CHRISTIAN EDUCATION OF THE RULER IN THE VISIGOTHIC KINGDOM

Summary. The article is devoted to the educational model of the outstanding European thinker of the 7th century, Isidore of Seville, with the principles of the education of the ruler and the class approach to the problem of teaching, with the content of the renovation pedagogy of the episcopal Gispal school of the VI-VIII centuries, its place in the evolution of the formation of Western European education. The article is dedicated to the problem of knowledge reception and work with the textbook during the «Dark Ages» in Visigothic Kingdom. An attempt is made to illustrate the process of reading through the reflection of this process in the creative heritage of Isidore of Seville (VII century). Therefore, our article is devoted to Visigoth Spain in VI-VII centuries, namely the formation of political, legal, moral and value concepts.

Keywords: Isidor of Seville, Sisebut, Etymologiae, religion, an apprentice, faith, the Middle Ages, the Kingdom of the Visigoths, education, Christianity, the ideal ruler, the Roman legal tradition, Sacred Scripture, a tutor, a mentor, dark ages, church.

Formulation of the problem. Western Europe is grateful to those who stood at the origins of the Middle Ages, people have put together two cultural epochs, antiquity and the Middle Ages. The creative heritage of Isidore of Seville and Braulio of Zaragoza was completed and summarized in a stage of transition from Late Antiquity to the Early Middle Ages, showing us a special form of new man’s thinking of the new epoch. So, perhaps we should not focus on the disappearance of ancient culture in this period, and should explore new theoretical and philosophical foundations of early medieval science and new pedagogical model.

In the preamble, Isidore explained the content of his work: “Etymology is the origin of words, when the essence of a word or a name is revealed through explanation”. It was the etymological approach, first applied in “Differentiation”, that allowed Isidore to seek out the foundations of being, because he proceeded from the deep interconnection of the word and what it means. Terminological research allowed the use of the mind in the process of knowing the truth. In “Etymology” it is stated that concepts are not created and do not arise, but only exist and open in the word. Terminological research allowed the use of the mind in the process of knowing the truth. In “Etymology” it is stated that concepts are not created and do not arise, but only exist and open in the word.
Presentation of the main research material. One of the sources to which we turn, it is Braulio’s letters – bishop of the Spanish city of Zaragoza from 631 to 651. The letters reflect the image of the ideal ruler. One of the main qualities of exemplary monarch is justice. This term means, firstly, that the king must obey the will of God, and secondly, it is the law. These foundational provisions were contained in the works of Isidore of Seville, especially in “Etymologies” [3, c. 64].

The image of the ideal ruler was formed in Roman law and in the biblical tradition; in the works of Isidore they both complement each other. Obviously, the question of justice and legality in general become particularly acute when it comes to the relationship between the state and citizens. Hence a lot of interpretations of concepts were presented in the ancient and medieval texts.

As we know, Visigothic monarchy was elected in VII century, resulting in a constant struggle for power. King Chindasunin came to the throne as a result of a coup d’etat, when he was 79 years old. After the coronation, to avoid unrest, he executed many members of noble knights and their property were confiscated. At the same time the king went down in history as an active legislator – “Visigothic Julian”. In addition, he started to work on the codification of laws completed by his son Receswinth (649-672).

In those political conditions the ruler had to balance between the various factions of magnates who claimed the throne. For the sake of peace and stability in the country, he must take care of legitimacy, and thus prove their right to do it. Following the adoption of Orthodox Christianity Reccared (589) to solve this problem attracted Spanish-Roman epicopate, which was actively involved in this process. Complex rituals developed a system of symbols of royal power, gave its sanctity and integrity and image of the ideal ruler, formed in the works of writers of the Church, also the Church and royal legislation were intended to strengthen the power of the monarch [25, c. 196-276].

Isidore was a man of his time. Despite his comprehensive education, the son of a Gothic princess and belonged to notable Hispano-Roman families of high social rank, he stood on the positions of religious and social status education.

Considering man as a miniature copy of the Universe, Isidore inspiringly wrote: “The head of man is directed to heaven, and on it are two eyes, similar to the sun and moon. The breath of a person is like air, because it is precisely that it generates breath and exhale, similar to the numerous winds of the Earth The belly of a person can be compared to the sea, because all the liquids are gathered in it, as all the waters flow into the sea. Finally, the feet can be compared to the ground, because they are dry and contain as much heat as the earth. This mind is contained in the head man and rises above the body as God is in heaven, He can inspect and control all things from a height” [14, c. 379].

