

## NARGIZA GAMISONIA

Doctor of Historical Sciences, Professor of Sukhumi State University (Georgia)

## SOME ISSUES OF EDUCATION AND UPBRINGING IN THE MIDDLE AGES

DOI:<https://doi.org/10.52340/isj.2024.28.09>

**Introduction.** The formation of the educational system in medieval Europe was a necessary element of the evolution of the culture of that time and was conditioned by many complex social factors and problems of the era: tensions in relations between secular and religious authorities, centralization of the state, growth of cities and the needs of public life, development of the Church. In general, it should be recognized that educational centers and the union of scholars focused on the search for truth acquired a special social status. Scholars demonstrated not only a passion for abstract philosophical research, but also the real social power of their guild; they laid the intellectual and legal foundations of medieval urban society. In this sense, the university remains a symbol of high morality, faith in science and devotion to truth.

**Keywords:** *Education, upbringing, Christianity, Islam, cultural centers, ideology of education.*

The first Christian communities emerged already in the 1st century. Christianity attracted people with the idea of equality of all, rich and poor, before heaven. Moreover, it promised heavenly retribution to the most disadvantaged in earthly life (“the last will be first, the first – last”). Another consolation was that “it is easier for a camel to fit through the eye of a needle than for a rich man to enter heaven.” One of the most dangerous results of the new religion was the refusal to submit to the “divine” Roman emperors. All this was the reason for the cruel persecution of the teachings of Christ and his followers. For at least two centuries, Christians with fanatical courage, not broken by monstrous tortures and executions, defended the new teaching, until those in power understood their own, entirely earthly benefit. There was no need to waste efforts on suppressing slaves, to live in eternal fear of them – the slave lot was now accepted with enlightened hope. The new religion also became a means of strengthening the state. The most powerful European state of

the Middle Ages emerged as the successor of the Roman Empire after its collapse in 395 into Western and Eastern (Byzantium), with its capital in Constantinople (now Istanbul). The capture of Constantinople («the second Rome») by the Turks in 1453 ended the thousand-year history of Byzantium. A number of researchers use these time frames to designate the Middle Ages. Of course, they are quite arbitrary, especially if we consider that not only the 15th century, but also half of the 14th century (at least in Italy) belong to the Renaissance. The name «Middle Ages» arose back when the coming Renaissance was unknown. Considering the profound religiosity of medieval culture, a more convincing version is that these centuries were seen as the middle ones between the first and second comings of Christ, i.e. the Last Judgment that never came. In reality, the Middle Ages are counted from the 3rd–4th centuries, i.e. the establishment of Christianity, until the 13th–14th centuries, when the medieval type of culture with its inherent feudal relations was already fading away. As for the geographical boundaries of the Middle Ages, they extend to all of Western Europe.

The Middle Ages put forward a completely different type of personality than in antiquity - submissive, «knowing his place». Its formation was influenced by the complementary strong feudal way of life and the Christian worldview. Therefore, not only political and economic relations were outlined by strict frameworks, but also the sphere of spiritual and intellectual life. It is difficult to name another era where one of the forms of social consciousness and social behavior would have dominated so clearly. Religiosity determined the entire way of thinking, way of life, even hopes and expectations during the thousand-year history of the Middle Ages.

Christian ideology of education. According to the Gospel, the first apostles were traveling teachers - preachers. The main book, the source of any knowledge for Christians was the Bible. The Bible was considered the main and defining book and consisted of the Old Testament and the

New Testament, created in the 1st - 2nd centuries and substantiating Christian values, goals and content of education. While preaching universal moral commandments – love for people, equality, justice, Christianity nevertheless focused on heavenly life, considering the earthly path as preparation for the salvation of the soul. The ideologists of early Christianity (3rd–5th centuries) – Gregory of Nazianzus, Basil the Great, St. Jerome, John Chrysostom, Augustine the Blessed rejected the ancient interpretation of the essence of man and his upbringing. The Middle Ages were characterized by a rejection of antiquity, which was proclaimed under the pretext of fighting paganism. “It is not fitting to praise Jupiter and Jesus Christ with one’s lips,” – this is how Pope Gregory I (6th century) formulated the position of the church. At the same time, a complete denial of the rich ancient heritage was completely unthinkable, and in reality, a long, complex and contradictory transformation of ancient culture and its adaptation to Christian doctrine took place. It is no coincidence that even in the Middle Ages the word “teacher” continued to be used to refer to Aristotle, who remained (after appropriate revision) the greatest authority.

