

Chapter 1 : John S. Brubacher, A History of the Problems of Education - PhilPapers

The history of philosophy of education is an important source of concerns and issues—as is the history of education itself—for setting the intellectual agenda of contemporary philosophers of education. Equally relevant is the range of contemporary approaches to the subject.

Universities Only a handful of educational theorists hold the view that if only the adult world would get out of the way, children would ripen into fully realized people. Most thinkers, educational practitioners, and parents acknowledge that children are born helpless and need the care and guidance of adults into their teens and often beyond. More specifically, children need to learn how to live harmoniously in society. Historically, the mission of schools has been to develop in the young both the intellectual and the moral virtues. Concern for the moral virtues, such as honesty, responsibility, and respect for others, is the domain of moral education. Moral education, then, refers to helping children acquire those virtues or moral habits that will help them individually live good lives and at the same time become productive, contributing members of their communities. In this view, moral education should contribute not only to the students as individuals, but also to the social cohesion of a community. The word moral comes from a Latin root *mos, moris* and means the code or customs of a people, the social glue that defines how individuals should live together. A Brief History of Moral Education Every enduring community has a moral code and it is the responsibility and the concern of its adults to instill this code in the hearts and minds of its young. Since the advent of schooling, adults have expected the schools to contribute positively to the moral education of children. When the first common schools were founded in the New World, moral education was the prime concern. New England Puritans believed the moral code resided in the Bible. Therefore, it was imperative that children be taught to read, thus having access to its grounding wisdom. As early as the colony of Massachusetts passed a law requiring parents to educate their children. In the famous Old Deluder Satan Act strengthened the law. Without the ability to read the Scriptures, children would be prey to the snares of Satan. As common school spread throughout the colonies, the moral education of children was taken for granted. Formal education had a distinctly moral and religion emphasis. Harvard College was founded to prepare clergy for their work. Those men who carved out the United States from the British crown risked their fortunes, their families, and their very lives with their seditious rebellion. While the early leaders saw economic reasons for more and longer schooling, they were convinced that the form of government they were adopting was, at heart, a moral compact among people. As the young republic took shape, schooling was promoted for both secular and moral reasons. In , a time when some of the Founding Fathers were still alive, Abraham Lincoln wrote, in his first political announcement March 9, , "I desire to see a time when education, and by its means, morality, sobriety, enterprise and industry, shall become much more general than at present. He and his followers were worried by the widespread drunkenness, crime, and poverty during the Jacksonian period in which they lived. Of concern, too, were the waves of immigrants flooding into cities, unprepared for urban life and particularly unprepared to participate in democratic civic life. Mann and his supporters saw free public schools as the ethical leaven of society. In , in his twelfth and final report to the Massachusetts Board of Education, he wrote that if children age four to sixteen could experience "the elevating influences of good schools, the dark host of private vices and public crimes, which now embitter domestic peace and stain the civilization of the age, might, in 99 cases in every , be banished from the world" p. In the nineteenth century, teachers were hired and trained with the clear expectation that they would advance the moral mission of the school and attend to character formation. Literature, biography, and history were taught with the explicit intention of infusing children with high moral standards and good examples to guide their lives. During this period of our evolution as a nation, moral education was deep in the very fabric of our schools. There was, however, something else in the fabric of moral education that caused it to become problematic: In the United States, as a group of colonies and later as a new nation, the overwhelming dominant religion was Protestantism. While not as prominent as during the Puritan era, the King James Bible was, nevertheless, a staple of U. The root of the moral code was seen as residing there. However, as waves of immigrants from Ireland, Germany, and Italy came to the country from

