

An Analysis of the Existence of Education in Primitive Societies

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Abstract:

Education is the driving force for the progress of human society and comes into being with the creation of society. There are various forms of modern education and different forms of categorization of education, such as moral, intellectual, physical, aesthetic and labor education, as well as family education, school education and social education. The development of society cannot be separated from education, and the span of education from primitive society to feudal society to modern society is also very large. Primitive society is the initial stage of the development of human history. Although there is no formal education system, education exists and plays an important role in its own form in this period. Education in primitive society is mainly based on the transmission of life experience, and survival skills, social norms and cultural traditions are passed on to the next generation by word of mouth. In primitive tribes, adults teach hunting, gathering and survival skills to the younger generation through observation and imitation. This form of education emphasizes practicality, and the accumulation of experience is vital to an individual's survival. Education in primitive societies is also characterized by a gendered division of labor, with males usually involved in hunting and females responsible for gathering and household chores. This division of labor was naturally passed on through daily life, allowing members of different genders to acquire skills and role recognition as they grew up. Although schooling in the modern sense did not exist in primitive societies, the concept of education still existed at this stage and laid the foundation for the continuation and development of society in various ways. This shows that education is an important factor in the development of human society, even at the most primitive stage.

Keywords:

Primitive Society, Primitive Society Education

1. Introduction

1.1. Core concept definition

1.1.1. Primitive society

Primitive society is the initial stage of human social development, usually referring to the social form of human beings before the formation of agriculture and urban

civilization. Its main characteristics include an economy based on hunting and gathering, the tribe or family as the basic social unit, and simple tools and production techniques. The organization of primitive society was usually egalitarian, the decision-making process often relied on community discussion and collaboration, and cultural transmission was mostly carried out orally. Belief systems were mostly based on nature worship, and social relations were relatively direct and close. [1] Zhang Xuzu believes that the long period from about 2 million years ago to 2070 years ago is called China's primitive society. Primitive society is the beginning of the era of civilization for human beings, and it went through three stages. Hu Junjin believes that when the first primitive people appeared, primitive society was created, and primitive society is the first period of human development. The primitive society established by primitive human beings is the lowest stage of human social development. [2]

1.1.2. Primitive social education

Primitive social education refers to the process by which individuals naturally learn and pass on knowledge, skills and values through life practices and social interactions during the primitive stage of society. Education relies mainly on imitation, oral transmission and practical experience, and is usually not systematic or formalized. Elders play an important role as educators in the tribe, teaching the younger generation survival skills and social norms through participation in activities such as hunting, gathering, and tool making. [3] The main purpose of primitive education is to adapt to the living environment and maintain the survival and unity of the tribe. Zhang Xuzhou believes that education originated from the needs of human productive labor and social life. [4] Nie Yunwei believes that education in primitive societies laid the foundation for human development, and that education in primitive societies is the teaching of skills and cultural norms for the purpose of survival, and is the functional law that enables people to become comprehensive and harmoniously developed human beings. Jin Xibin believes that education originated from imitation, and that the essence of education is imitation. [5]

1.2. Literature review

In the process of literature organization, the author searched "CKNI Chinese Journal Full Text Database" for "primitive society", "primitive society education" and other related contents. As an important research field of early human education, primitive education has attracted the attention of many scholars. Literature shows that primitive education is not only about the inheritance of survival skills, but also carries the continuation of culture and values. Many studies have pointed out that education in primitive societies is mainly carried out through informal methods, including imitation, oral transmission and participation in practice. [6] This form of education emphasizes the importance of practical experience, as individuals learn the necessary survival skills through direct participation in daily life activities, such as hunting, gathering and tool-making. Keywords such as "origin of education" and "moral education" were also examined, and through the study of literature related to "education in primitive societies", it was learned that scholars also explored the social functions of primitive education in their research. The social function of primitive education. Primitive society is usually organized in tribes or families, and the education process reflects the equality and collectivity of the social structure. Education is not only the transmission of skills, but also a means to enhance

community cohesion and social identity. In addition, religious beliefs and nature worship also permeate the content of education, conveying survival wisdom and moral concepts through rituals and stories. [7]