Man is endowed with bodily sensations, imagination and intelligence. “It is not good deeds, not carnal perception, but only by the mind we differ from the animals”, Isidor says. He was finding the names which corresponding to Latin ones that were used as synonyms – Intelectus, Ratio, Intelligentia [18, c. 157].

Isidore of Seville clearly revealed the concept of “justice” in the “Etymologie”, rightly stated that the ruler must respect the law. Isidore insisted on law-abiding rulers: “...only by example, they can force the subjects to obey the law, while in another case, the state risks falling into anarchy”. As for the term iustitia, then it means justice in general [12, c. 352].

With regard to the duties of the ideal ruler, the topic was developed in the treatises of Isidore of Seville. He consistently supported the idea that the emperor should ensure the prosperity of his subjects. Actually, it makes it fair. King performs its task by issuing laws that serve the public good. Ruler obeys the laws and oversees their implementation by himself.

Isidore developed a special theory for the education of the ruler. This idea keeps/takes a leading place (занимает ведущее место в его книге) in his third book “Sentences”. According to the scientist, there might be different rulers – “evil” or “kind” – it all depends on the educator. And it is important not only to teach the king to speak eloquently, we must teach the sovereign to act correctly. If it is a good king, then he must first of all be the defender of his people, the faith, the father of all the poor, the chairman of all subjects in the country. The king must concentrate all power in his hands, as to king’s subjects of all categories must be responsible to the king for the power conferred on them, which are constantly controlled by the king. If the slightest disobedience of subjects is not condemned, then this is not a worthy ruler, he gives only a bad example to his entourage.

As noted the Bishop of Seville, the king must always remember that his power comes from God, but that does not mean it is right to self-will. Instead of the burden of supreme power obliged him to take care of people. Using this power for the good of him, King performs his duty to God.

The most ancient thinkers like Seneca, Pliny the Younger and Dion Chrysostom agreed on one thing: the mission of the ruler is to serve the public good. Public good are inextricably linked with notions of equity and justice, as they insist on the rule of law. This idea was further developed in the works of Isidore. (Namely, scilicet or videlicet). That is, we can take up the position that the Roman ideal of a just and wise ruler was one of the sources for Isidore of Seville [15].

Thus, fairness it was mandatory quality of the ideal ruler. The notion «justice» means obedience to God’s will and law-abiding. Roman and biblical traditions complement each other, fair law – it is nothing else as a royal instrument to establish on the land the divine order.

Assignment of the ruler was to establish law and order on the ground, it means to ensure the welfare of his subjects. For this the King must set up fair (equitable) laws and obey them as law-abiding and it is the second meaning of the notion “justice”. This is due to the obligation to do what he must – the third value.

It is essential to the relationship of power and the Church, Isidor sharply disagreed with Pope Gregory the Great. We are not finding anywhere in Isidore’s works the idea that ruler must depend on the Church (idea of Papocesarism). On the contrary, the authority of the church in society should
be based only on its moral examples. Every other authority in the state is the power of the king. Isidore believed [18, c. 34].

So, familiarized with the invaluable cultural and legal heritage of «cultural barbarians» the Visigoths, we can not only trace the influence of ancient heritage to legal viewpoint of the Visigoths, but also analyze their desire to have a fair-minded ruler.

Today it is a very current question of the ideal ruler, but as we have noted above, the power is not only a means to realize its ambitions, it is also a great duty and responsibility, because, firstly, the ruler must answer to his own conscience and dignity, and secondly, be responsible to the society that trusted him.

