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## ВЗГЛЯД СЕНЕКИ НА СРЕДСТВА ОБРАЗОВАНИЯ

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*Аннотация.* Педагогические воззрения Сенеки включают в себя множество образовательных концепций, некоторые из них зафиксированы в используемых им понятиях. Добродетель, разум, доброжелательность, мудрость, образованность, скромность, умеренность – понятия-концепты,

которые мы обнаруживаем в сочинениях Сенеки и которые остаются актуальными и в настоящее время.

*Ключевые слова:* образование, добродетель, разум, доброжелательность, мудрость, образованность, скромность, умеренность

## SENECA'S VIEW OF THE MEANS OF EDUCATION

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*Abstract.* Seneca's pedagogical views included many educational concepts, some of which are captured in the concepts he used. Virtue, intelligence, benevolence, wisdom, education, modesty, moderation, self-education, continuous education, etc. – concepts that we find in the writings of Seneca and which remain relevant today.

*Keywords:* education, virtue, reason, benevolence, wisdom, education, modesty, moderation

Among the thinkers of antiquity who addressed issues of education, the Roman philosopher of the first century AD Lucius Annaeus Seneca occupies a place of honor. A large part of Seneca's educational outlook can inspire future generations. His views of education require careful study, since their potential, in our opinion, remains true today. The purpose of our article is to analyze the works of Seneca, mainly his letters, for the purpose of discovering pedagogical ideas that are relevant for education in the modern era.

Seneca writes: "Bees select substances from gorgeous flowers and through fermentation, integrating the separated elements into one substance" (Ep. LXXXIV. 4) [4, p. 284]. This thought conveys to the reader the philosopher's most important idea about the connection between education and labor and effort. Although modern researcher Matthew Rutler, Seneca was skeptical about using historical examples to develop his ideas about moral education [2, p. 88], we see that for Seneca such examples are an important resource for the education of the individual. Indeed, Seneca writes elsewhere: "The mind should be equipped with many arts, many precepts and codes of conduct extracted from history, and then these can be harmoniously integrated. Judging the pattern of approval with sustained effort and reason for any reason"

(Ep. LXXXIV. 10) [4, p. 285]. Here he emphasizes that thinking must not be a straight line of thinking, but a combination of all aspects of a grid state, three-dimensional. This kind of thinking was advanced in ancient Rome, and it is also applicable to today's harmonious view of education. At the same time, the role of mind is emphasized. "If you want to go beyond the peak of destiny, you need to look down from a higher level of view," – writes Seneca (Ep. LXXXIV. 13) [4, p. 286]. This concept is very important in education, and the whole part of the depth must also stand at a certain height and look down on the macro combination, so as to achieve the best. This method of learning is applicable in modern times to any discipline.

On the issue of education and learning, Seneca clearly focused on the education of the soul, that is, on the moral improvement of personality. This is probably the only aspect of his practical and theoretical work, where he never disagreed with himself, and he was categorical – only philosophy can be an instrument of soul education (Ep. LXIV. 8–9; LXXI. 7; LXXXVIII. 28) [4, p. 183–184, 215, 313]. However, in order to be able to grasp moral and philosophical truths, one must receive a proper education. The traditional set of so-called Seneca recognizes the usefulness of "free arts" (grammar, geometry, astronomy, music), but only as the initial stage of education and should never be delayed for long, because this will lead to an empty universe. Therefore, it is only useful if it "prepares the mind without keeping it longer" (Ep. LXXXVIII. 1) [4, p. 309].

The Roman philosopher was largely negative about pluralistic cognition: in his view, excessive "subtlety" in scientific reasoning was fraught with evil, "hostile to truth". Seneca had a similar negative attitude towards sophistry, which in his view "nothing was useful for life" but a pleasant pastime "when he wanted to be idle" (Ep. CXI. 2, 4–5) [4, p. 442–443]. Seneca recognized the education of the soul as the primary task of teachers and those committed to self-improvement, which is why he placed psychoanalysis at the center of his methodology. By carefully observing oneself and oneself and one's environment, Seneca identifies human nature, its virtues and flaws, those weaknesses that make it difficult to move toward ideals (Ep. LII. 12) [4, p. 151].