The ambivalent attitude of the Middle Ages to antiquity was expressed in this way: “Christian authors harshly criticize the self-contained discussions of philosophers, the external nature of rhetorical education, the hedonism of the theater, music and the plastic arts, as well as the connection of all this with paganism.” At the same time, “the historical appearance of Christianity forever bears the imprint of Greco-Roman culture: the role of ancient philosophical idealism in the formation of the conceptual apparatus of Christian dogma is especially great” [1. P. 758]. The «seven liberal arts» underwent a drastic transformation: dialectics became the «handmaiden of theology», the art of rhetoric was intended for composing sermons, astronomy - for determining the dates of Christian holidays, musical art was limited to church services, etc. Particularly unacceptable from the ancient education for the early Middle Ages was aesthetic education, declared a «spiritual abomination». As we remember, a negative attitude towards it was formed back in the Roman period. The purely religious nature of culture, the general way of thinking determined the «namelessness» of medieval art - the names of the authors of divine masses, the architects of majestic cathedrals («sermons in stone») have not reached us: their

creators glorified not themselves, but the Creator.

John Chrysostom (354–407), so called for his gift as a preacher, reproached the schools of the ancient type for their main goal being “to teach how to speak well” and thereby earn despicable money, rather than “to instruct the soul.” In education, he called for turning to the divine principle in man, placing emphasis on admonitions and spiritual warnings. Other church fathers also had ambivalent attitudes toward antiquity and its pedagogical tradition. Gregory of Nazianzus (c. 329–390) was an admirer of Greek literature. Clement of Alexandria (? – 215) studied and interpreted the ideas of Plato, who was revered as the forerunner of Christianity. The philosophers Proclus, Porphyry, and Iamblichus devoted many works to commenting on Plato’s works and Christian reinterpretation of his ideas. The dialectical views of Basil of Caesarea (330–379) were consonant with the pedagogical views of Plutarch. Basil of Caesarea was the author of a treatise with a more than characteristic title, «On how young people can benefit from pagan books.» Archbishop Martin de Braga (6th century) based education on the commandments formulated by the ancient Stoics - prudence, caution and circumspection, courage, justice and abstinence. Christian interest in the soul made memory work and awakened other natural abilities to action, in its own way supporting the ancient principles of self-knowledge and self-education. Aurelius Augustine (354–430) also recognized the achievements of ancient education and pedagogical thought. Augustine called for careful treatment of the child, not to harm his psyche with punishments. Accepting the entire program of the «seven arts», Augustine at the same time warned that the ancient educational tradition was mired in «fictions», «the study of words, but not things.» Therefore, secular knowledge was considered secondary and auxiliary, subordinated to the study of the Bible and Christian dogma.

Pedagogical thought in Byzantium. If we trace the main stages of Byzantine pedagogical thought, we should start with the Neoplatonists of the 4th–5th centuries from the Athenian Academy and other schools of Asia Minor, Syria and Alexandria, which at that time could rightfully be attributed to European culture. The Neoplatonists, continuing the traditions of antiquity, believed that upbringing and education should form the highest spiritual world of eternal ideas. The path to their comprehension was the achievement of «divine illumination» and «ecstasy», thanks to

concentration of attention, focus on the soul, and constant prayers.

Abba Dorotheus (6th century) considered secular education as a path to the knowledge of divine truth: the closer knowledge is to God, the more love for one's neighbor should grow. A unique Christian humanism based on religious commandments was developed by Maximus the Confessor (7th century), John of Damascus (675–753), and Patriarch Photius (820–897). Maximus the Confessor's credo was the fight against the fall, which relied on the will as a force for merging with nature. John of Damascus supported the idea of encyclopedic education. Patriarch Photius considered the acquisition of universal moral standards to be the main moral principle. Michael Psellus (1018–1096) was a particularly striking figure. His educational program included two stages: teaching secular knowledge that did not contradict Christian dogma, and the highest level, religious education. Psellus called for the education of an ideal person, not subject to religious fanaticism, noble and just. Similar ideas were developed by the late Byzantine thinker George Gemistus Plethon (1355–1452). In his opinion, perfection is achieved through moral education, overcoming evil, primarily through personal efforts, self-education.

According to the tradition established in antiquity, knowledge was obtained in public educational institutions. The full cycle of education (*enkyklos paideusis*) included three stages. Elementary education (*propaedia*), existing everywhere, began at the age of 5-7 and lasted 2-3 years. Having preserved the mnemonic methods of antiquity, the letter-subjunctive method of teaching literacy with mandatory choral melodeclamation, the medieval school replaced papyrus with paper, the stylus with a bird or reed pen.

Education above primary (*pedia*) was not the lot of everyone. It was received in grammar schools, church or secular (private and state). Such schools taught children from 10-12 to 16-17 years old and were located in Constantinople, where by the 11th century there were about ten of them.

There were also unique higher education institutions, often with a certain specialization, most of which have survived from antiquity (in Alexandria, Antioch, Athens, Beirut, Damascus).