the mid-nineteenth century forward, the pan-Protestant tone and orthodoxy of the schools came under scrutiny and a reaction set in. Concerned that their children would be weaned from their faith, Catholics developed their own school system. Later in the twentieth century, other religious groups, such as Jews, Muslims, and even various Protestant denominations, formed their own schools. Each group desired, and continues to desire, that its moral education be rooted in its respective faith or code. During this same late-nineteenth-century and twentieth-century period, there was also a growing reaction against organized religion and the belief in a spiritual dimension of human existence. Intellectual leaders and writers were deeply influenced by the ideas of the English naturalist Charles Darwin, the German political philosopher Karl Marx, the Austrian neurologist and founder of psychoanalysis Sigmund Freud, and the German philosopher and poet Friedrich Nietzsche, and by a growing strict interpretation of the separation of church and state doctrine. Since for so many Americans the strongest roots of moral truths reside in their religious beliefs, educators and others became wary of using the schools for moral education. More and more this was seen to be the province of the family and the church. Some educators became proponents of "value-free" schooling, ignoring the fact that it is impossible to create a school devoid of ethical issues, lessons, and controversies. During the last quarter of the twentieth century, as many schools attempted to ignore the moral dimension of schooling, three things happened: Achievement scores began to decline, discipline and behavior problems increased, and voices were raised accusing the schools of teaching secular humanism. As the same time, educators were encouraged to address the moral concerns of students using two approaches: The first, values clarification, rests on little theory other than the assumption that students need practice choosing among moral alternatives and that teachers should be facilitators of the clarification process rather than indoctrinators of particular moral ideas or value choices. This approach, although widely practiced, came under strong criticism for, among other things, promoting moral relativism among students. While currently few educators confidently advocate values clarification, its residue of teacher neutrality and hesitance to actively address ethical issues and the moral domain persists. The second approach, cognitive developmental moral education, sprang from the work of the Swiss psychologist Jean Piaget and was further developed by Lawrence Kohlberg. In contrast to values clarification, cognitive moral development is heavy on theory and light on classroom applications. In its most popular form, Kohlberg posited six sequential stages of moral development, which potentially individuals could achieve. Each stage represents a distinctive way an individual thinks about a moral situation or problem. Teachers are encouraged to engage students from an early age and throughout their schooling in discussion of moral issues and dilemmas. Moral education had a religious tinge, which made many uneasy. Character with its emphasis on forming good habits and eliminating poor habits struck a popular and traditional chord. The word character has a Greek root, coming from the verb "to engrave. The early formation of good habits is widely acknowledged to be in the best interests of both the individual and society. In addition, character formation is recognized as something that parents begin early, but the work is hardly completed when a child goes to school. Implicit in the concept of character is the recognition that adults begin the engraving process of habituation to consideration of others, self-control, and responsibility, then teachers and others contribute to the work, but eventually the young person takes over the engraving or formation of his own character. The impetus and energy behind the return of character education to American schools did not come from within the educational community. It has been fueled, first, by parental desire for orderly schools where standards of behavior and good habits are stressed, and, second, by state and national politicians who responded to these anxious concerns of parents. During his presidency, William Clinton hosted five conferences on character education. Bush expanded on the programs of the previous administration and made character education a major focus of his educational reform agenda. One of the politically appealing aspects of character education, as opposed to moral education with its religious overtones, is that character education speaks more to the formation of a good citizen. A widely repeated definition is. For some people the internal focus of character education comfortably can be both religious and civic and for others the focus can be strictly civic, dealing exclusively on the formation of the good citizen. Current Approaches to Moral Education The overwhelming percentage of efforts within public education to address the moral domain currently march under the flag of character education. Further, since these conscious efforts at addressing issues of character formation are

