

"Development of Education."

Graduating Thesis.

Mary Frances Minis.

Outline.

Beginning of Education from first day of existence.

(a) barbarous and savage ages.

(b) lower animals.

Early education in the hands of the priests.

(a) Higher education for priests and noble class.

(b) Reading and writing for common people.

Education in China, India, Egypt and Jewish education.

Object of education in those nations to preserve class distinction.

Education in Greece.

(a) of Sparta, for physical development. By the state.

(b) of Athens, private and then public, chiefly for intellectual development.

(c) Establishment of public schools at Athens.

(d) concept of liberal education.

1. the trivium, grammar, rhetoric and logic.

2. the quadrivium, music, arithmetic, geometry and astronomy.

(e) Early teachers and schools.

1. The Sophists and Rhetoricians.

2. Socrates, Plato, Aristotle, Epicureans and the Stoics.

(7.) Only in Philosophy that Greece excelled.
Education in Rome modelled after the Greek.

Effects of Christianity.

The Renaissance of Learning.

(a.) Charlemagne in 7th and 8th century.

(b.) In 12th century - Scholasticism. Universities.

(c.) Revival of Learning 1453. - Beginning of modern education.

Protestant and Catholic Schools.

Educational writings by Comenius, Locke, Milton and Montaigne.

Educational Systems:

(a.) Pietistic - started by Francke.

(b.) Humanistic - study of ancient language and literature.

(c.) Philanthropic - including the systems of Pestalozzi and Froebel.

Recent development in schools.

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The Development of Education.

In this review will be given only the chief influences that have affected education, together with a few of the teachers and leading methods of instruction.

Education is not an element of civilization alone, but it has existed during the whole period of human life, and may even be traced to the lower animals, among which have often been noticed efforts to instruct their young. It is characteristic of the savage and barbarous ages. Perhaps from the time of the first human family, from the time when parents began to love their children, education had an existence. There were no organized methods of instruction, yet education, even in this crude stage, is of high value. It places a child at maturity in possession of the mental development of all the ages. There have been given to him facts that have taken the world ages to reach and it represents the work of the best minds and greatest men of history. Education, therefore, has been a great agent in the evolution of the human mind.

The thinkers of mankind in the early ages turned toward the church, which monopolized all the learning, and they kept hold of this powerful force for a long time; and even yet in some

countries this hold is not relaxed. Priests are not naturally conservative, and it is apparent that if the priests had not kept such a firm hold upon education that it would have spread much quicker than it did.

If of the educational systems of the earliest civilized nations we know next to nothing. It was administered by the clergy class and the teaching given was religious and ethical, the purpose being good conduct. The system of education is summed up by Herodotus in the following words: "Their sons were carefully instructed from their fifth to their twentieth year in three things alone: to ride, to draw the bow and to speak the truth." This was chiefly practiced by the Persians. The highest education was confined to the priests and the sons of the kings. Reading and writing were the only things taught in Egypt to the common people.

Education in China is easily summed up. From the earliest times scholarship has been made the basis for obtaining places in the civil service, and so they have had to take examinations. Education there has been in the hands of secular instructors, mainly composed of those students who failed to pass the government examinations. Reading and writing

were taught and then the study of the ancient authors began. No text books were put into their hands but the Nine Classics, the works of Confucius and Mencius and of still earlier sages. But not even the own great merit of these authors, their high code of morals, has any effect upon the people. They are studied as literature only, and the effect of this education has been to dwarf the minds without improving the morals of the people.

The Hebrew education at first was private, for during the whole Biblical period, there were no public schools. It is said that a nation's mode of education depends upon the idea they form of a perfect man. Among the Hebrews this perfect man was a pious, virtuous man who was capable of attaining God's ideal. The discipline was harsh, for their Bible said "he that spareth the rod, hateth his son". Only boys learned to read and write. The girls were taught to spin and weave, to prepare food for the table, and also to sing and dance. Intellectual training consisted of moral and religious training and teaching them to love their country. It is not easy for us to see how the zeal for instruction developed in the years that followed the life of Christ. Education became public instead of private, for, in the year 64 A.D., Joshua Ben Gamala,

the high priest imposed upon each town the necessity of supporting a school. The children were taught to respect their teachers. Their law was that if your father and teacher have need of your assistance, help your teacher before helping your father, for the latter has given you only the life of this world while the former has secured for you the life of the world to come. In these schools was taught reading, writing, natural history and a great deal of geometry and astronomy. But the Bible was the first book placed in the hands of the children. There was not much severity used with the children in these schools, for they thought that a child should be punished with one hand - and caressed with two. However, corporal punishment was tolerated to a certain extent, but only with children above eleven years of age. With respect to the rest of the world, the Jews were mean, narrow and intolerant. Nothing of the Greek or Roman culture ever penetrated this closed world.

