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# Why do we study ancient history

Why is it important to study ancient history. Why should we study ancient history. Why study ancient history.

Fred Naiden Description Ancient history is the study of two remarkable Mediterranean civilizations that eventually interacted "Greece and Romeâ €" more than a particular state, area or era. Together with Greeks and Romans, this study embraces the peoples of the long-term Roman Empire, which in its greatest extent has embraced Britain in Egypt, and the African, Asian and European rivals in Greece and Rome, especially Persians, Carthaginians and Germans . The field includes social, administrative, economic, legal, religious and intellectual history, together with political and military developments, from 1000 A.C. At 500 Q.C. The survival of origin materials is tempting and frustratingly irregular in their quality and quantity. Ancient historians must therefore be alerted, creative exploiters and interpreters of everything that can come at hand, helped today by a constant flow of amazing fresh discoveries attributable to the Technology of the twenty-first century and intensified archaeological activity. All types of Greek and Roman ideas and institutions still have a strong relevance today (democracy and Christian Church, to name only two), as the practices explained by comparative anthropology. Furthermore, the Greek and Roman experience offers models of exceptional comparative value for the history of other periods and peoples around the world: for example the conquests of Alessandro Magno and their impact, or growth, decline and falling of the Roman Empire. The degree lessons in the field of ancient history count towards the greatest ancient / medieval concentration that includes the ancient civilizations of the Mediterranean and by the Near East, in particular the ancient Greece and Rome, from about 1000 A.C. At 1500 CE and the ascent and expansion of Christian Europe and the Islamic world through the fifteenth century. In addition to large investigations, students have the opportunity to take more specialized courses on topics such as Greek religion, the Roman Empire, the Crusades, and medieval nobility. The graduate degree program graduated in the ancient field program are a lively, friendly and diversified group that do a lot to stimulate and strengthen each other. The program offers its students any encouragement at every next stage, as well as to acquire a useful variety of teaching experience. The program is also active in help (afterwards!) With research visits in North America and abroad, conference paper presentations, scholarship applications and work research. In general, the program is designed to be a formative and satisfactory experience of lasting value. There is a wide opportunity to integrate into the program courses offered by other Faculty of UNC-CH history and other UNC-CH departments, in particular classics, as well as anthropology, art, geography and religious studies. Furthermore, a student can collaborate with the Departments of the NC State University and Duke University. program maintains a close and productive relationship with sister-in-law in all these departments and institutions; Many assist in the service of thesis or dissertation fees. In addition, the resources of the UNC-CH library for ancient history are exceptional. Normally the graduate program has the ability to admit only one or two students each year. Proving attitude to the historical study is sought among the candidates. The sample of writing, which is not necessary to relate to an ancient subject, is therefore an important part of any application. Applicants should also explicitly confirm that, at least, they are qualified to proceed to undergraduate courses in a Greek or Latin language incoming, and that they have made good progress in anything of these two ancient languages which have not yet brought to this level. Potential candidates who anticipate being less advanced in their language study on voice should increase this ability - before applying to the program "Through, for example, a postbaccalaureate offered for this purpose in the UNC-CH department of classics or elsewhere. In addition, each student admitted to the program will find it important to acquire (as soon as possible) sufficient knowledge of French, German and Italian to read the relevant modern scholarship published in those languages. Potential candidates with an appropriate background that anticipates that their interests develop more in the direction of language and literature than history, can also consider the doctoral program with historical emphasis offered by the Department of Classics. For information on the old complete exams of the degree in field, see the manual of the graduate student. For a current list of graduate students working in the field of ancient history, go to the graduate student page and click on "œnient History" in the Interests/Centations tab. The college council, the non-profit organization that owns the advanced placement program, has recently announced that it will be entirely cutting ancient and medieval history from its world history course A.P., the world's most widely taken history class in the country. The new course will begin at the year 1450 and will cover only modern history, omitting the entire first 5,000 years of recorded history. The college council will offer another course, called â€ œpre-A.P. History of the world > which will include only ancient and medieval history; The problem is that the material from this course will not be included in the A.P. test and no university credit to take the course will be offered, so students will have little motivation to take it and schools will have little motivation to offer it. Moreover, most public high schools will not be able to afford to offer it, because the course costs money. The reason why ancient and medieval history is cut is because teachers haveof the fact that it was too difficult to cover the entire span of 10,000 years of human history in a single class that lasts only for a year. The college council, deciding that modern history was morethan ancient and medieval history, concluded that it should have taken priority. Teachers and students from all over the country reacted with contempt on this change and the College expressed a certain willingness to negotiate, even if they have not yet made changes to their original pronunciation. What the College does not seem to realize is that ancient and medieval history is just covered in schools as it is. When I was at school, the world history class of ninth grade was the first and only time we learned about Greeks and Romans at school and covered them only for about two weeks combined. Since very few people choose to study the history of the world in college (especially if they have already marked well on an A.P. test), the changes