In 425, in Constantinople, under Emperor Theodosius II, a higher school, the Auditorium (from the Latin *audire* - to listen), was

established. From the 9th century it was called Magnaura (Golden Room). In Magnaura, Leo the Mathematician gathered the cream of Byzantine scholarship - «consuls of philosophy», «chief rhetoricians». Its high level of legal education, which was based on Roman law and the famous Justinian Code, was famous throughout the world. Cyril and Methodius, the founders of Slavic writing, studied in Magnaura.

A unique propaganda of an educational nature was associated with the name of Emperor Constantine VII Porphyrogenitus (913-959). Under him, new educational institutions were opened, and works of encyclopedic content appeared. One of them was the emperor's own work on Russian-Byzantine relations. Activities in the field of education and theoretical works on its organization were encouraged in the country.

Long before the creation of the Byzantine state, already in the 1st century, the Christian church began organizing its own schools - catechumens for those who, wishing to become members of the Christian community, had not yet tasted the teachings of Christ. All classes could study in them without hindrance. A higher form of church education was achieved in catechism schools, which trained clergy. The first such school arose in 179 in Alexandria, combining elements of ancient and Christian education in the curriculum itself. Soon similar schools arose in Antioch, Edessa, Nisibis. Catechism schools gave rise to cathedral and episcopal schools, which opened in the 3rd century. The children of the nobility and eminent citizens studied in them. Church control over education. Over time, the church completely monopolized education. This was facilitated by both the coincidence with the interests of an increasingly authoritarian state and by profound changes in public consciousness. Science was declared the «handmaiden of the devil,» and a negative attitude toward it was not only sanctioned by social institutions, but also became an organic feature of «common sense.» The statements of thinkers of that time best characterize this state of affairs. Indeed, «is a lantern necessary to see the Sun?» (Damian). And «is it worthwhile for travelers heading toward their goal to study the things they come across on the way and thereby surrender themselves to their power, to linger on the road, or to turn off it?» (Hugo of Saint Victor). «And what good was the education of the ancients to Christians? When Truth became incarnate, she rejected it. Let human arrogance be silent when the Divine word has

spoken» (Peter Beda the Venerable). Let us add here the immutability of everything in any of the worlds: «What has been, will be done, and there is nothing new under the Sun. There is something about which they say: «Look, this is new, but it has already been in the centuries that were before us.» If in early Christianity they treated «pagan» philosophers with due respect, inevitable caution and delicacy, then in the 13th century such a position resulted in moral and physical torture for Pierre Abelard, imprisonment in a monastery. They did not forgive him for his earthly love, and his appeal to dialectics as a method of searching for truth, comparing opinions, since it concealed innumerable dangers for church dogma. The main method became scholastic (from the Greek «school»), which required memorizing dogmas, approved definitions, «proofs» leading to a predetermined result.

Designed to strengthen faith, scholastic exercises often gave rise to new questions. Even Gnosticism (from the Greek «gnosis» - knowledge), which arose in the 2nd century to interpret the Holy Scriptures, posed a serious danger. It was in scholastic exercises that the first heresies were born, for example, the idea of the eternity of the world, deduced from the eternity of God (Origen). Moreover, «if God created the world, then he lacked something» (Christian followers of Averroes); «And if the human soul is from God, then where do the parts in it worthy of punishment come from? It turns out that by punishing a person, he punishes parts of his soul» (Yeznik Kokhbatsi). Another Armenian theologian, Gregory Pahlavuni, a master of the Byzantine Emperor Constantine Monomakh, comes to the conclusion that «there is no other way to approach God than to enlighten oneself through science.» The canonized picture of the world bizarrely combined “the most logically established conclusions of the ancients with the indisputable truths of Scripture and church tradition... It is easy to see that criticism of any part of the picture of the world was considered much more serious than simple intellectual improvement, and was viewed rather as an attack on the entire order of society, religion, and the Universe itself” [3].

Is it any wonder that already in 529, Emperor Justinian closed the Platonic Academy in Athens. His ban on paying salaries to teachers – grammarians and rhetoricians – led to the closure of most schools of the ancient type. Nevertheless, it was precisely in this truncated