relatively recent, they are often called character education programs. And, although there are character education programs available, commercially and otherwise, most advocates urge the public schools to take an infusion approach to educating for character. Rather than simply adding on character formation to the other responsibilities of schools, such as numeracy, literacy, career education, health education, and other goals, a focus on good character permeates the entire school experience. In essence, character education joins intellectual development as the overarching goals of the school. Further, character education is seen, not in competition with or ancillary to knowledge- and skill-acquisition goals, but as an important contributor to these goals. To create a healthy learning environment, students need to develop the virtues of responsibility and respect for others. They must eliminate habits of laziness and sloppiness and acquire habits of self-control and diligence. The infusion approach is based on the view that the good habits that contribute to the formation of character in turn contribute directly to the academic goals of schooling. Such a statement legitimizes the attention of adults and students alike to this educational goal. It tells administrators that teachers and staff should be hired with good character as a criterion; it tells teachers that not only should character be stressed to students but also their own characters are on display; it tells coaches that athletics should be seen through the lens of sportsmanship rather than winning and losing; and it tells students that their efforts and difficulties, their successes and disappointments are all part of a larger process, the formation of their characters. Critical to the infusion approach is using the curriculum as a source of character education. This is particularly true of the language arts, social studies, and history curricula. The primary focus of these subjects is the study of human beings, real and fictitious. Our great narrative tales carry moral lessons. They convey to the young vivid images of the kinds of people our culture admires and wants them to emulate. These subjects also show them how lives can be wasted, or worse, how people can betray themselves and their communities. Learning about the heroism of former slave Sojourner Truth, who became an evangelist and reformer, and the treachery of Benedict Arnold, the American army officer who betrayed his country to the British, is more than picking up historical information. Other subjects, such as mathematics and science, can teach students the necessity of intellectual honesty. The curricula of our schools not only contain the core knowledge of our culture but also our moral heritage. In addition to the formal or overt curriculum, schools and classrooms also have a hidden or covert curriculum. What goes on in the lunchroom, the bathrooms, the locker rooms, and on the bus conveys powerful messages to students. This ethos or moral climate of a school is difficult to observe and neatly categorize. Nevertheless, it is the focus of serious attention by educators committed to an infusion approach. An important element of the infusion approach is the language with which a school community addresses issues of character and the moral domain. Teachers and administrators committed to an infusion approach use the language of virtues and speak of good and poor behavior and of right and wrong. Words such as responsibility, respect, honesty, and perseverance are part of the working vocabulary of adults and students alike. One of the most popular approaches to character education is service learning. Sometimes called community service, this approach is a conscious effort to give students opportunities, guidance, and practice at being moral actors. They later move on to tutoring younger students and eventually work up to more demanding service activities in the final years of high school. Typically, these high-school level service-learning activities are off-campus at a home for the blind, a hospital, or a day-care center. Besides placement, the school provides training, guidance, and problem-solving support to students as they encounter problems and difficulties.

Chapter 2 : History of problem-based learning in medical education - Oxford Scholarship

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See Article History Philosophy of education, philosophical reflection on the nature, aims, and problems of education. The philosophy of education is Janus -faced, looking both inward to the parent discipline of philosophy and outward to educational practice. This dual focus requires it to work on both sides of the traditional divide between theory and practice, taking as its subject matter both basic philosophical issues e. These practical issues in turn have implications for a variety of long-standing philosophical problems in epistemology , metaphysics , ethics , and political philosophy. In addressing these many issues and problems, the philosopher of education strives for conceptual clarity, argumentative rigour, and informed valuation. Principal historical figures The history of philosophy of education is an important source of concerns and issuesâ€”as is the history of education itselfâ€”for setting the intellectual agenda of contemporary philosophers of education. Equally relevant is the range of contemporary approaches to the subject. Although it is not possible here to review systematically either that history or those contemporary approaches, brief sketches of several key figures are offered next. The Western philosophical tradition began in ancient Greece , and philosophy of education began with it. The major historical figures developed philosophical views of education that were embedded in their broader metaphysical , epistemological, ethical , and political theories. This view of the central place of reason in education has been shared by most of the major figures in the history of philosophy of education, despite the otherwise substantial differences in their other philosophical views. In his dialogue Republic he set out a vision of education in which different groups of students would receive different sorts of education, depending on their abilities, interests, and stations in life. PlatoPlato, marble portrait bust, from an original of the 4th century bce; in the Capitoline Museums, Rome. Detail of a Roman copy 2nd century bce of a Greek alabaster portrait bust of Aristotle, c. Unlike Plato, Rousseau also prescribed fundamentally distinct educations for boys and girls, and in doing so he raised issues concerning gender and its place in education that are of central concern today. While these Deweyan themes are strongly reminiscent of Rousseau, Dewey placed them in a far more sophisticatedâ€”albeit philosophically contentiousâ€”context. He emphasized the central importance of education for the health of democratic social and political institutions, and he developed his educational and political views from a foundation of systematic metaphysics and epistemology. Of course, the history of philosophy of education includes many more figures than Socrates, Plato, Aristotle, Rousseau, and Dewey. Peters in Britain and Israel Scheffler in the United States , have also made substantial contributions to educational thought. It is worth noting again that virtually all these figures, despite their many philosophical differences and with various qualifications and differences of emphasis, take the fundamental aim of education to be the fostering of rationality see reason. No other proposed aim of education has enjoyed the positive endorsement of so many historically important philosophersâ€”although, as will be seen below, this aim has come under increasing scrutiny in recent decades. Problems, issues, and tasks There are a number of basic philosophical problems and tasks that have occupied philosophers of education throughout the history of the subject. The aims of education The most basic problem of philosophy of education is that concerning aims: What are the proper criteria for evaluating educational efforts, institutions, practices, and products? All such proposed aims require careful articulation and defense, and all have been subjected to sustained criticism. Both contemporary and historical philosophers of education have devoted themselves, at least in part, to defending a particular conception of the aims of education or to criticizing the conceptions of others. Clarification of educational concepts A perennial conception of the nature of philosophy is that it is chiefly concerned with the clarification of concepts, such as knowledge, truth , justice , beauty, mind, meaning, and existence. One of the tasks of the philosophy of education, accordingly, has been the elucidation of key educational concepts, including the concept of education itself, as well as related concepts such as teaching, learning, schooling, child rearing, and indoctrination. Such analysis seeks not necessarily, or only, to identify the particular meanings of charged or