of the College of Study Council could mean that future generations of students taking A.P. World History will never learn about the ancient or medieval history in the classroom to all. Yeah, most of what your typical American knows about the ancient world comes from television and Hollywood, none of which is exactly known for historical reliability. (Remember the Alien Ancients?) If students are never taught ancient history at school, these TV shows and movies, along with other pop culture references, will virtually become their only sources of information on the subject. This raises the question: Does ancient history count? Why should common people know about things that happened over a thousand years ago? How could it have any relevance for people today? Ancient history is extremely important and here are just some of the reasons why: #1. He tells us where we came from. Explains the origins of cultures, traditions, organizations and problems that still exist today. American modernist author William Faulkner wrote in his novel Requiem for a 1951 Nun: "The past never died. It is not even past." The old adage is just as true for ancient history as it is for modern history. Much of our culture comes from the ancient past. Here in the United States, our system of government is shaped on the ancient Athenian democracy, the ancient Roman Republic, and the ancient German alping or folkgemôt. Many of the literary genres we recognize today, such as poetry, tragedy, comedy, and also, for the late antiquity, the concept of a novel, were defined in antiquity and our literature relies heavily on Greek-Roman themes (more on this point later). Modern works of art that seem so far from the image of classical realism also bear the distinct imprint of our classical heritage. (You don't get Pablo Picasso Les Demoiselles d'Avignon without having Aphrodite by Praxiteles by Knidos.) The main religions of the world of Hinduism, Zoroastrianism,Taoism, Buddhism, Judaism, Christianity and Islam all originate in ancient times and still exist in some form or another today. Even the way we think has its origins in the distant antiquity: modern western westernmoral, and ethics are all deeply rooted in Greek and Roman and medieval Christian philosophies. ABOVE: Greek-Buddhist Statue of Siddhartha Gautama of Gandhara, Pakistan. If you want to understand Buddhism, or any other modern religion, you must know its origins and history behind it, and all the most widely practised religions today originate in ancient times. They are not only contemporary cultures that are born from antiquity, but also the problems and issues we face. The questions about the extent of the legality of free speech, the role of government in the lives of individuals, and the morality of civil disobedience have been fought since the time of the Sokrates and beyond, only to name a few. A person may not hope to understand the complexity of current issues if that person has no fundamental understanding of the long history behind those issues. "Okay," some skeptics may think, "so history is necessary to understand the current situations and issues, but why ordinary Americans need to understand these issues? They will not be politicians and they will certainly not use history at work." Here is where the kicker comes: Of course, most people will probably not use history in the workplace and probably will not become political leaders, but they are those who choose who are the political leaders. We live in a representative democracy and this means that every person needs to have at least one basic understanding of the current situation and, as I have already established, one cannot understand the current situation without understanding the past circumstances that have brought it. The founder father of our country Thomas Jefferson believed that a well-educated audience was the only way democracy could survive and flourish. While I have little praise for Jefferson's hypocrisy about slavery, I have already agreed with him on this subject: If you want to live and vote in this country, you must have a discreet knowledge of the past. #2. We can learn from the past to make decisions for the present. It is natural to assume that our modern civilization is so completely different from anything that existed in the ancient world that we cannot even compare the two. While there is a certain truth to this assumption, as much has changed since the days when most people still cultivated for a life and the concept of "science" had not yet been invented, it is mostly inaccurate. Our technology, our society, and also our morality have moved dramatically over the last 1,500 years since the end of classical antiquity, but human nature does not. In order to apply lessons from the past to the present, our current circumstances must not be exactly identical to those of the past; must be similar only as regards the particular aspect for which they areQuote a famous saying often mistakenly wrongly For Mark Twain, "Solitary will not repeat, but often rhymes. And Rhyme does. In witnessing the recent increase in xenophobic populist demagogy on the global scale, one can absolutely help but draw comparisons with the rise of demagogues similar to Athens during the late fifth century BC, when leaders such as Kleon and hyperbolos gathered the athenal population behind them using implacable CATCH SCOPA DI COLOORTO AND SCAPEGGIO. The way the United States has maintained a global hegemony for the last seventy-three years mainly through "Power Power" € and cultural appeal rather than through violence and coercion we remember how the Roman Empire maintained its hegemony during most of the Roman Pax. The most reliable method of determining whether a new policy will succeed in the future is based on how such policy or similar policies have gone in the past. Some of the problems we face today are recent that they did not exist in the ancient world, but others are ancient as time. People have objected to the death penalty and torture, for example, since at least the first centuries of the Christian era; Those same objections and similar objections are still raised today. Despite all the incredible advances that modern medicine has made the course of the last two centuries, the threat of a massive pandemic is still very real today as it was during the second century AD, when the Antonin plague (165 years) devastated populations through the Roman Empire. Even the current problems that did not exist in the ancient world can sometimes be fruitful compared to those they did. The ancient Greeks, of course they did not have guns, so the violence of the gun was not a concern, but they had weapons and, as I pointed out in a previous article, a lot of laws that disciplined them. Above: the plague of Athens (painted c. 1652â€ 1654) by Michiel sweets, showing the imagination of the artist of the plague who devastated the city of Athens during the early