Some scholars have explored the evolution of education in primitive societies, concluding that, with the progress of society and the development of productive forces, the content of education gradually tended to diversify and systematize. However, despite its simplicity, primitive education laid the foundation for the formation of a more complex educational system at a later stage. Through the study of education in primitive societies, we can better understand the origin and development of human society and the important role of education in it. Nie Yunwei believes that the only measure of education in primitive societies is survival, and that education is a means of survival. [8] He believes that in primitive society one cannot survive because of the infinite power of nature, only collective life can survive in nature, the origin of education has labor, thinking, language, biology and sociology, and believes that from the first day of the birth of human beings, education has become an indispensable part of the continuation and development of human culture, and discusses the sameness of educational activities and survival, the sameness of educators and educated, the sameness of educators, the sameness of educated, and the importance of education to the development of human society. [9] He also discusses the sameness of educational activities and survival, the sameness of educators and educated people, and the sameness of educational means and educational purposes. Hu Junjin believes that primitive religions, primitive myths and legends in primitive societies are the symbols of the existence of moral education in primitive societies, and that moral education in primitive societies provides spiritual power for the survival and development of primitive human beings, and explores the origin and development of moral education in depth. It is believed that from the first day of the birth of human beings, education has become an indispensable part of the continuation and development of human culture. Zhou Xiaoliang and Guan Jing believe that moral education existed in primitive society, which used totem worship, myths, religion and other ways and means to regulate the behavior of clan members and make them abide by the norms. Despite the low social level of primitive people, slow development of thinking and underground thinking ability, there is still moral education in primitive society. And this education plays an important role: to maintain the relationship between primitive people and nature, between primitive people and society, and to maintain the stable development of the clan. [10]

In summary, the relevant literature now available roughly reflects the origin and current status of education in primitive societies.

1.3. Research methodology

1.3.1. Documentary approach

The bibliographic method in this study is to search for the relevant articles, writings, journals, etc. of education in primitive society through the two keywords of “primitive society” and “education in primitive society” on CNKI (China Knowledge Information Network) for reference and to use them as references. On the basis of deep understanding of the primitive society to analyze, the preliminary accurate definition of several basic concepts in the process of this study, for the primitive society whether there is education to find a foothold in order to initially build the

basic theoretical research framework, and according to the study to analyze the primitive society of education.

2. Existence of Education in Primitive Societies

There is education in primitive societies, and primitive societies are at the lowest stage of the stage of social development. To discuss the question of whether there is education in primitive societies, it is first necessary to clarify what education is, which is a very complicated question. Then what is education? Nowadays, education includes educator, educated person and educational influence. The educator is the main body of educational practice, the person who influences the educated, the implementer; the educated is the object of the activity; the educational influence includes the educational environment and all the conditions on which education depends. It's thought that in the primitive society, early mankind by their own ability to limit the individual themselves are educators and educated, their activities are completed in nature, their own education is to "survive" and a form of existence. People in primitive societies do not have high aspirations, their aim is to live. The function of education in primitive society is not only to maintain survival, people through education to master the production skills, primitive society is a moral education, primitive society has the original model of human beings, primitive society's moral education is regarded as a guideline to deal with the relationship between human beings and nature as well as between human beings and the society, for example, in the primitive society, primitive human beings generally believe in God, "theism", there will be religion. For example, in primitive society, primitive human beings generally believe in God, is "theistic", will have religion, have faith, religion contains primitive myths, philosophy, astronomy, folklore and other aspects. Primitive religions and myths and legends are a reflection of people's thoughts. There are sacrifices in religions, and people pray for their own will and hold on to their own thoughts, and in the process of struggling against nature, people follow the rules, abide by the rules, and change the rules, and this series of changes is exactly in the process of "to be or not to be". This series of changes evolves in the process of "yes and no" and "should and shouldn't", which is the formative stage of moral education. Worship and primitive religion is the orientation of moral education, human beings due to the low level of understanding, can not understand the scientific natural phenomena, will choose their own worship of things as a spiritual comfort, all kinds of worship together to develop into religion, religious activities more and more up, the activities need to be organized, so that there is a special organization of the sorcerer, the people in the activities of the organization of a certain degree of competence. In a sense, we can say that the primitive education that accompanied the manufacture of tools was one of the most important driving forces for human evolution and social development at that time. [11] We know that the Paleolithic Age existed for more than a million years, and early Homo sapiens and Paleolithic culture entered the next stage in less than 100,000 years, and late Homo sapiens was but 20,000 to 30,000 years before the agricultural revolution took place in mankind. Entering the Neolithic Age people developed even faster, the span of human development is so large, the time is shortened step by step, if there is no primitive society of education, human evolution would not have been so fast.