According to Seneca, the first category is people who can improve themselves, the second category are those who need help, including

himself and his friend Lucilius, and the third category are people who can be forced to follow the right path (Ep. LII) [4, p. 149–152]. Seneca was not interested in the first category. He focused entirely on the second and third categories of people, those in need of help and coercion, that is, mentors. Seneca not only considered the latter not to be ignored, but also that they “deserve the greatest respect, because their merits are greater and because they have overcome the greatest difficulties” (Ep. LII. 4) [4, p. 149]. Therefore, the first step in the educational and teaching process must be to talk to the student, to discover his or her natural tendencies and impulses to improve, for the self-improver, a dialogue with one’s own heart, a deep introspection.

“Enter yourself as much as you can”, – convinces Seneca (Ep. VII. 8) [4, p. 35]. And after this, who is the father of the child, defines the strategy of communication with the child in order to reach his soul: “For some, the medicine is enough, for others, it must be imposed” (Ep. XXVII. 9) [4, p. 95]. Therefore, Seneca adopted the rule that everyone must be treated individually.

We should take into account mentality and age of students. It is easy to “mold” a young man (lat. *tenera fingitur*), but for a adult “student” whose character has “hardened”, we should be careful not to “let him despair of himself” (Ep. XXV. 1) [4, p. 90]. In general, Seneca advocates gentle, benevolent perseverance, encouraging learning by praising every small step forward, and most importantly, not asking too much of beginners: “Let them slip – as long as they go forward, don’t stop” (Ep. LXXI. 35) [4, p. 224]. “It is our fault: everything that is said to the wise, we ask for beginners”, – laments Seneca (Ep. LXXI. 30) [4, p. 220]. Seneca extended this rule to all students, regardless of age, and also himself, because he considered himself to belong to those who are still on the path to wisdom but have not yet reached. In assessing the achievements of Lucilius and himself in the process of soul education, Seneca notes important achievements on the one hand, but defines them as very modest on the other (Ep. LXXV. 15) [4, p. 238]. Therefore, praise and exhortation are an indispensable part of Seneca’s educational strategy.

Speaking of those in need of help, and therefore of himself, Seneca spoke of the need to constantly have an example to look up to (Ep. XI. 10) [4, p. 47]. He believes that every admonition must be accompanied

by a vivid and moving example: “The way of admonition is long, and the path of example is short and persuasive” (Ep. VI. 6) [4, p.33]. In vivid and convincing examples of his ancestors and contemporaries, in the book of the great thinker, Seneca finds for himself and advises others to look for the “helping hand” (Ep. II; VI. 5; XXX. 13; XXXIX. 1–2; LII. 8; LXXXIV. 5) [4, p. 26, 33, 104, 119, 150, 285]. Seneca spoke about the benefits of reading, but he cautioned against reading too many books at will, which he said was “akin to wandering” (Ep. II. 2) [4, p.26]. Read only books that are useful for shaping good life stances and high moral standards, so educators must give students the direction of the author and point out the most useful parts of their book (Ep. VI. 5) [4, p. 33].

But the most reliable and faithful help can only come from a vivid and unmediated relationship with the teacher. This is Seneca’s most important pedagogical idea. And, according to the rules he accepted for himself, he illustrated his assertion with examples: Cleanthes became Zeno’s successor entirely through personal contact with his teacher; Plato and Aristotle became great saints by observing Socrates’ behavior. Thus, Seneca was convinced that the disciple could only ascend to the level of the teacher through direct contact with the teacher (Ep. XXII. 1–3) [4, p. 79].