years of the Peloponnese War. The pandemics are a threat from antiquity that still remains a dangerous possibility even today. Once again, democracy requires ordinary Americans to know history so that they can make informed decisions during the vote. Unfortunately, history lessons do not make any difference to everyone, unless most people are aware of it. # 3. Ancient history helps us to give our identity. Probably the most important objection against the decision of the College Board - to cut ancient and medieval history is the particular date they chose: 1450. This date corresponds approximately to the beginning of the Renaissance in Western Europe. The problem is that theis intrinsically and exclusively a Western European event. While Western Europe was experiencing the so-called "domark seeing" (which was not just as spectacularly horrible as popular culture makes themAlthough this is a story for another time), the Byzantine Empire was flourishing in the east and the Islamic world was experiencing its golden age. This makes the date of 1450 already indolible euroCentrica, but what makes it even worse is that it reduces the many highly significant non-European civilizations that existed throughout the ancient and medieval world. I have already said that it omits the age of Islamic gold, but also excludes the pre-Islamic empires of Mesopotamia, Egypt, and the Middle East, Ghana, Mali and SonGai, the empires and the great civilization of Zimbabwe of sub-Saharan Africa and the OLMEC, MAYA, AZTEC and IMPITORI INCANAO, IBLE-BUILDER So, under this new curriculum, the first time students hear about Africa will be in the context of European slave trade. The first to hear about the indigenous peoples of the Americas are conquered by Europeans and the death of smallpox and other European diseases. Above: Mansa Musa, shown here in an illustration by the Catalan Atlas (c. 1375) was an extraordinarily rich and powerful emperor of the sub-Saharan Empire Mali, but if you cut medieval history, students will never learn to him. These changes are certainly present a representation of the very distorted and disturbing history. Teachers and educators stressed the positive impact that the learning of ancient civilizations from outside Europe had on minority students, because these civilizations demonstrate that Europeans were not always those of power and demonstrate the historical importance of non-Europeans. As a result, they send a powerful message about the value that people from outside Europe still have in the world today. The cutting of ancient and medieval history deprives students of minorities of their cultural heritage and sends them the message that have always been dominated by European conquerors. #4. Ancient and medieval history is essential if you want to understand references in modern literature or popular culture. The parts of ancient and medieval history known by Western Europeans have been taught to students for the entirety of modern history. So, modern authors, administrators and songwriters make references to ancient history with the expectation that their readers will know what they will refer to. It may be quite difficult, for example, to understand Shakespeare Julius Caesar if you have never heard of Julius Caesar, or Timon of Athens if you have never heard of cynic philosophy or alkibias. Good luck, even trying to read James Joyce, Ulysses without ever hearing of the Odysseus! The problem, however, becomes deeper than the simple understanding of modern literature, because, although ancient history is faded out of the class, ancient literature is still (at least)Now) be taught in the English classes. It is impossible to understand a word of literature without knowing anythingculture and time period in which it was produced. To read the Odyssey, for example, a person must know at least some basic information about archaic Greek society. For example, to a uniform reader, it makes little sense because Odysseus needs to butcher the suitors of his wife Penelope at the end of the epic. Why can't you just tell him to leave? Then, once a person learns that the ancient Greeks considered xenia (the reciprocal hospitality relationship between a guest and a guest) as one of the most important and sacred moral principles and that, staying in the house of Odysseus, devouring all his cattle, mistreating his slaves and his family, sleeping with his Slavic girls, and courting his wife, the suitors violated this most sacred law, suddenly very much the revenge end. ABOVE: Ulysses and Telemachus Massacre Thomas Degeorge's Penelope Suitors (1812), depicting a scene from Book XXII of Odyssey #5. Knowledge is important for the sake of knowledge. The prevailing attitude towards information in today's society is one of the dogmatic pragmatism; it argues that knowledge does not matter if it cannot actually be used to achieve something. With this logic, it is that any information that does not give students an edge in the workforce is useless and must be removed from the curriculum. This widespread and widely accepted attitude is perhaps best symbolized by the recent proposal by the administration to merge the Education Department and the Labour Department into a single department. The idea behind this proposal is apparently that the sole purpose of education is to prepare students for the workforce. Now, I agree that practical knowledge is important and that preparing students for the workforce is actually a big part of what schools are for, but it's not their only purpose. Schools should not be seen as machines for getting workers out. In my opinion, knowledge is worth having simply for the sake of having it. While there are many practical reasons to learn about ancient history, ancient history is also worth studying simply because it is interesting on its own. Individuals can personally benefit from the learning of the past in ways that have no impact in the form of workforce productivity or career success. We have to remember that only the knowledge that is passed down from one generation to the next will be preserved and, if nobody learns anything, it will be forgotten. While there are usually experts whose job it is to learn information that most people do not know, if that information is not evaluated or understood at all by the general public, then those experts will no longer have a purpose or motivation to learn that knowledge. Much of the ancient past has already been We can hardly afford to lose more. I don't think we are currently in any danger of losing our knowledge of ancient history, but I that, if we completely devalue its importance, then we will lose it at the end. My point is, regardless of what many people naturally tend to assume, ancient history really matters. I'm not saying everyone needs to be experienced, but I'm saying that everyone needs a basic understanding. It is.

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