3. Purpose of Education in Primitive Societies

The purpose of education in primitive society is very simple, education is to serve for the survival and development, the content of education is single, mainly primitive religious education, physical training, religious legends passed on by word of mouth and so on. There are no personnel specialized in teaching knowledge, and there are no educational institutions, and there are few ways of spreading education in primitive societies. There are no specialized educators in primitive societies, and every individual surviving in a collective is an educator, whether a child or an adult, and a worker in society. Those who can transmit knowledge are firstly those who have mastered labor knowledge and skills in farming and agricultural labor. In order to survive, to reproduce their offspring, and to make their offspring better, these people will think of ways to better transmit their knowledge and skills, so in primitive societies, those who are educated will naturally be understood as those who receive experience. Before the formation of human beings, learning as a way of behavior existed among the higher animals, but there was no educational activity, and education could only be a social activity. In the case of the higher animals, there was the phenomenon of collective hunting, but the groups that could not make tools still depended directly on the natural world, and there were groups that still did not distinguish themselves from the natural world, and the structure of the group was also determined by the natural environment. The material conditions in which primitive education was possible were thought and language, and the production of the simplest consciously made tools of labor meant the production of the simplest concepts, which were passed on from one individual to another. On the face of it, the function of education in primitive societies is rudimentary, and lies merely in the maintenance of existence. But from the point of view of the relationship between man and culture, the functional law embodied in the education of primitive society is a very valuable heritage.

4. Educational Practices in Primitive Societies

With education comes the means of education, and education and the means of education are inseparably interdependent. First of all, in primitive societies, there were no books or writing, and only verbal expression and even language development were unsound. The difference between apes and modern man is whether they can walk upright or not, some research shows that when walking upright, the mouth and throat are open, which is conducive to language expression, while apes will not walk upright, their language is impaired, their brain capacity is also smaller than modern man, the central language system is not well developed, not able to understand the language, or even unable to communicate with language expression. It can only be said that the education method of primitive society is “hand-eye transmission”, what the eyes can see, what the ears can hear, what the body can perceive is a way of learning. Through reviewing the literature, we understand that the production of language is determined by physiological and social factors. The production of language depends on the social relationship between people. Secondly, in primitive society, people sustained their lives through farming, and needed to make tools and use them. These skills were acquired through imitation, which is also a form of education, as well as gestures, movements, and facial expressions, which are all ways of education. Since there are human beings, education has been born one after another. Education stems from the needs of human production and social life, of course, the productivity of primitive society is very low, basically no defensive measures, in the

face of the harsh natural environment and poisonous snakes and beasts of attack, survival or destruction of primitive human beings to face, human ancestors chose to live in a group, with the collective strength to overcome all the difficulties and obstacles, and thus, human beings have become a social animal.

5. Conclusions

The various life experiences of primitive societies have been passed on through education, and it can be seen that education and human society have developed in tandem. Education is indispensable to the development of mankind, and the long evolutionary process of mankind cannot be separated from learning.

Conflicts of Interest

The authors declare that there is no conflict of interest regarding the publication of this article.

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