HISTORICAL ANALYSIS OF THE EVOLUTION OF IDEAS OF MORALITY EDUCATION WITH THE EUROPEAN AND JAPANESE SOCIETY

Abstract. Analysis of the history of morality education in Japan and in European society, the views of famous philosopher-thinkers of Ancient Greece, Rome and our time. Factors of formation, development and extinction of morality education in the system of European education. Morality education is absolutely necessary in modern society; it accidentally or naturally leaves the European school. Starting with the history of education in ancient Greek and Roman society, which has become the historical prerequisite for modern European morality education, which since the 14th century has taken Ancient Greece and Ancient Rome as the ideal of their development. For centuries, philosopher-thinkers of Europe have argued that there was a real morality education. Morality education in the space of the Roman Empire began to be created when Christianity appeared. What did Christianity do or what made Christianity such that morality education not only became possible, but it became necessary. The characteristic features of modernity are the crisis of humanity and the lack of morality. The practical significance of the work lies in the fact that the main results of the study can be applied in modeling educational systems in modern conditions.

Keywords: moral education, periods and ages, views of philosophers.

The periodization of history is a special kind of systematization, which consists in the conditional division of the historical process into certain chronological periods. These periods have certain distinctive features, which are determined depending on the chosen basis (criterion) of periodization. For periodization, a variety of reasons can be chosen: from a change in the type of thinking (O. Comte, K. Jaspers) to a change in the methods of communication (M. McLuhan) and ecological transformations (J. Goodsblom). Many scientists use economic and production criteria to create periodization: these are both socio-economic relations and means of production (the Marxist theory of formations) and the main sphere of
production (the theory of industrial and post-industrial society; periodization according to the principles of production by L.E. Grinina; periodization 300 -year and 30-year cycles by generations and main economic regions A. N. Zaitsev (Periodic history)).

World history is divided into various historical eras, but the boundaries between them can be conditional. As early as the 19th century, the historical process was divided into stages. J. Condorcet and L. Morgan divided it depending on the occupation of the population and the presence of the state.

The work is based on historical epochs and stages of human development in chronological sequence described by many authors (Bell, 1973, Comte, 1974, Goudsblom, 1996, Green, 1995, Korotayev, 2006, White, 1959 and etc..) for general periods of universal history (Ancient Greece 8th century BC - 6th century AD; Ancient Rome 8th century BC – 5th century AD; Christianity age c. 324 – c. 1299; Renaissance age (1300–1520); Enlightenment age c. 1500 – c. 1750; Modern age c. 1750 – c. 1917; Recent history 1918 – today).

The most frequently cited thoughts of philosophers about the moral education of society and the characteristics of different eras by the authors who have studied this issue are introduced. The compiled table is a visual overview of the development of the moral education of society, in different periods of the development of civilization.

Table 1

<table>
<thead>
<tr>
<th>AGE AND CHARACTERIZATION (description)</th>
<th>PHILOSOPHERS AND OPINIONS</th>
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</thead>
<tbody>
<tr>
<td><strong>ANCIENT GREECE</strong></td>
<td></td>
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<tr>
<td>He developed the pedagogical methods,</td>
<td>The priest took care of</td>
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<tr>
<td>composed the morality orientations for</td>
<td>the children's morality.</td>
</tr>
<tr>
<td>the man.</td>
<td>(Pythagoras)</td>
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<tr>
<td></td>
<td>In morality, perfection</td>
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<td></td>
<td>is the fault of each of</td>
</tr>
<tr>
<td></td>
<td>them. (Sokrat)</td>
</tr>
<tr>
<td></td>
<td>A common system of children's education: physical, mental and morality. (Aristotel)</td>
</tr>
<tr>
<td><strong>ANCIENT ROME</strong></td>
<td></td>
</tr>
<tr>
<td>Family-raising formed a morality view</td>
<td>An easy punishment for a</td>
</tr>
<tr>
<td>Religious education proclaimed equality</td>
<td>child. (Quintilian M.)</td>
</tr>
<tr>
<td>ideas, abandonment of property and</td>
<td></td>
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<tr>
<td>respect for work.</td>
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Table continuation 1