contested concepts but also to identify alternative meanings, render ambiguities explicit, reveal hidden metaphysical, normative, or cultural assumptions, illuminate the consequences of alternative interpretations, explore the semantic connections between related concepts, and elucidate the inferential relationships obtaining among the philosophical claims and theses in which they are embedded. Rights, power, and authority There are several issues that fall under this heading. What justifies the state in compelling children to attend school?—in what does its authority to mandate attendance lie? What is the nature and justification of the authority that teachers exercise over their students? Is the freedom of students rightly curtailed by the state? Is the public school system rightly entitled to the power it exercises in establishing curricula that parents might find objectionable?—e. Should parents or their children have the right to opt out of material they think is inappropriate? Should schools encourage students to be reflective and critical generally—as urged by the American philosophers Israel Scheffler and Amy Gutmann, following Socrates and the tradition he established—or should they refrain from encouraging students to subject their own ways of life to critical scrutiny, as the American political scientist William Galston has recommended? The issue of legitimate authority has been raised recently in the United States in connection with the practice of standardized testing, which some critics believe discriminates against the children of some racial, cultural, religious, or ethnic groups because the test questions rely, implicitly or explicitly, on various culturally specific cues or assumptions that members of some groups may not understand or accept. In such controversial cases, what power should members of allegedly disadvantaged groups have to protect their children from discrimination or injustice? The answer to this question, as to the others raised above, may depend in part on the status of the particular school as public state-supported or private. But it can also be asked whether private schools should enjoy more authority with respect to curricular matters than public schools do, particularly in cases where they receive state subsidies of one form or another. These questions are primarily matters of ethics and political philosophy, but they also require attention to metaphysics e. Critical thinking Many educators and educational scholars have championed the educational aim of critical thinking. It is not obvious what critical thinking is, and philosophers of education accordingly have developed accounts of critical thinking that attempt to state what it is and why it is valuable—i. These accounts generally though not universally agree that critical thinkers share at least the following two characteristics: Beyond this level of agreement lie a range of contentious issues. One cluster of issues is epistemological in nature. What is it to reason well? What makes a reason, in this sense, good or bad? More generally, what epistemological assumptions underlie or should underlie the notion of critical thinking? These questions have given rise to other, more specific and hotly contested issues. Do standard accounts of critical thinking in these ways favour and help to perpetuate the beliefs, values, and practices of dominant groups in society and devalue those of marginalized or oppressed groups? Is reason itself, as some feminist and postmodern philosophers have claimed, a form of hegemony? Other issues concern whether the skills, abilities, and dispositions that are constitutive of critical thinking are general or subject-specific. In addition, the dispositions of the critical thinker noted above suggest that the ideal of critical thinking can be extended beyond the bounds of the epistemic to the area of moral character, leading to questions regarding the nature of such character and the best means of instilling it. Indoctrination A much-debated question is whether and how education differs from indoctrination. Many theorists have assumed that the two are distinct and that indoctrination is undesirable, but others have argued that there is no difference in principle and that indoctrination is not intrinsically bad. Theories of indoctrination generally define it in terms of aim, method, or doctrine. Thus, indoctrination is either: These ways of characterizing indoctrination emphasize its alleged contrast with critical thinking: But this apparent contrast depends upon the alleged avoidability of indoctrination, which itself is a philosophically contested issue. The individual and society A number of interrelated problems and issues fall under this heading. What is the place of schools in a just or democratic society? Should they serve the needs of society by preparing students to fill specific social needs or roles, or should they rather strive to maximize the potential—or serve the interests—of each student? When these goals conflict, as they appear inevitably to do, which set of interests—those of society or those of individuals—should take precedence? Should educational institutions strive to treat all students equally? If so, should they seek equality of opportunity or equality of outcome? Should individual autonomy

