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*Anna A. Hakobyan,  
Northern University of Yerevan,  
Yerevan, Armenia*

*Акопян Анна А.,  
Ереванский Северный Университет,  
Ереван, Армения.*

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## THE SIGNIFICANCE OF MKHITAR GOSH'S CREATIVITY IN EDUCATION

### ЗНАЧЕНИЕ ТВОРЧЕСТВА МХИТАРА ГОША В ОБРАЗОВАНИИ

#### **Abstract:**

The pedagogical ideas of the Armenian thinker, literary and public figure, lawmaker and theologian Mkhitar Gosh have been analysed in this article. Mkhitar Gosh's pedagogical, philosophical, educational and social views expressed in his famous Datastanagirk (Law Code) and collection of fables have also been presented. The philosophical wisdoms and moral teachings of the great thinker have been observed and their didactic and educational potential has been identified.

**Keywords.** Educational, Armenian, medieval, legal, political, fable, school, works

#### **Аннотация:**

В статье рассмотрены педагогические идеи армянского мыслителя, литературного и общественного деятеля, законоведа, богослова Мхитара Гоша. Представлены педагогические, философские, образовательные, социальные воззрения Мхитара Гоша, описанные в знаменитом «Судебнике» и в сборнике басен. Анализированы философские мудрости и моральные поучения великого мыслителя, изучен их дидактический и воспитательный потенциал.

**Ключевые слова:** образование, Армения, средневековое, юридические, политические, басни, школы, произведения

#### **Introduction**

Mkhitar Gosh, a grateful medieval Armenian spiritual benefactor, philosopher, legislator, fable writer, clergyman, interpreter, pedagogue, and public-politician, left a significant impact in the development of moral, jurisprudential, philosophical, and pedagogical thought in Armenia. Of paramount importance is the fact, that M. Ghosh's works provided rich research material not only

for lawyers and philologists, but also for historians, pedagogues, and philosophers, since his multi-genre creations and legacy reflect numerous and diverse socio-economic, political, legal, and cultural relations of the time.

It seems essential to emphasize that Mkhitar Gosh was also a carrier of ecumenical (cosmic) views, a supporter of religious tolerance and international solidarity.

He was frequently sacrificed, according to several traditions recorded about him throughout the Middle Ages. As an adult, he was ordained a celibate priest. He was a disciple of Hovhannes Tavushetsi and received the title of Reverend, later M. Gosh went to Cilicia. Concealing the fact that he had a doctrinal degree, he studied with the scholars of the Black Mountain and again received a doctrinal degree. After studying with outstanding scientists of the Black Mountain of Cilicia, after returning to his homeland, under the patronage of princes Amirspasalar Zakare and Ivane Zakaryan, Mkhitar Gosh built the monastery of Nor Getik, in the Tandzuta valley, not far from Getik, where he established a school. The formal opening of New Getik School was a solemn occasion recognized by contemporary observers as an unusual, unprecedented phenomenon. It has a fantastic reputation. Many people from outlying locations became his disciples.

The school graduates were people of various professions: churchmen, public and educational figures, who followed the example of their great teacher and had great influence on the development of medieval Armenian advanced thought, literature, art, philosophy, pedagogy, jurisprudence and the regulation of the internal life of the country.

Nor Getik School was famous for its educational programs. students studied legal and philosophical sciences, grammar, poetics, mythology, fables, history, music, writing, painting, Armenian and foreign languages: Greek, Latin. Many outstanding professors of the time who had higher education and were famous in their profession were teaching at school. This school became famous for the fact that for the first time in Armenian reality, the first Armenian code, the "Judgment Book" authored by Mkhitar Gosh, became the subject of teaching.

M. Gosh had meticulously prepared a substitute for him at a mature age, his well-developed, capable, and talented student Martiros, during his life. Throughout his activity the school stood still, but also experienced significant progress, developed and prospered. This was one of the exceptional cases in the educational and cultural life of the Middle Ages, when after the ruling of their famous teacher, his students not only preserved the glory of the school, but also increased and developed it. After M. Gosh's death, along with the growth of the Goshavank congregation, the school also expanded and the number of students increased.

## **Results and Discussion**

Of special interest is the fact that new buildings were being constructed to confirm the fact that there were numerous worshipers and pupils in the monastery and school. Later, Martiros established the library, reviving the fountain of wisdom and providing spiritual nutrition to subsequent generations of the Nor Getik school. In the middle of the 12th century, the level of legal awareness of the Armenian people was so high that they understood the necessity of secular-political laws to ensure national judicial independence and protect national rights.

The legal and political thought and educational and cultural relations of medieval Armenia were fully reflected in the works of Mkhitar Gosh. In this aspect, the monumental works "The Book of Judgment" and "The Collection of Tales" represent an exceptional value in his spiritual heritage, which left a deep mark on the Armenian reality and scientific and cultural thought not only in this period, but also in the following centuries. If M. Gosh tries to regulate the public life and human relations in "Judgment" with the help of legislation, then in fables he strives to achieve the same goal with a didactic style and methods of pedagogical influence.

It is generally accepted that the creation of Gosh's "Judgment Book" was conditioned by the legal and political realities of the existing historical period. In Armenia and Cilicia itself, the Armenian people waged a national-liberation struggle to restore political independence and national statehood. For this purpose the "Judgment Book" was compiled as the code of the future independent Armenian state. Yet, the valuable work "Judgment Book of Armenians", which reflects both ecclesiastical, economic, social-political, other issues and provisions, consists of 3 sections: "Preface", "Ecclesiastical Rules", "Secular Articles". The goal of writing the "Judgment Book" was unprecedentedly great and important for the time: to stabilize the internal peace of the people, to regulate the legal relations of different classes of society, to ensure justice within the country, to concentrate all the forces of the country, using all these impulses to serve the super-powerful goal of restoring the Armenian Kingdom. Mkhitar Gosh was anticipating the dream future with his national undertaking and defined the legal foundations of the future kingdom in advance. he created the National Code, instilling moral and legal ideas among the people, based on the principles of humanism, friendship between peoples, prevention of ethnic conflicts, peace, and tolerance. The great thinker discusses the idea of human freedom. a person is inviolable, no one has the right to harass him.

