

FEATURES OF HISTORICAL AND PEDAGOGICAL INTERPRETATION WRITINGS OF SENECA

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The methodology of educational science and activity of a particular era reflects the specific historical development of the individual as a "product" of its era and what posterity calls the legacy of Many manifestations of the creator. The heritage of ancient pedagogy is an area of research interest that has never disappeared. Modern researchers are far from idealizing ancient pedagogy as they were decades ago, but they agree that there is no pedagogical system in history that resembles it. Ancient pedagogy, especially Roman pedagogy, provided modern schools with many examples and models to emulate or criticize educational and learning programs.

In contemporary reality, “learning”, “education”, “educational trajectory” and concepts such as “educational success” have fairly strong ties with certain educational establishments. In our “Sustainable Institutional Framework”, we recognize the cultural and educational norms of ancient Rome. This is not the case for teachers and students. Building a pedagogical bridge between the past and present of pedagogy requires an in-depth analysis of works that reflect different authors.

Dilthey dealt with Roman education in two periods: the era of the Republic and the era of the Empire. Similarly, Roman education went through a heroic age, but it was different from and influenced by Greece. Dilthey compared the origins of the Greek and Roman educational systems, pointing out that there was a tectonic force in the depths of national life, from which the ideals and ethics of education emerged. Compared with Greek education, Rome paid more attention to the adaptation of the practice of certain social activities, emphasizing the entry into historical consciousness, which was broad. It exists in family spirit, family history, legal order and state management. “The present is connected through the past and has a responsibility to thank the past, and this consciousness is pervasive with the emotions of Dharma piety and continuity” [1, p. 60].

Then in the first half of the second century AD, under the influence of Greek culture, Roman education changed, forming a new form of education, which later became the principle of the sixteenth century liberal arts secondary school with bilingual education (Greek Latin), and Greek upbringing and literature play an important role as I said above that the ideal of humanities is independent of the national indoctrination. From the middle of the second

century AD, schools' system of all levels also appeared in the Roman Republic, which Dilthey believed was a model of the Greek schools under new conditions, and to a certain extent they taught logic, rhetorical grammar, but with their sequence: from junior schools to advanced schools that taught theoretical courses in jurisprudence and the art of speech they were to some extent specialized universities, training future politicians and jurists. There was no shortage of educational theorists during the Republic, Porcius Cato Maior, author of a series of educational syllabuses that can be called encyclopedias, and Marcus Terentius Varro and Marcus Tullius Cicero, who constituted the peak of education in this period, and Marcus Tullius Cicero, the former described the peak of scientific research in Roman language and literature, and Cicero in philosophical, rhetorical, and political education. According to Dilthey "Cicero's greatness lies in the fact that, in opposition to those who manage the literature of his declining Greek civilization, he goes back to the great classical thinkers of Greece and places them in relation to the organization of Roman culture that he grasped in a classical way." He needed nobler thought, greater experience and broader erudition in the dominant view. He unified everything and thus became one of the great teachers of the peoples of modern Europe [1, p. 69]. Cicero's efforts matured the concept of the humanities, which was closely linked to the Roman concept of national consciousness, revealing the Romans' sense of mission: to unite the different peoples into an empire that enjoyed the blessings of Greek indoctrination and the well-being and rule of law of Roman administration. The educational model, ideals and tasks marked by Cicero had begun the basic ideas of the imperial era.

The cultural expression developed on the political and social basis of the imperial era was further expanded and revised in the educational system, and Cicero's cultural ideals were further expanded and revised. After summarizing the nature and place of literature, politics, natural science, philosophy, history, law, grammar, and rhetoric in this period, Dilthey argued that "Under such conditions, pedagogical theory is no longer understood in its vast political association, and it is no longer placed in political science as it was with Plato, Aristotle, and Cicero." On the other hand, it lacks a principle that adequately addresses the requirements for the individual development of the individual. And education itself has lost a core of conviction that uniformly justifies it and the ideal goal of becoming an orator-politician [1, p. 77]. In other words, due to the development of various sub-disciplines, although education has temporarily been partially freed from the shackles of politics, it has also partially lost the unity of human shaping and education. Dilthey focused on the teaching of the various subjects in Quintilian and the establishment of specialized schools such as rhetoric, law, and philosophy. In this way, the education system of the imperial era was formed, and gradually differentiated into different forms, forming an open unified teaching system, which spread

throughout the empire that governed all the cultures of the time, which Dill called the most profound progress of the education system. On this basis, “universities” were also constructed, promoting the cultural and psychological integration of different races and ethnicities, of course, different from today’s universities. But in any case, “through private activity, the combined effect of state assistance and community action forms a system of teaching institutions, which are increasingly placed under the supervision of the state” [1, p. 85].

Although the mixed reviews of Seneca are relevant to our concerns, they are primarily the subject of interest among historians or historians of philosophy. We are more interested in the inherent complexity of Seneca’s thought, which involves several issues.

First, did Seneca belong to the Stoic school? For his part, Seneca has always considered himself a Stoicist, and when Seneca speaks of Stoicism, he usually speaks of how “we are Stoics” are, for example, referring to the different views of Stoics and cynics about sages, he says that this is the difference between us and other schools; Referring to the Stoic attempt to prove that virtue itself is sufficient to guarantee a happy life, he said that this is the beautiful view held by the members of our school; Speaking of pleasure, he said that we Stoics consider it a vice [2, p. 172]. In the end, he is nothing more than a preacher and not a philosopher in the strict sense of the word. Since Seneca does not focus on the technical structure and argument of the theory, his theory is popular.