Among the intellectual elite of that time there was an important state task – education – since it was directly related to the education and upbringing of the younger generation, it was not enough to take its place in society. A distinctive feature of the western half of the empire, determined for many centuries the fate of Western Europe, where there was an almost complete absence of a bureaucratic state apparatus, which was preserved only in Byzantium. Accordingly, the task of supporting the corps again was not standing here. By the sixth century, a social system had already formed in Spain, which with some changes existed until the era of bourgeois revolutions: laborantes ("working") militantes ("those that fight") and oratores ("praying"); these were three completely different worlds with different ideas about life, qualities and laws. The "workers" made up the bulk of the peasant population and servants; They were mostly autochthous (local people). "Those who fight" – this is the military power, which in those days did not differ from the executive power; it consisted mainly of a small hereditary aristocracy of foreign barbarians. About "general education" in these conditions could not be considered. First of all, no one was going to train the "workers": their task was to work, and for this, to master the skills of agriculture and handicrafts. First of all, manifestations of military and administrative talents were also expected from the "warring": after all, even after centuries, most European knights, as well as often kings, remained illiterate. Although in fairness it is necessary to note that in the ruling elite of the kingdom of Toledo, the situation was better, for example, King Sisebut made several dozen regular Latin hexameters about the lunar and solar eclipses. But the real (real) education was given exactly to the "praying", and the second council in Toledo was already 531. He paid special attention to the education of the clergy. The children who were appointed to the white clergy were directed to the "church house" under the leadership of the bishop, and specifically their own without the right to transfer them to another bishop, so that "the bishop himself would not be able to be in gross ignorance and illiteracy". Since secular schools simply died along with the collapse of the administrative apparatus of the Roman Empire, the task of education completely shifted to churches and monasteries, that is, to cathedral and monastic schools. But the content of educational programs was borrowed from the educational literature of antiquity, that is, it was purely secular. Therefore, for the church, the Christianization and desecularization of the sciences was of paramount importance, and in general this task was accomplished by the middle of the 6th century, Namely in the works of Cassiodorus [4].

First, Isidore continued the work of Martin Brakarsky and his brother to eradicate the Aryan heresy, and also those sects reappear, such as achenophalus heresy. Here his efforts were crowned with complete success. Religious discipline was strengthened, he himself chaired, as a confidant and adviser to the kings, whose political line he invariably supported and strengthened.

Secondly, he proposed to unite the people with the school system, for which an educational program was proposed and the schools themselves were consistently created. Presiding at the fourth council in Toledo, he issued a decree on the establishment of a Hispal-style school in all cathedral cities. It was prescribed to study not only Christian sciences, but secular free arts, even Greek and Hebrew languages. Interest in medicine and jurisprudence was also encouraged, which laid the medieval system of three university departments – theological (with a mandatory preliminary study of the arts), legal and medical. Even to the Arabs, he sought to maintain interest in Aristotle.

The entire school curriculum was presented in a huge compilation of labor, called «Etymology, or Beginning in the XX books.» Here, for the first time in philosophical practice after Posidonius, an encyclopedia (summa) of universal knowledge was created, interpreting everything that was studied both in antiquity and relatively recently. This work, of course, gives the right to call Isidora the most educated person of his time [14].

1. The principle of definition (etymology). The entire work is not without reason called «Etymology». Isidore was quite a normal thinker of his time, that is, he tried not to penetrate the secrets of the real, changing world as much as he constructed his intelligible idea of the world with verbal means. He examines not the real beginnings of things, but the ideal beginnings of concepts. Where reality and concepts are adequate, he conveys this; In the same place, where a contradiction arises between reality and concept, preference is unconditionally given to the word. Such were the new Christian trends, which represented the visible world to man only as an instant in a higher divine reality. For example, Isidore does not distinguish between letters and sounds, they designate, he says "letter" in both cases, almost does not distinguish between nouns and objects, they designate, do not distinguish the verb from the actions themselves, what they express. In fairness it should be noted that the attempt to seriously doubt that, in fact, things, as we say about them, were understood in antiquity. This is the famous Plato’s «Cratylus». Therefore, ancient and medieval thinkers seriously believed that everything in the world is the way it is, as it is said in human language – among philosophers this is called the principle of "the identity of being and thinking", which refers to the thesis of Parmenides of Elea [12].

For Isidore, to find out is inherently to find the name in the endless list of things, since the word was perceived not as a greater or lesser adequate similarity of a thing in human thinking, but as a larger reality than this thing itself, or rather, the "cur-
rent” thing was simply not considered a real reality. At the same time, he believed that scientific knowledge is not progressing, but degrading, which is associated with confusion, which is introduced into the meaning of various scientific terms by epigones. Therefore, the meaning of the concepts must be clarified and cleared of the later layers. According to this methodological basis, he proceeds to research.

In general, one can say that all his “Etymologies” are a detailed structured explanatory dictionary, that is, they only consist of concepts and definitions. In the most complete cases, the answer to the question “what is it?” consists of four parts: definition through gender and species differences (“what is it?”), etymology (“why is it so called?”), classifications (“into which species is it divided?”) and example.

Of course, the weakest link in this four-part definition is precisely etymology, since it is usually Greek, and Isidore did not know this language. It should be added to what Breheid said on this point that the dates in the manuscript are in Greek, as a rule, tend to be correct. Isidore, apparently still from the school curriculum, knew the rules for using the most famous borrowed Greek words in Latin, so he was not mistaken in simple cases. In addition, he had a Roman-Greek dictionary or someone from the Seville lectorium who could give him a Greek equivalent of the Latin term. But this knowledge of his Greek and limited, because in more complex cases, Isidore simply did not understand Greek mythology.