Interestingly enough, in the "Judgment book" the issues of school and enlightenment, public education is also interpreted, which have received legal justification and obtained the force of law. From the pedagogical point of view, it is noteworthy that free education is legalized in the "Judgment Book of Armenia" code and becomes the force of state law. Moreover, the teacher should not charge a fee for teaching, and the orphans are even provided with appropriate help (food, clothing, etc.). Moreover, the problem of free education is before M. Gosh, starting from the 5th century, was often mentioned in Armenian meetings and assemblies and was accepted as a rule, but it was not implemented and was not fixed as a law. This law established by Mkhitar Gosh became known throughout Armenia in a short period of time, it was introduced to a number of prominent Armenian schools and became a significant event in the field of public education.

M. Ghosh's educational viewpoints stem from his humanistic concepts and principles that, independent of people's national and class affiliation, involvement in social connections, education is required for everyone; he believes that "All people are people." M. Gosh wanted to improve interpersonal relations with the laws of education. In the "Judgment Book" the issues of regulating public life, simplifying the relations between the state and the people, and creating stable and normal family conditions are formulated, which, according to the humanist thinker, are necessary and important means and ways of educating a person.

Speaking about crimes, he suggests "educating people" is a way to prevent them. Education makes a person human. it is the truest, most powerful and just remedy. The educator, moral educator and rights defender with a big heart and soul convinces people to stay away from evil, not to harm others and society.

From the point of view of pedagogical ideas, M.Gosh's "Proverbs" are of great importance. He subjected a number of folk fables to literary processing, also used Aesop, created new, independent fables, thus becoming the founder of artistic prose in Armenian reality.

The fable, as a literary genre, was accepted by the church with great difficulty due to its secular content. However, M. Gosh makes it a wonderful way to "teach, educate, raise", according to his own description, "instruction, meaning, truth" [5, p. 521], because the fable has a didactic ending. Actually, the didactic value of fables was reflected to some extent in the Book of Judgement. The law operates when discipline becomes powerless.

It is worth mentioning that M. Gosh compiled his collection for educational purposes. For him, the fable is a means of public speaking, to extol the virtues, to mock the shortcomings, stupidity and ignorance, to criticize the evil. Added to this, the collection has a thick structure, it contains 190 fables. The first group consists of mythical and moral fables -

"Fables, Myths and Morals", and the second - fictional fables - "Fables of creativity". The material of fables called "morality" are the properties of plants and animals, which the author presents as the narrative part of the fable and derives a moral conclusion from it. The fables of this group are mostly allegorical images with little action. Mythical and creative fables are rich in actions, the material of which is taken from the lives of animals and people. In mythical, partially and creative fables, M. Gosh turns to the art of allegory, expressing the vices and shortcomings of people through animals, whose attributes are rooted in the people's imagination.

People must obey their rulers, according to Gosh, and the rulers must defend them against foreign oppressors and danger. M. Ghosh explores the concept of centralized strong statehood in the fables from this perspective. He preaches obedience to princes and kings. Disobedience causes evil and violates the order and rule of government. "it will solve the order of the government" [1, 386]. However, preaching obedience to the people in the fables, at the same time, he hints at the rulers to beware of the people, who can be strengthened by wisdom and defeat the lords and the powerful people. "That they may despise strength, and not heaven, but be strengthened with wisdom, little, and overcome with strength. But this is wisdom, to be afraid of children as well as adults" [1, 387]. As a result, fables are an important source for illustrating various aspects of life and human relations of its time.

## **Conclusion**

To succinctly summarize, we can say that M. Gosh's works and fables have a didactic and educational significance. The fable genre, as a means of influence, was chosen to extol the virtues, ridicule stupidity and ignorance, and scourge evil by using the allegorical technique. Basically, through the fable genre and the allegorical art concentrated in it, Mkhitar Gosh applied methods of education, personal consciousness and social behavior formation: example, educational situation, etc. Fables also have cognitive, informative, developmental significance, because important information summarized in them and due to the effective power of speech are easily memorized, develop the reader's imagination, attention, visual thinking, memory, understanding, feeling, speech. Mkhitar Gosh's fables, nourished by the vibrant spirit of folklore, thanks to their accessible form, understandable content, and descriptive vocabulary, provided spiritual food and educated many generations, without losing their educational value even in the modern era. They still have their place and role in modern school educational programs.

With his humanitarian ideas, broad worldview and weighty scientific and pedagogical achievements, Mkhitar Gosh had great contribution in the implementation of profound social-cultural changes in the Armenian reality.

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**Information about the Author:**

**Anna A. Hakopyan (Yerevan, Armenia)** - PhD., Associate Professor, Northern University. The author of a number of scientific publications, including one teaching manual, and an educational manual (co-authored). I have also participated in a number of republican and international conferences, courses, seminars and trainings. Scope of scientific interests: Educational levels of Caucasian nations in the 19th century, Prominent figures of the 19th century about school and upbringing, Issues of history of Pedagogy. Problems of socialization of the individual, management of innovative practices at school, family upbringing, education technologies. E-mail:anna.hakobyan.72@mail.ru  
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