and deformed form that education was declared in the imperial decree to be “the greatest of virtues,” and the ideal of education was seen in the combination of the Greco-Roman body of knowledge with the Christian worldview. The contradictory peculiarity of such a combination can become clear to our contemporaries if we take a closer look at the most important features of medieval culture as a whole. It is not only a matter of monotheism, which distinguishes Christianity from antiquity. Ancient gods often went about their own business, full of whims and fancies, and only occasionally interfered with earthly and natural events if they began to get out of control. In the Middle Ages, every blade of grass, every human step was determined by Divine Providence. That is why, if the ancient «book of nature» could be imagined as written in the language of mathematics, then now the very thought of it was a sin. Preserving the image of the «book of nature», the Middle Ages sees its comprehension in the painful, intense guessing of the symbols of divine design, hidden sympathies and antipathies. Thus, the effect of a headache potion made from the core of nuts was explained by the sympathy between the structure of nuts and the brain, a textbook on snakes contained descriptions of snakes found not only in nature, but also on the family coats of arms of noble persons. The most characteristic phenomena of medieval scholarship were astrology and alchemy. The scholar was a magician and sorcerer, and he could only pass on his craft of a magician to his students directly. A soul was put into any work of medieval art, it did not tolerate a cliché, repetition, and it was this area that gave a certain scope for fantasy and individuality. Learning a craft was also an important aspect of medieval education and upbringing. The bookish nature of medieval culture was reflected in the fact that education was memorization, cramming, and was textual and reproductive in nature. Not everyone even understood the meaning of prayers recited in Latin. It is characteristic that even in universities the lecture was read by the teacher, and only then its text was commented on with the participation of the audience. The motto of medieval education was perseverance: «How many letters the schoolchildren write on parchment, so many blows they will inflict on the devil.» In medieval education, the dual authority of the church and the teacher was indisputable. At the same time, although not a single line of the Bible could be questioned (even if inconsistencies

and contradictions were discovered), significant scope for thought was preserved in the commentaries and interpretations of Scripture, organic to book culture (in particular, to eliminate inconsistencies). In the «imaginary assumptions» of medieval scholastics, the logical possibility of the infinity of the Universe, the movement of the Earth, and so on was discussed, allowing one to bypass, at least speculatively, many of the limitations and prohibitions of the dogmatic picture of the world.

The leading scholastic method in science and education acted as a «medieval dialectic» and logic, developing algorithms for syllogisms, inductive and deductive mental constructions. To present Christian doctrine in a logically coherent, systematized form, the scholastic philosopher Raymond Lully (1235-1315) constructed a «logical machine». Acting on the principle of a modern arithmometer, it could combine not only «divine qualities», but also their embodiment in nature, and draw logical conclusions. Scholasticism demanded clarity and precision of concepts. A constructive role in clarifying the status and origin of concepts was played by a purely scholastic, at first glance, dispute between «nominalists» and «realists»: do general concepts, ideas exist objectively, «really» (in the highest mind) or are concepts just names (Latin *nomine*). In search of the «golden mean», «Occam's razor» was formulated: «Do not multiply entities beyond measure» (i.e. do not resort to explaining the unknown through the «bad infinity» of ever new concepts, but make maximum use of the possibilities of the existing conceptual apparatus). In a more accessible form, the same idea was expressed by Hugo of Saint Victor (1096-1142): «Do not multiply side paths until you have taken the main path.» In this form, this position was interpreted in complete agreement with Christian doctrine, where the «main path» is Divine Truth. Hugo of Saint Victor was the head of the Paris Cathedral School and asserted the inseparable connection in education between religious and secular principles. In his «Didascalion» (a treatise on the educational system), he brought together all medieval knowledge on teaching in higher education. An interesting characteristic of scholasticism is given by the Russian historian G.N. Granovsky: «It was a strong, courageous knightly science, which was afraid of nothing, which seized upon questions that far exceeded its strength, but did not exceed its courage» [7]. Theodicy – the justification of

God for the evil existing in the world – belonged to such questions. The first steps in its solution were purely scholastic (Augustine: «Evil is not substantial, i.e. it does not exist in itself, but is only the absence of good, just as darkness is the absence of light»). However, then, over the course of dozens of centuries, it was transformed into the Renaissance-pantheistic deification of nature as an «inner master» (G. Bruno), and then – into the addition of divine will to natural necessity, in relation to which the concepts of good and evil are meaningless. The scholastic respect for logic was so great that in the Natural Theology of Thomas Aquinas (1225-1274) even the divine will made a choice on rational grounds, and the laws of the world created and directed by God were in accordance with the laws of logic.

In the millennial evolution of medieval thinking, a significant shift occurred: from «I believe in order to understand» (Anselm of Canterbury) to «I understand in order to believe» (P. Abelard). P. Abelard (1079-1172), teaching at the Paris Cathedral School, taught the logic of thinking, the art of debate. Allowing for the combination of faith and reason, he wrote: «The shortcoming of our time is that we think that it is no longer possible to find something new.»

A very characteristic expression of the socio-cultural evolution of the Middle Ages was the concept of «two truths» (from Augustine to Thomas Aquinas). In the typically scholastic formulation of St. Thomas it looks like this: «There are two kinds of truths - truths of faith and truths of reason, and truths of faith are not contrary to reason, but supra-reasonable.» With this position, Thomas rendered an invaluable service to both religion and science. «Truths of faith» were beyond discussion, and science could pursue its own searches without claiming «higher truths.» It is not for nothing that Thomas was canonized by the Catholic Church during his lifetime.