be valued more highly than the character of society? These questions are basically moral and political in nature, though they have epistemological analogues, as noted above with respect to critical thinking. Moral education Another set of problems and issues has to do with the proper educational approach to morality. Should education strive to instill particular moral beliefs and values in students? If the latter, how should educators distinguish between good and bad ways to think about moral issues? Or are all these approaches problematic in that they inevitably involve indoctrination of an undesirable kind? Moral psychology and developmental psychology are also highly relevant to the resolution of these questions. Teaching, learning, and curriculum Many problems of educational practice that raise philosophical issues fall under this heading. Which subjects are most worth teaching or learning? What constitutes knowledge of them, and is such knowledge discovered or constructed? Should there be a single, common curriculum for all students, or should different students study different subjects, depending on their needs or interests, as Dewey thought? If the latter, should students be tracked according to ability? Should less-able students be directed to vocational studies? Is there even a legitimate distinction to be drawn between academic and vocational education? More broadly, should students be grouped together "according to age, ability, gender, race, culture, socioeconomic status, or some other characteristic" or should educators seek diversity in the classroom along any or all of these dimensions? Whatever the curriculum, how should students be taught? How, more generally, should teaching be conceived and conducted? Should all students be expected to learn the same things from their studies? If not, as many argue, does it make sense to utilize standardized testing to measure educational outcome, attainment, or success? What are the effects of grading and evaluation in general and of high-stakes standardized testing in particular? Some have argued that any sort of grading or evaluation is educationally counterproductive because it inhibits cooperation and undermines any natural motivation to learn. If these claims are correct, how should the seemingly legitimate demands of parents, administrators, and politicians for accountability from teachers and schools be met? These are complex matters, involving philosophical questions concerning the aims and legitimate means of education and the nature of the human mind, the psychology of learning and of teaching, the organizational and political demands of schooling, and a host of other matters to which social-scientific research is relevant. Finally, here fall questions concerning the aims of particular curriculum areas. For example, should science education aim at conveying to students merely the content of current theories or rather an understanding of scientific method, a grasp of the tentativeness and fallibility of scientific hypotheses, and an understanding of the criteria by which theories are evaluated? Should science classes focus solely on current theories, or should they include attention to the history, philosophy, and sociology of the subject? Should they seek to impart only beliefs or also skills? Similar questions can be asked of nearly every curriculum area; they are at least partly philosophical and so are routinely addressed by philosophers of education as well as by curriculum theorists and subject-matter specialists. Educational research A large amount of research in education is published every year; such research drives much educational policy and practice. But educational research raises many philosophical issues. How is it best conducted, and how are its results best interpreted and translated into policy? Should it be modeled on research in the natural sciences? In what ways if any does competent research in the social sciences differ from that in the natural sciences?

Chapter 3 : History of Missouri - Wikipedia

We would like to show you a description here but the site won't allow us.