Seneca insists on the need for constant, close contact with students to be able to trace every step, every fleeting movement of the soul. Seneca stressed that both participants should be active in the educational process: “The two are mutual, and people learn by teaching” (Ep. VII. 8) [4, p. 35]. For Seneca, education and self-education are also interconnected, as learners must engage in a continuous internal dialogue, examine what has been achieved and, above all, where they need to work further: “To get as deep as possible into themselves” (Ep. VII. 8) [4, p.35]. In connection with this attitude, the personality of the teacher is of the utmost importance, and his image, acting from the outside, the form of communication with the pupils and the spiritual virtues, is carefully prescribed by Seneca (Ep. V) [4, p.31–32]. Regarding the teacher’s appearance and demeanor, Seneca first warned against adopting a dogmatic posture and pitting himself against others, as this might discourage the student from following his mentor: teacher should “live better than the crowd and not oppose it” (Ep. V. 2) [4,

p. 31]. Interestingly, Seneca was an outstanding orator who believed that excessive rhetorical processing must be avoided when addressing students. When it comes to the soul, the conversation with the student must be in a raw, unvarnished language that allows for a sincere feeling and a tone of trust (Ep. LII. 9; LXXV. 2; LXXXVII. 40; De benef. I. 4. 6) [4, p. 150, 236, 308; 5, p.26]

Seneca attaches great importance to the environment of the educated and recommends avoiding frequent contact with crowds. Seneca testifies to the harmful effects of crowds, even for those who are mature in virtue, and even more so for those who have just embarked on it. In a letter to Lucilius, he said that after he came into contact with the crowd, he became “more miserly, more ambitious, more desirable in luxury, and certainly more cruel and dehumanized” (Ep.VII. 3) [4, p. 34].

In the concept of teaching, virtue was introduced many times by Seneca and implemented from beginning to end. As it is written in the *Epistulae morales ad Lucilium* that “no suffering is desirable, and virtue is desirable”, it is believed that virtue must be different from others, and has nothing to do with pleasure and requires an noble deed. “Any good quality, – Seneca argues, – is something worth having, and good quality does not lack virtue” (Ep. LXXVII) [4, p.201–203]. All good qualities are worthy of human beings, and virtue is indispensable. Virtue itself is enough, for all good forces and beginnings are present in virtue [cm. 1, p. 299–300]. It shows that everything good exists in virtue, that virtue is a broad, inclusive concept, that all good exists in virtue (Ep. LXXIV) [4, p. 228–335]. “Because the fundamental principles of virtue, – Seneca argues in another place, – are consistent, the achievement of all virtues will be in harmony with virtue itself” (Ep. LXXIV, 5) [4, p. 229].

Seneca asserts: “Virtue itself is the only good quality, and she will proudly walk between the two extremes of fate, and will show great contempt for both” (Ep. LXXVI. 7) [4, p. 240]. Virtue is a good quality that endures: “Virtue never disappears from view, whether alive or posthumous, virtue rewards a person if he can follow him faithfully and not hide himself” (Ep. LXXIX. 2) [4, p.2 57]. “Virtue is characterized by pleasure, while sadness is the companion of anger” (De Ira. II. 6. 2) [3, p.38]. In describing virtue, Seneca gives virtue as straightforward, absolute, enduring, never dying, and perpetuating these stable and positive words. In many of Seneca’s writings, virtue is mentioned many times.

Lifelong learning, self-education is also an educational concept put forward by Seneca. It can be seen that Seneca is advanced in describing learning. Seneca's ideal of education is self-education in which the head of the household acts as a tutor and leads by example. It is a person's life itself, which requires continuous learning and continuous improvement.

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## **ОСНОВНЫЕ ПРОБЛЕМЫ МУЗЫКАЛЬНОГО ОБРАЗОВАНИЯ В БЕЛАРУСИ И ПУТИ ИХ РЕШЕНИЯ**

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