Thomas had important ideas in the field of education, and some of them, such as the «inner teacher», have survived the centuries. It is natural that Thomas, Roger Bacon, Hugo of Saint Victor, and other religious theorists and philosophers headed educational institutions of the Capuchin order - Franciscans (founded in 1212) and Dominicans (founded in 1216) and participated in the organization of monastic schools. Monastic education and its secularization. Although not going beyond the appropriate framework, monasteries and monastic schools provided a fairly

thorough education, with an emphasis on moral improvement, as well as work skills. Already in the early Middle Ages, by decree of the heads of the Catholic Church, monastic and cathedral schools were established. Even before the 11th century, students were cruelly beaten, and the grammar textbook had the eloquent title «Back-Saving». However, the inevitable secularization of public life also affected education. Thus, the main textbook along with the Psalter, the Abecedarium, was translated from Latin into native languages. In Alexander's textbook (14th century), grammar and the Bible were presented in rhymed form, easy to remember. Physical punishment was abolished. Sometimes even «days of fun» were organized, when games, wrestling, and modest entertainment were allowed. Although formally there were no vacations, rest was provided during numerous church holidays. A characteristic phenomenon, especially in the late Middle Ages, were wandering monks. Having dedicated many years to prostrations and mortification of the flesh, they often wandered the roads for the rest of their lives, leaving the walls of the monastery. Some became wandering artists, earning a piece of bread with jokes and buffoonery songs, in which the years of cultivated piety and rough humor were curiously intertwined. An extremely indicative document of this peculiar worldview was the collection of troubadours and vagants of the 13th century - «Carmina Burana». In the verses of the collection, recited by students of monastery schools in Latin, incomprehensible to the townspeople, moral instructions (often in an ironic form) and descriptions of love joys coexisted. Although the vagants and gallards - wandering students - were not distinguished by excessive piety, however, it was from their midst that many ascetics of science and education emerged. Inevitable and steady secularization affected the general attitude to learning. At first, it was class-based, cultivating the virtue of hard work in peasants, valor in the aristocracy, and piety in the clergy. Most of the nobility did not strive for literacy. The founders of the Merovingian dynasty did not know how to write in Latin, the first Carolingians (8th century) were completely illiterate. The change in attitudes towards education during this turning point in medieval culture can be seen even within the span of a single lifetime, using the example of one of the founders of the dynasty, Charlemagne (742–814). Remaining illiterate until the age of 30, he then invited teachers and learned monks

from Italy, England, and Ireland (the “Island of Scholars”) to his court, who compiled for him the “Carolingian Miniscule” – an easy-to-read Latin letter. One of the invited, the Irish theologian Albinus Alcuin (735–804), wrote the “Letter on the Study of the Sciences” and the treatise “General Exhortation”, which justified the need for universal education and the training of teachers. Charlemagne himself did not consider it shameful to become a scholar, mastering Latin literacy, the basics of astronomy, rhetoric, and literature in two years. The palace school, created under the Merovingians, was called the Academy and moved with the royal court, educating not only the children of the emperor, his entourage and high-ranking officials of the church, but also those from lower classes. Since that time, St. Charles' Day has been celebrated in France as a school holiday.

The socio-cultural changes of the Middle Ages can also be traced in the education of knights, a typical product of feudal culture. It was expressed in a specific interweaving of barbarity (cruelty, gluttony), antiquity and Christian piety. If at first knightly education rejected Roman education and emphasized physical development and military art, then the number of «knightly virtues» expanded to the essential seven: spearmanship, fencing, horseback riding, hunting, playing chess, singing poetry of one's own composition, playing a musical instrument (usually the lute or harp). In Scandinavia, knowledge of runes (epic and magical signs), navigation skills and the ability to work with metal were also required. In knightly education, the spirit of the Middle Ages was reflected in a bizarre combination of simplicity and sophistication; knightly concepts of friendship, loyalty, honor, duty, courage, and valor became household words.

Creation of universities and city schools. The pinnacle of medieval education were universities, which began to be created in the 12th–13th centuries as unique educational corporations, quite in the spirit of the times. The first university in Bologna (Italy) was already in operation at the end of the 11th century. The basis for them, as a rule, was the system of church schools – cathedral and monastery. Thus, the University of Paris arose in 1160 from the Sorbonne, the theological school at Notre Dame Cathedral, adding to itself medical and law schools. The no less famous Oxford (1206) and Cambridge (1281), universities in Naples (1224) and Lisbon (1290) were organized in a similar way. In 1224,

the University of Salamanca (Spain) opened, and in 1228 – in Padua (Italy). New universities grew rapidly, and their specialization expanded. A significant phenomenon was the establishment of the Inquisition (from the Latin *inquisitio* – search) in 1183, which lasted until the end of the 18th century. The Church retained control over education during the Renaissance and even in the New Age. The growth of universities was caused by the development of cities, the cultural demands of citizens, and contributed to production and trade. Thus, the goal of the University of Florence, founded in 1348, was to improve the situation in the city devastated by war. In the 13th century, there were 19 universities in Europe, and in the 14th century, 25 more were added, including in Pisa, Heidelberg, Cologne, Vienna, Prague, Krakow (Jagiellonian University). They were often established by secular authorities.