Missouri Compromise In November , the Missouri territorial legislature adopted a request for statehood, and it submitted the request to the U. Congress in December This same year, the first Missouri constitution was adopted. The following year, , Missouri was admitted as the 24th state, with the state capital temporarily located in Saint Charles until a permanent capital could be built. Missouri was the first state entirely west of the Mississippi River to be admitted to the Union. The state capital moved to Jefferson City in Land in what is now northwest Missouri was deeded to the Iowa tribe and the combined Sac tribe and Fox tribe. The land was ratified by Congress in An area only somewhat smaller than the combined area of Rhode Island and Delaware was added to Missouri. Connections and commerce[edit] Southerners poured into Missouri Territory during " The rapid population growth was facilitated by treaties that extinguished Indian land titles, with settlers attracted by the abundance of high quality inexpensive land, and the easy access provided by the Mississippi and Missouri rivers. By European Americans dominated the population, demographically, and financially. They overwhelmed the small French-speaking element and sent Native Americans to lands further west. Land in the public domain was quickly surveyed and sold to yeoman farmers , whose hard work was rapidly rewarded. Ranchers raised cattle; the Missouri woodland had ample grass for natural grazing. New settlers laid the groundwork for the new state, and their stamp remains strong in the landscape into the 21st century. As Douglas Hurt has argued, based on research by Jeff Bremer, the ownership of land meant more than financial opportunity: Landownership provided economic security, served as a badge of independence and citizenship, and gave farmers control over a dependent labor force of children, wives and slaves. Louis, the principal city of the upper territory, was situated at the confluence of major northern and western waterways; second, it had several merchants who could outfit an expedition; and third, it was an entrepot of information and experienced travelers who might be hired to assist any group. On December 16, , the New Madrid earthquakes smashed the lightly populated region. In , the first steamboat reached Saint Louis. That year, the commerce from New Orleans to the Falls of the Ohio at Louisville was carried in barges and keel-boats having a capacity of 60 to 80 tons each, with 3 to 4 months required to make a single trip. In steamboats were making the same trip in 15 to 20 days, by in 6 days or less. By there were steamboats, having an aggregate tonnage of 39, tons, engaged in trade on the Mississippi. Large numbers of flat boats, especially from the Ohio and its tributaries, continued to carry produce downstream. In Ohio completed an extensive canal system that connected the Mississippi with the Great Lakes. There was expansive growth of resource commodity, and agricultural products trade throughout the rivers and Great Lakes network. The population of the Mississippi River region served by St Louis increased rapidly to about 4 million people in Louis flourished at the center, with connections east along the Ohio, Illinois, Cumberland and Tennessee rivers, west along the Missouri River, and north and south along the Mississippi. Louis was connected by telegraph to the east coast. The same year, the first banks and colleges west of the Mississippi were established. The business leadership of St. Louis consisted primarily of Yankees from East, along with some Southerners. Much of the working class, especially the craftsman, were German immigrants. The politicians were Southerners and Irish Catholic immigrants. They bought supplies and outfits in these cities to make the six-month overland trek to California, earning Missouri the nickname "Gateway to the West". This is memorialized by the Gateway Arch in St. In , Kansas City was incorporated on the banks of the Missouri River. In the s, northeastern Missouri saw a large influx of farmers, especially from the Bluegrass region of Kentucky. They introduced the upper South agricultural-economic pattern, with its mix of hog and corn production practiced by small-scale farmers and cattle and tobacco production practiced by large-scale farmers. Families typically moved to the region not as solitary units but as elements of large kin-based networks that maintained geographic integrity by purchasing clustered tracts of land. The state produced a superior breed from Mexican and Eastern stock. Some were used on the western trails, and a larger number were used on southern plantations. The industry provided a full-time livelihood for a few traders, feeders and breeders, but it supplemented the income for a far larger number of farmers. Horses, which are

larger and more expensive to maintain, but which can do more work, remained the favorite animal on Missouri farms. Louis Academy later Saint Louis University , was established in as the first college west of the Mississippi River. Louis, now known as the Basilica of St. Louis, King of France. Charles, which was established by Rose Philippine Duchesne in Joseph opened the first asylum for the deaf and dumb at Carondelet in Welch, who were sent to the territory by the Baptist Board of Foreign Missions. Louis for whites and another for blacks in Louis in under the leadership of T. Louis was built during his tenure. Joseph Smith , the leader of the church, and a group of his followers moved to Independence in The Mormons must be treated as enemies and must be exterminated or driven from the state if necessary for public peace. Meyer as "one of the sorriest episodes in the history of the state. They were proprietary schools run by itinerant teachers who catered to boys of families who could pay small stipends, and usually provide room and board for the teacher. A few coeducational schools existed in some rural areas by the s. Eleven schools for girls also operated during the territorial period, but these focused on basic literacy and homemaking practices. From to , the number of newspapers in the state expanded from 5 to , with the greatest growth coming during the s. However, early newspapers suffered the perennial problem of slowness, a problem only resolved with the arrival of the telegraph in Newspapers often included lengthy didactic lectures, poetry, and serial narratives and clippings from other papers. After the newspapers provided news within one day from across the country.