In India, little is known of the educational practice among the Hindoos, but the Brahmins and priests had exclusive charge of the education. The higher studies were reserved for the priestly class, who, long before the Christian era, successfully cultivated rhetoric, logic, astronomy and mathematics.

In the Eastern nations, intellectual reached the highest point in Egypt, but only among men of a privileged class. Here as in India the priests monopolized the learning. The common people were divided into working classes, and were destined to the same social status as their fathers and they were taught no more than was necessary to practice their hereditary trades.

In the East, the chief object of education was to perpetuate class distinctions. There was no appearance of the idea that education was a universal right and a universal good.

Leaving the Eastern nations we come next to Greece in which country education attained its highest development in the ancient world. There were two different systems of education in Greece. That of Sparta and that of Athens. In Sparta the state took entire control of the education of the child, but its object was merely to make a race of soldiers; and while the development of the body and the mental qualities of cunning, fortitude and patriotism were closely attended to, the training of the mind was almost wholly neglected. In Athens, however while the body was strictly attended to, every effort was

made to develop the mental faculties. There were no organized priests and so the interests of education were thrown upon the people. This freedom from theological influence was attended by an equal freedom from conservative control. In Athens, public schools were instituted, and every father was required to teach his children to read and swim. Education was continued in schools of a higher grade under state control in which the studies of writing, grammar, music and the works of the poets was combined with gymnastic training. The concept of a liberal education originated with the Greeks. They were the first to make what they called an all round education. By this they meant a training in selected studies of the most central character, so as to secure a perfect intellectual culture. The Greeks discovered and determined once for all, the ideal form of liberal culture. The first lot of studies that gradually arranged themselves in Greece passed over to Rome, and formed, with some change, the famous seven liberal arts where in all medieval education is centered. Grammar, rhetoric and logic are the first three and

form what is generally called the trivium. These are followed by four, usually called the sciences or quadrivium. They are arithmetic, music, geometry and astronomy. After the seven arts came philosophy. In the earlier days, the education of the young men was compulsory from the ages of sixteen to twenty one, but was limited to military instruction. Later it ceased to be compulsory and the time was decreased one year.

Among the first teachers of the higher elements of culture, the wandering Sophists occupied an important place as educators of youth. They did much toward breaking down the existing habits of thought. They had no system of their own, but they questioned the validity of all previous systems. With them may be named the Rhetoricians, from whose school sprang up the celebrated orators of Greece, and the school of Socrates. Socrates spent his life in teaching, and according to an original method his method was by interrogation. He raised a question as one who merely desired instruction. Then by adroit questioning he forced people to develop

their opinions and display the whole extent of their ignorance; then by bringing them face to face with the consequences, so that they lost confidence in themselves and confessed their error.

After Socrates, there were four schools which held sway for nearly two thousand years. They were the Platonic, the Aristotilian, the Epicurean and the Stoical. The schools of these celebrated philosophers were long continued under their successors, and for centuries they continued the most famous institutions of the higher philosophical learning in the ancient world. They were conducted without any definite system. Students crowded their lecture halls, both from the rich and the poor classes. Yet it was only in philosophy that the schools of Athens held supremacy. Elsewhere, under the Roman Empire, numerous schools sprang up. Education in Rome itself quickly progressed after the introduction of Greek learning; the higher branches being taught mainly by Greek professors. Vespasian sought to make Rome a rival of Athens as a seat of learning at the close of the

first century A.D. He was assisted by Adrian who founded the Athenaeum, with professors of rhetoric and language. Antonine Pius added a professorship of philosophy and founded institutions on the same model throughout the empire. A similar but far more illustrious institution was founded by Constantine at Constantinople, which, in the fifth century, had thirty one professors, mainly in rhetoric and language. Under the empire, schools suffered a decline but they rose again under Hadrian and the Antonines. But in 529 A.D. Justinian forbade anyone to teach philosophy or expound the law at Athens. This blow closed the schools, and stopped progress for nine hundred years.