The rights of newly opened universities were confirmed by privileges - special documents signed by the pope or royal persons, securing university autonomy (court, administration, awarding of academic degrees), exemption from military service (already in the 13th century!). Sometimes graduates, like knights, were crowned with loud titles like «Count of Law». Unofficial titles were also given to outstanding scientists and teachers even earlier: Doctor Mirabilis (Wonderful) - Roger Bacon, Doctor Universalis - Albert the Great, Doctor Angelicus - Thomas Aquinas, Doctor Subtilis (Refined) - Duns Scotus, Doctor Illuminatus (Illuminated) - Raymond Lully, Doctor Seraphicus - Bonaventure, etc.

The first universities were very mobile, moving in case of plague, war and other disasters. Students often moved from university to university, and professors were invited. The practice of a «visiting professor» is still widespread in Europe and the United States. Students and teachers united into national communities, and later departments by specialty were formed - faculties and colleges. These formations determined the life of universities. Representatives of nations (procurators) and faculties (deans) jointly elected the rector of the university.

The city schools, which arose from the apprenticeship system, guild and guild schools, and schools of numeracy for the children of merchants and artisans, also became the imperative of the times. City schools, supported by artisans, provided general education in the native language. Usually, a city school was headed by a teacher hired by the city community,

who himself selected assistants. There were also itinerant teachers, moving from place to place in search of a contract. Universities opposed scholasticism, «the science of empty words and shaking the air», with vigorous intellectual activity, the characteristic form of which were disputes on the most diverse topics («about everything»). Reviving the spirit of antiquity, they prepared the scholarship of the Renaissance. Outstanding figures of science and education, and the renewed religion emerged from the walls of ancient universities – Jan Hus, Dante Alighieri, Francesco Petrarck, Nicolaus Copernicus, Galileo Galilei, Francis Bacon.

Universities were the most striking embodiment of socio-cultural changes, which, according to the precise expression of the German philosopher of the last century E. Cassirer, «forced us to seek a balance between the medieval faith in God and the Renaissance faith in ourselves.» F. Petrarch gave a magnificent definition of the changes at the junction of the Middle Ages and the Renaissance. To the words of Augustine: «The noble human spirit will rest on nothing but God, the purpose of our existence,» the poet added: «except on itself and its inner aspirations.» The «autumn of the Middle Ages» was replaced by the spring of the Renaissance.

Education and upbringing in the Islamic world. When studying the Middle Ages, it should be borne in mind that this concept can rightfully be attributed to Christian Europe. At the same time, in the period from the 7th to the 14th century, a significant flourishing of science and education, as well as conditions for their free development, took place in Islamic, or Muslim (from the Arabic muslim - obedient, submissive), culture. The vast region conquered by the Arabs in the 7th-8th centuries - Iran, most of Central Asia, Syria, North Africa, Moorish Spain - developed under the sign of the cultural values of Islam. The last of the world religions arose in approximately the same area as Christianity, initially developing under its obvious influence. The basis of Islamic culture was the «Koran», in which many commandments and even the Arabized names of saints and apostles have a clear similarity with the biblical ones. It is important to emphasize, especially in the current situation of extremely ambiguous attitudes towards Islam, that at first it did not contain any aggressive provisions, there was no condemnation of infidels, much less the idea of a «holy war» with them. Moreover, during the period when progressive ideas were being persecuted in

Christian Europe, it was the Islamic world that accepted and mastered ancient philosophy, and brought many ideas and works of antiquity to the European Renaissance. Suffice it to say that a number of works by ancient philosophers and writers, now kept in world collections of ancient manuscripts, have been preserved in a single copy in Arabic translation. During the cruel times of the European Middle Ages, the prophet Mohammed (560–632), the founder of Islam, said that “the ink of philosophers is much more important than the blood of martyrs.” Islam arose and developed on the basis of the interrelation and unique mixture of the cultures of the Arab Caliphate, Byzantium, India, China... The time of the «Arab Renaissance» began in the 9th-13th centuries, much earlier than the European one. Based on the study of antiquity, Arab-Muslim thinkers developed ideas of harmonious development of the individual, just as in antiquity, demanding that philosophers be models of moral behavior and education. The prestige of knowledge was highly valued.

