of hygiene requirements and the lack of attention to age differences of students in the educational process organization, which results in the deterioration of the condition of their health.

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Ідрісова Н. О. Античні системи виховання та освіти в сучасному контексті здорового способу життя

У статті на основі теоретичного аналізу зарубіжних і вітчизняних джерел з історії педагогіки, у яких розглянуто античні системи освіти й виховання, проведено порівняльний аналіз цих систем в аспекті формування здорового способу життя молодого покоління; з'ясовано роль і значення сімейного та суспільного виховання, громадської та особистої гігієни, необхідність використання деяких елементів античного фізичного виховання для розвитку всебічно гармонійної особистості в сучасних умовах глобалізації, історична еволюція від соціально зорієнтованого до особистісно зорієнтованого виховання. Результати дослідження відображають можливості використання між предметних зв'язків, надані в межах сучасної шкільної освіти.

Ключові слова: античні системи виховання та освіти, Спарта, Афіни, Рим, здоровий спосіб життя.

Идрисова Н. А. Античные системы воспитания и образования в современном контексте здорового образа жизни

В статье на основе теоретического анализа зарубежных и отечественных источников по истории педагогики, рассматривающих античные системы

образования и воспитания, проведён сравнительный анализ данных систем в аспекте формирования здорового образа жизни подрастающего поколения. Определены роль и значение семейного и общественного воспитания, общественной и личной гигиены, необходимость использования некоторых элементов античного физического воспитания для развития всесторонне гармоничной личности в современных условиях глобализации, проанализирована историческая эволюция от социально ориентированного к личностно ориентированному воспитанию. Результаты исследования отражают возможности использования межпредметных связей, предъявляемых к современному школьному образованию.

Ключевые слова: античные системы воспитания и образования, Спарта, Афины, Рим, здоровый образ жизни.

Idrisova N. O. Antique Systems of Raising and Educating Children in the Modern Context of a Healthy Lifestyle

The article presents the theoretical analysis of foreign and domestic publications on the history of pedagogy that study antique systems of raising and educating children, as well as a comparative analysis of ancient educational systems in the context of their views on and approaches to forming a healthy lifestyle in the younger generation.

The essential features and goals of family and public education, the role and importance of personal and public hygiene, proper diet, avoiding harmful habits, and forming a need for an active lifestyle are described in detail. Some elements of ancient education, namely the development of introspection and self-criticism, can be employed to form a well-rounded harmonious personality in today's globalized world.

The paper reflects on the historical evolution of the socially oriented Greek system of education to the ancient Roman personally oriented education. A comparative analysis of these systems highlights their relevance for modern pedagogy. Furthermore, some of their elements can be used in the modern secondary

school education to actualize interdisciplinary ties: materials of a school course of history can be used to illustrate the importance and develop a healthy lifestyle in students.

Key words: antique system of raising and educating children, Sparta, Athens, Rome, healthy lifestyle.

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