Even more inconceivable is that Seneca quotes Epicurean dogma in his Epistles densely. In this respect, Margarete Grave is quite right: one of the most special and surprising features of Seneca’s entire three volumes of the Epistles is the importance of Epicurus, who is quoted or mentioned about thirty-three times in the first twenty-nine letters [3, p. 137]. From the thirty-second letter, Epicurus appeared as frequently as other philosophical masters such as Plato and Zeno. Equally surprising is the very different attitude of Seneca towards the teachings of Epicurus: in the letters that followed (thirty-second), Epicurus and his views were mainly used as rebuttals and critiques, for example, criticizing his attitude towards leisure and pleasure; Previously, Seneca regarded the founder of the rival school as a source of wisdom and even a model of life. Why did Seneca do this, for what reason, and to what end? According to Grave’s analysis, there are several views on this. The first view is that Seneca objectively draws from any kind of intellectual resource what he considers to be a reasonable moral dogma. His frequent references to Epicurus are precisely the manifestations of his own claim to freedom of thought in his texts. The second view claims that Seneca was indeed attracted to the Epicureans, either because of its doctrine or because of respect for its founder. A third view proposes that Lysius, the object of Seneca’s correspondence, liked Epicureanism, and Seneca frequently invoked Epicurus in order to resonate with him for the purpose of educating him. The fourth view suggests that Seneca's interest in Epicurus was motivated primarily by considerations of creative form. In his twenty-first

letters, Seneca compares himself to epistolaries like Epicurus and Cicero, so it can be said that Seneca's moral epistles are a reference to Epicureus' collection of letters, including Cicero's letters to Atticas.

In the past, Seneca was a controversial figure. However, the modern assessment of Seneca is relatively fair compared to the past, because it contains both positive and negative aspects. Much of their affirmation of Seneca focuses primarily on his writing style, masterful rhetoric, and masterful eloquence as well as his advocacy and pursuit of virtue in theory. For example, Anna Lydia Motto, a professor at the University of South Florida, in his book "Seneca", Chapter 6, puts it this way: "We are first impressed by his brevity, his capacity to strike off terse, almost stichomythic sentence aptly framed" [4, p. 109]. If we read Seneca's writings, the first thing that attracts us is his superb ability to improvise and the short conciseness of his language, whose sentences are almost eloquent and all well organized. J.F. Procope, editor-in-chief of Seneca's Essays on Political Morality, a Cambridge lecturer of the history of British political thought, once praised: "Seneca's works are acknowledged masterpieces of silver' Latin artistry of the pointed and brilliant style that dominated Latin literature in the century after the death of Augustus. Its hallmark was a certain cleverness, a striving for neatness and wit, for epigrammatic crispness and immediate impact..." [5, p. 15]. Seneca's work has an eloquent Latin artistic technique and his style is outstanding and wonderful. It is characterized by short, concise language with aphoristic cheerfulness and quickness. In fact, this praise has been said by many people long ago, for example, the medieval theorist John Salisbury (1110–1180) once said: "Seneca used his short and concise writing style to praise morality loudly and if people read his writings, they would be attracted by his love of morality and his eloquent technique." [6, p. 136] The Renaissance thinker Calvin also admired Seneca in his early days, saying: "Seneca had an extraordinary rhetorical skill and great eloquence, and in what area did he not deal with?" [6, p.145]. He grasped the essence of natural philosophy and in ethics he was a champion and no one could match him. The rejection of Seneca is mainly directed at the loose and repetitive nature of his writing style and the hollowness of his preaching without substance with flowery rhetoric. For example, J. Wright from the University of Edinburgh in the United Kingdom said: "It has always been a criticism of Seneca that his work does not hold together" [6, p.39]. In addition, J.F. Procope once said: "A more serious charge which has often been leveled against Seneca's writing is that of incoherence. Seductive and brilliant, the prose of a typical Senecan paragraph has a way of sweeping his readers along from one glittering phrase to the next ending with a clinching epigram that leaves them impressed though not quite sure how it all hangs together... With their repetitions, apparent inconsistencies and abrupt transitions, they all too often leave the reader in a state of confusion about what is being said, where it was said what was the reason" for saying [5, p. 15]. The

harshest accusation of Seneca's works is their incoherence. Despite the flowery rhetoric and touching charm of his drawings, this typical Seneca style of writing dazzled his readers, who felt that his paragraphs lacked coherence from paragraph to paragraph, although he always ended with aphorisms. Caligula's famous assessment of "sand without lime" is not only an apt statement for Seneca's essays, but also for all of Seneca's essays. The constant repetition, apparent incoherence and abrupt change of topic often confused the reader as to what he was saying and why. Second, Seneca was most attacked for his inconsistency in words and actions. The English philosopher Russell said in the first volume of the History of Western Philosophy: "Seneca was judged in future ages, rather by his admirable precepts than by his somewhat dubious practice" [7, p. 248].

Thus, Seneca's pedagogical views can only be considered in close connection with his philosophical approaches. On the other hand, as shown in this article, the Stoic philosophy of Seneca, being ethical in its essence, remains a resource of pedagogical ideas that have not lost their relevance to this day.

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HISTORY OF THE DEVELOPMENT OF MUSIC EDUCATION IN BELARUS

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Art and music education in Belarus are realized by specialized institutions. Students in Belarus have the support of supporting music education system at each stage of art and music learning to meet the systematic connection