One of the first encyclopedic scientists, Abu Al Kindi (801-873), placing science above religion, demanded that in the process of education, not Muslim fanaticism be formed, but high intellect. Al Farabi (870-950) believed that only madmen can admit the highest good outside the existing world. The goal of education is to lead a person to the real good, which can be distinguished with the help of knowledge. Fruitful pedagogical ideas are contained in more than 150 treatises of Al Biruni (970-1048): systematicity and clarity of knowledge, encouragement of cognitive interests. The main goal of education is cleansing from inhuman customs, fanaticism, and thirst for power. «The Lord of Sciences», an adviser to the rulers of a number of countries in the Near and Far East, Ibn Sina (Avicenna, in European transcription, 980-1037), among his scientific and philosophical works, also left behind «The Book of the Soul», «The Book of Knowledge», «The Book of Instructions and Advice» related to upbringing and education. Ibn Sina saw the path to universal education and development in the means of music, poetry, and philosophy. In the very organization of knowledge, the spirit of free, open, healthy competition was encouraged. The outstanding philosopher of the East, Al-Ghazali (1056-1111) dedicated his four-volume work «The Resurrection of the Sciences of Faith» to the development of abilities from childhood, methods of observing children, their creative

growth and development, including physical exercise and everyday culture. According to Al-Ghazali, the child's soul takes the necessary shape if educators, including parents, follow pedagogical recommendations, the foundations of which are laid in the family, passing the baton to the teacher. The moral principle is formed, first of all, through self-education and imitation of wise mentors. Self-education begins with self-observation and self-knowledge. It is not without reason that the «Sage of Sages» Ibn Bajjah (late 11th century - 1139) chose the most pressing problems of moral and ethical education as the leading theme of his treatises on psychology, logic and ethics. The outstanding philosopher, popularizer of Aristotle and original thinker from Andalusia (in modern Spain) Ibn Roshd (Averroes, 1126-1198) provided a solid scientific and philosophical basis for education, set out in the «System of Evidence». The problems of education and upbringing are the most important in 150 treatises of the Iranian philosopher Nasir ad-Din Tusi (1202-1273), including «Teaching Wisdom», «Book of Wisdom», «On the Education of Learners». Knowledge is the medicine that a person uses throughout his life. Abdurrahman Ibn Khaldun (1332-1406), developing the teachings of Aristotle, proved that a person realizes himself in relationships with other people. Reason helps to organize them as a result of observations, generalizations and experience - «what time teaches». In particular, he called for not rushing in teaching what is not yet understood in childhood, including the Koran. Such teaching only frightens and disgusts, fetters independence. All of the listed teachings emphasize the inseparability of education and upbringing: «Without upbringing, knowledge is fire without wood, upbringing without knowledge is like a spirit without a body.» Centers of Islamic education. The language of instruction was Persian and Arabic, which, having arisen from Aramaic, still remains the leading language in Islamic countries. The center of education was the mosque. Already in the 8th–9th centuries, “houses of wisdom” began to appear, and the first one was in Baghdad. In the 11th–12th centuries, the first educational institutions, madrassas, emerged. The Arabic education system gave birth to the first “tests” – with a choice of one answer from several proposed ones.

A major cultural center of the Islamic world was Spain under the rule of the Moors, where education reached its peak under Abdurrahman III



(912–961) and his successor Halem II (961–976). Women also studied in the educational institutions of Seville, Salamanca, Toledo, Granada, and Cordoba, and representatives of various faiths taught. It is characteristic that during its Christian period, Spain became a stronghold of religious obscurantism and the atrocities of the Inquisition for a long time. No less sad transformations occurred much later in the former centers of Muslim scholarship – Baghdad (the capital of modern Iraq), Tehran (the capital of modern Iran). Islamic “fundamentalists”, demanding a “return to the basics”, include here the rejection of secular education, law, secular forms of communication and habits (including television), and a ban on secular clothing. The most radical of them do not stop at killing «infidels». Without setting the task of a special analysis of the issue, it should be noted, however, a direct connection between the growth of «fundamentalism», threatening the entire world, with the deplorable economic situation and the totalitarian political regimes inevitably associated with it. Iraq, Iran, Algeria, Libya, characterized by aggressive regimes or movements, are states with a depressing economic situation. The conditions

for the expansion of fundamentalist forces are created by the wars in Chechnya and Afghanistan. Meanwhile, Turkey, which has inspired fear throughout Europe, is now doing everything to join the world economic and cultural system. Developing tourism and industry, Egypt, Saudi Arabia (the country of Islamic capitals, Mecca and Medina), Kuwait and the United Arab Emirates, which until recently were not on the political map of the world, are conducting a restrained foreign and domestic policy. Of course, even in these prosperous countries there is a danger that they have in common with other Islamic states – too “unanimous public opinion”, completely uniform education throughout the country, etc. These are signs of fertile ground for totalitarian regimes, fanaticism and extremism – as soon as the economic situation falters (the example of Iran is quite indicative in this regard). It is no coincidence that in rich Kuwait, people from other countries have no chance of climbing the social ladder. This once again proves that the true evolution of culture, education and upbringing can only occur in a natural historical way. This is how the European Renaissance came about.