<table>
<thead>
<tr>
<th>CHRISTIANITY</th>
<th>In the process of raising morality, positive habits are formed by taking parents, teachers and comrades. Instructions, talk to children. (Komenskij J.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>RENAISSANCE</td>
<td>The aim of education is to develop personality, to develop a variety of children. (Montel M.)</td>
</tr>
<tr>
<td>ENLIGHTENMENT</td>
<td>The children are affected by three educational factors: nature, people and society. (J.-J. Rousseau)</td>
</tr>
<tr>
<td>MODERN</td>
<td>Education, but with great support for natural sciences. (Kilpatrick W.)</td>
</tr>
<tr>
<td>JAPAN</td>
<td>The moral value system is an ancestral cult. The existence of weekly moral education, the existence of special training and benefits, family and school cooperation in the process of education. (Zen Buddhism)</td>
</tr>
</tbody>
</table>

The European pedagogical tradition is characterized by the idea of "eternal" universal human concepts of morality. Let's list the main features that characterize a morality personality: conscience, justice, decency, kindness, patriotism, civic responsibility, hard work, honesty, humanity, collectivism, frugality, modesty, discipline, adherence to the principles of a democratic, humane society.

The main criteria for morality upbringing in the "eastern" education system are: artlessness, self-control, modesty, shyness, shame (conscientiousness), high tolerance, restraint to modesty, benevolence, discipline, hard work, emotional restraint, silence, modesty, shyness, increased (from the point of view of Europeans) politeness.

The graph shows the ratio of morality education in different eras and separately in Japan. The system of morality education in Japan is based on conceptual ideas about morality contained in traditional teachings, and is a holistic, multi-level system that provides the solution to pressing pedagogical problems.

The morality values of society towards the individual in Japan are a system of
clearly defined morality qualities (courtesy, courtesy, respect for life, respect for family members, teachers, respect and love for their people, respect for the culture of other peoples, etc.), which the younger generation, is charged with the duty of family and school. In matters of morality education, the school controls the behavior of the child in the classroom, during extracurricular activities and at home.

Fig. 1. **Analysis of ideas of education of the European and Japanese society**

Self-education and self-improvement are the central link in the morality education of the individual. The main means here are the work and strong-willed concentration necessary to solve the task.

**CONCLUSIONS**

In order for morality education to be important in the school process, it is necessary that the morality principle is important in society itself, and morality laws are of absolute importance. The spiritual principle did not occupy a decisive place in the life of Ancient Greece and Ancient Rome.

Ancient Greek and Roman education did not create a full-fledged system of morality education. Ancient Greece and Ancient Rome, for all figures of the Renaissance and Enlightenment were ideal. The attempts of Renaissance and Enlightenment figures to prove that morality education was there are completely unsuccessful. Pedagogical representations did not correspond to the pedagogical reality of that time.
Christianity radically changed the nature of man and man’s attitude to man, without requiring either a high civilization, special knowledge, or a specially developed mind; in a few words, understandable to the people, it placed the savage above the most educated and wise people of the classical world.

In the Renaissance, the humanistic ideal is both sociality and morality, ideas about a harmoniously developed person and the importance of physical education, built on a Christian basis.

In the era of Enlightenment, a great European idea was born and a real faith in science, in scientific and technological progress. The loss of Christian ideology in the true idea of the spiritual principle in man and society closed the development of man into the circle of his bodily and mental (intellectual, aesthetic and moral) development, and lost the man himself.

One of the most important signs of reformist pedagogy of the Modernist era is the idea of exclusion of Christianity from the pedagogical sciences, upbringing and education. In the era of reformist pedagogy, no one hid the anti-Christian foundation of education.

The work shows that the morality qualities of the Japanese are the result of the influence of several religious systems and teachings, in particular, Shintoism, different "schools of Buddhism, Confucianism and Christianity. Specific recommendations regarding the standards of morality behavior that the Japanese are guided in their daily lives: to avoid quarrels, in all situations, try to find a compromise, conscientiously carry out any business, constantly improve your skills, you should avoid verbose reasoning and strive for tacit mutual understanding aniyu.

So the destruction of European civilization, starting with the destruction of Christianity, destroys and denies the era of Modernism, modernism itself - and this is fully reflected in the very name of our day - Postmodernism destroys the spiritual state that it gave rise to.

Thus, the upbringing in schools is developing a spiritual and morality crisis - this is not an accident - this is a deep pattern, which is explained by the fact that the very development of civilization, crowding out Christianity, makes unnecessary spiritual and moral upbringing at school. That is why spiritual and morality
education in a modern school at best can only be preserved by a cultural or historical tradition, but not as a determining, initial-fundamental principle. In the world philosophy of education, psychology and pedagogy, the problem has always been raised of the revival of the spiritual and morality development of human education, which awareness gives hope for the possibility of a return to building education on Christian foundations, and therefore the revival of morality education, and accordingly the spiritual and morality development of society on Christian values.

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