Christianity introduced new elements into the conscience, and it seemed that it would give a new impetus to education, but it did not bear fruit at once, because it was addressed, to barbarous people, who could not immediately raise to a high intellectual culture. The schools once closed, nothing could open them for a long time. The labor of the Greeks and Romans was as though

it had never been. In the fifth century, Appolinarius Sidonius declared that the young no longer study, the teachers no longer have pupils and the learning languishes and dies. The causes of the torpor of the middle-ages are, the social condition of the people; they believed only in physical education; they had no national languages, and the learning was mostly in the Greek and Latin; so that it was impossible to read it without first learning Latin and Greek.

There have been three renaissances in the history of education. The first owed its origin to Charlemagne, and did not last. He wanted to rule over a civilized instead of a barbarous nation, but none of his successors cared anything for that. Nor did the clergy do what he wanted them to. Alfred the Great tried the same thing in England, but both of these great kings were ahead of their time and their efforts died out.

About the close of the eleventh century, a general desire for mental improvement began to show itself, and it was greatly increased in the twelfth

century. From that time forward the educational impulse took on a new form in the ardent study of classical literature. The study of Latin became more common among the people, and a general revival of ancient learning was inaugurated. Many Latin poems were written, and the study of the ancient authors was encouraged. This declined somewhat in the thirteenth century because of the activity of Scholasticism. Scholasticism made the mistake of exaggeration, but still it was the best of the middle ages, - and to it we owe our universities. Toward the thirteenth and fourteenth centuries, we see students collecting at the centers of study, the great cities of Europe. In 1200, a university was opened at Paris for the study of theology and philosophy; and there were other universities established at Naples (1224), at Prague (1345), at Vienna (1365), and at Heidelberg (1386).

Modern education begins with the Renaissance, the third of the educational movements. The crude works of the middle ages were succeeded by the elegant compositions of Greece and Rome,

and made accessible through printing. The spirit of Greek revival and humanism rose to give life to the skeleton of education. In its reaction against the barbarous Latin and the barren scholasticism, it plunged into Greek antiquity and filled literary studies with new life.

The time of the common school came much later than the university. At the Reformation, Luther took up this question, and in 1528 he adopted a system of common school education known as the Saxon school system. This work was kept up by his successors, but the Thirty Years war stopped the development of these schools. Education was encouraged at all the different centers of the Protestant faith. This excited the attention of the Jesuits, who attempted to set up a rival school system. Their first school was opened in 1550, and they were so active that in 1700 they had in their charge 1000 institutions ranging from common schools to the university. Modern learning and languages were neglected; and the

schools were devoted to the teaching of the Roman Catholic doctrines. It was a bare attempt at an education, but it had a powerful effect in arresting the decline of Catholicism.

During the sixteenth and seventeenth centuries, some important writers lived, chief among whom were Comenius, Locke, Milton and Montaigne, who advocated a more natural system of education than was then in practice. Comenius was one of the first to advocate the teaching of science in the schools. These theories did much to make a radical change in the methods of instruction. A reformation set in, in which three educational systems were instituted, known as the pietistic, the humanistic, and the philanthropic. The pietistic was started by August H. Francke, in 1695 and held that religious and moral training should be more prominent than the intellectual.

In the humanistic schools, they thought that the humanities [the ancient languages and literature] were the foundations of education, and should be studied until

the student enters the university. The philanthropic system made education easy and agreeable. The child was brought to enjoy exercise, the reason unfolding naturally, and they studied objects instead of books.

The ideas of Pestalozzi and Froebel may be added to the systems of teaching. They were to begin with the child very early and have the exercises made attractive. The system of Pestalozzi has been adopted in Prussia, and has affected all the schools throughout Northern Europe, England and America. Froebel's idea has led to the kindergarten system which is active in Germany and is spreading rapidly through other countries.

We have come to a time when a scheme of studies must be followed, either modelled from the lessons of history, or by a selection from these studies. It alone will give the completest culture if evolution means anything. The modern academy, the primary school, the parish school, or country school, the college and university are but evolutions suited to our express needs.

Within quite recent times, education has made many important steps in advance. These comprise the introduction of art and industrial training into the schools. The industrial training has been added to the United States' schools only since 1876. Great progress has also been made in the line of object teaching as opposed to word teaching, and the development of the power of thinking rather than the power of memorizing.