#### References:

- [1]. Anthology of Pedagogical Thought of the Christian Middle Ages. In 2 volumes. / Ed. V.G. Bezrogov and O.I. Varyash M., 1994.
- [2]. Documents on the History of European Universities of the 12th-15th Centuries. / Ed. G.I. Lipatnikova. Voronezh. 1973.
- [3]. Averintsev S.S. Christianity // Philosophical Encyclopedic Dictionary. Moscow, 1983.
- [4]. Anthology of Pedagogical Thought of the Christian Middle Ages: in 2 volumes. Moscow, 1994.
- [5]. Bernal J. Science in the History of Society. Moscow, 1956.
- [6]. Byzantine Culture (10th–12th Centuries). Moscow, 1968.
- [7]. Gurevich A.Ya. Categories of Medieval Culture. Moscow, 1981.
- [8]. Gurevich A.Ya. Problems of Medieval Folk Culture. Moscow, 1979.
- [9]. Dzhurinsky A.N. History of Pedagogy. Moscow, 1999.
- [10]. Freethinking and Atheism in Antiquity, the Middle Ages and the Renaissance. M., 1986.
- [11]. Sokolov V.V. Medieval philosophy. M., 1979.
- [12]. Tallashev H.H. General pedagogical ideas of scholars-encyclopedists of the Near and Middle East of the Middle Ages. Tashkent, 1985.
- [13]. Reader on the history of foreign pedagogy. M., 1982.
- [14]. Resolution of the papal legate Robert de Courson on students and masters of Parisian schools (1215) // Documents on the history of European universities in the 12th-15th centuries. Voronezh, 1973.
- [15]. Bull of Pope Gregory IX to the University of Paris dated April 13, 1231 // Documents on the history of European universities in the 12th-15th centuries. Voronezh, 1973. P. 49-51.
- [16]. N.Gamisonia. Development of Medieval Education in Western Europe.//

THE CAUCASUS AND THE WORLD International Scientific Journal. Journal ISSN 1987 - 7293 E - ISSN 2720 - 832X. // International Scientific Journal THE CAUCASUS AND THE WORLD. DOI: <https://doi.org/10.52340/isj.2024.27.16> №27, Тб., 2024

## НАРГИЗА ГАМИСОНΙΑ

Доктор исторических наук, профессор Сухумского Государственного университета  
(Грузия)

### НЕКОТОРЫЕ ВОПРОСЫ ОБРАЗОВАНИЯ И ВОСПИТАНИЯ В СРЕДНИЕ ВЕКА

#### Резюме

В средние века (V – XVII) облик западноевропейского общества, его культуры, педагогики и образования существенно изменился по сравнению с античной эпохой. Это объяснялось и утверждением нового типа социально-экономических отношений, и новыми формами государственности, и трансформацией культуры на основе проникновения религиозной идеологии христианства.

Философско-педагогическая мысль раннего средневековья основной своей целью ставила спасение души. Главным источником воспитания считалось, прежде всего, Божественное начало. Носителями христианской педагогики и морали являлись служители католической церкви.

В педагогике раннего средневековья господствовал элемент авторитарности и усредненности верующей личности. Многие идеологи христианства открыто демонстрировали враждебность к идеалам античного воспитания, требуя устранить из программы образования греко-римскую литературу. Они считали, что образцом воспитания могло быть лишь монашество, которое получило заметное распространение в раннесредневековую эпоху.

Аскетизм, усердное чтение религиозной литературы, устранение пристрастия к земным благам, самоконтроль желаний, мыслей и поступков – вот основные человеческие добродетели, присущие средневековому идеалу воспитания.

К VII веку в средневековой Европе школы античного типа полностью исчезли. Школьное дело в молодых варварских государствах V - VII вв. оказалось в плачевном состоянии. Повсеместно царили неграмотность и невежество. Неграмотными были многие короли и верхушка общества – знать и чиновники. Между тем необходимость в грамотных подданных и священнослужителях постоянно увеличивалась. Существующее положение пыталась исправить католическая церковь.

Преемником античной традиции оказались церковные школы. На протяжении V – XV вв. церковные школы выступали сначала единственными, а затем преобладающими учебно-воспитательными учреждениями Европы. Они являлись важным инструментом религиозного воспитания. Основными предметами изучения являлись: Библия, богословская литература и сочинения «отцов церкви». Сквозь сито христианства просеивался весь учебный материал.

В средневековой Европе сложились три основных типа церковных школ: монастырские школы, епископальные (кафедральные) и приходские школы. Основная цель всех типов школ состояла в подготовке духовенства. Они были доступны, прежде всего, высшим сословиям средневекового общества.