2. The principle of classification. It has an independent and noticeable value. As in the case of classification, and in the case of hierarchy, the essence boils down to the principle of visual presentation formulated by Plato: “The business of a free person is to be able to visualize in his mind what he is talking about and thinking.” In Isidore, unlike the Neo-Platonists, we have not so much a hierarchy as the good old classification indicates an early type of scientific thinking. This principle of visual representation itself goes back to the quite ordinary consciousness of the Hellene, to its “spectacle of consciousness”, using the good term A. V. Akhutin.

Ellin tried to think as he lived in his society: the theater and the court (for example, the Areopagus), gave him the opportunity to contemplate the essence of the matter visually and from the side [23].

Developing his theory of upbringing, Isidore of Sevil came to the conclusion that in order to have the right to become a tutor, it is necessary to go through several major stages: firstly, the preparatory stage for teaching (Doctrina) – creating your own system of transferring general knowledge, secondly, (Sapienta) – the attainment of wisdom in the process of teaching the basics of knowledge to individual students who wish to study with an inexperienced teacher, and thirdly, (Prudentia) – the achievement of true piety by the teacher. Only after that he had the right to teach in the episcopal school or to be the teacher of children of nobles or kings [18, c. 156].

The Isidorian theory of the education of the ruler is extremely valuable for us, that was outlined by him in «The instructions to the king Sisebut» and «Etymologiae». The power is given to the king by God, because he is elected, otherwise the ruler is just an ordinary person, who should be adequately educated. The secular ruler must have exceptional qualities. These include justice, piety, wisdom, patience, meekness, mercy. And yet the king’s main business is the righteous act and the observance of justice. The following principles should be based on exclusive justice, equality of all before the law, impartiality. The word of the ruler should never be at variance with the action.

Thus, Isidore recommended Sisebut to act: “Prove what you say through your mouth, an example confirms what you learn in words. Be not only a mentor, but likewise you need to be inclined to charity. Only when you become famous, then you will always do that you teach others” [23, c. 253].

Only when the king is being ideal, in that case, and the subjects will feel respect for the authorities, thoroughness in the performance of their duties and love. However, unreasonable orders of the ruler should not be carried out. Here is how it sounds from Isidore’s own words: “If you get an order to do evil, then do not put up with it. If you are ordered to do something horrible, do not obey. Whichever authority ordered it, do not ever agree to do evil, even if you will be severely punished, even if you are threatened with anguish and the torture. To die is not so terrible as to carry out disastrous orders... Is not free from the crime the one who does them by someone else’s order. He who obeys evil does not differ from one who does evil. The same punishment binds the one who conceived evil with the one who allowed him. For God, there is no difference” [23, c. 244].

Any educational system is historical, it is closely connected with the evolution of society. A certain stage of development of society, as a rule, corresponds to a certain system of education and upbringing. Everyone society has its own educational mechanism for generating new life forms. The Middle Ages in our consciousness are associated primarily with its three institutions – the Church, the Empire and the University. Of these, the first two came in the Middle Ages from antiquity, and only the university was born precisely by the Middle Ages. A striking feature of medieval culture is its written character. Instead of enlightened leisure characteristic for antiquity (“scholii”), the work of a scientist appears (“pragmatism” is a practical ethical work, a treatise), instead of oral culture it is written. This makes it possible to transmit knowledge to other epochs. The cult of the word is claimed Therefore, sermons and prayers are of such great importance in the Middle Ages. The text is of great importance. To attain the goal that the medieval man set for himself, namely, to comprehend God, it meant all his life to read and interpret the same text, that is, the Bible. Subordinated to the educational purpose and nature. The whole world becomes a textbook, nature – a visual aid.

So, the fathers and teachers of the Church, in particular Isidore of Seville, Alcuin, St. Augustine, Thomas Aquinas, played an important role not only in preserving ancient knowledge, but also took an active part in shaping the content of education and the theory of education, namely “what to teach, how learn and how to learn.”

Therefore, the place that Isidor occupies in the culture of his time is key in the combination of two eras, and his educational program is thoroughly disclosed based on his main “pedagogical” texts.

The activity of Isidore as a pastor and teacher reflects the final stage of the patristic period (early
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