Chapter 4 : Problems and Weaknesses in the American Educational System

The idea of a progressive education, educating the child to reach his full potential and actively promoting and participating in a democratic society, began in the late 19th century and became widespread by the 1920s.

And its pathetic situation has always been an issue of discussion over the years. Some of the challenges in the sector are here discussed.

Unstable staff The problem is no longer unavailability of teachers but that of instability. Due to the poor earnings of teachers, many people use teaching profession as a stepping stone to a more attractive job. This has made teaching a profession of fresh graduates of universities and colleges of education, who are ready to quit the job as soon as they get a better offer. As a result of the meager payment, most Nigerian teachers do have other jobs which they give more concentration to. And this, no doubt, affects their effectiveness in teaching. Imagine a secondary school teacher also working as a taxi driver during or after school hours.

Inadequate classrooms Classes are always over crowded with up to ninety students in a class designed for about thirty students. In most cases, especially in public secondary schools, chairs are not enough. Students will be sharing seats and some would stand to receive lectures.

How to Enroll From Nigeria

Politicization of the education system In their desire to compete with others, governments at all levels, especially at the state level, attempt to run many institutions even when they are least prepared for such. This causes the general fall in standard of the initially existing ones. Resources to be shared between few schools are now being shared among many.

Inadequate learning equipment Nigerian schools at all levels are lacking the essential materials for learning, especially for science practical classes. This, no doubt, affects the learning process. Most secondary schools lack science materials, and those that claim to have are managing the old ones. Hence, the students only cram theoretical steps rather than carrying out the practical. At the tertiary level, the polytechnics which are expected to do more practical are all having little or no practical classes. Also, many school and colleges have building that they call library, but most of these so called libraries are not equipped with needed books, journals and magazines.

Solutions to the problems Firstly, most of the problems boil down on lack of funding of the sector. There should be a proper budgetary allocation for the sector. Funds should be channeled to each institution and proper managing of the funds must be ensured by the government. Teaching should not be seen only as a job chosen when there is no option. The regulatory bodies in charge should ensure that the syllabuses are strictly followed and the school curriculum must be well implemented. Critics have argued that, one of the causes of the non caring attitudes of the Government on education is the existence of double standard. Most people in Government would have their own children in the few private schools where standard education is ensured. Thus, making the government not to care about the masses. It is advised that all school should have the same standard and policy for the general interest of the masses.

The history of reform efforts in American public education is replete with half-hearted measures, with almost comical misdiagnoses of education problems, with blame-shifting, and with humbug. Everyone is an expert (most have, of course, suffered through the very system they want to reform).

A Hypertext Timeline Last updated September 18, See the lesson plan designed for use with this timeline. This page was scanned for broken links and updated on August 21, However, it is virtually impossible to keep them all current. If you find a broken link, please let me know. You can reach me at esass@csbsju.edu. Many of the Pilgrims are Puritans who had fled religious persecution in England. Their religious views come to dominate education in the New England colonies. Latin Grammar Schools are designed for sons of certain social classes who are destined for leadership positions in church, state, or the courts. However, education in the Southern colonies is more typically provided at home by parents or tutors. It is "the second oldest secondary school in the United States. He teaches all the courses himself! It requires that parents ensure their children know the principles of religion and the capital laws of the commonwealth. It becomes the most widely-used schoolbook in New England. About 50 miles to the north, in Salem, the infamous Salem Witch Trials take place. Two years later, the General Assembly of South Carolina passes the first public library law. Typical of those in the middle colonies, schools in Pennsylvania are established not only by the Mennonites, but by the Quakers and other religious groups as well. A Catholic school for girls sponsored by Sisters of the Order of Saint Ursula, it is "the oldest continuously operating school for girls and the oldest Catholic school in the United States. This viewpoint greatly influences American education throughout the 19th Century and beyond. Emphasizing secularism, science, and human reason, these ideas clash with the religious dogma of the day, but greatly influence the thinking of prominent colonists, including Franklin and Thomas Jefferson. The academy ultimately becomes the University of Pennsylvania. It gives most French territory in North America to England. Six years later, they found a school for girls, which later becomes Salem College, a liberal arts college for women with a current enrollment of approximately 1,000. They become very widely used throughout the United States. In fact, the spelling volume, later renamed the American Spelling Book and often called the Blue-Backed Speller, has never been out of print! Later that year, the constitution is endorsed by the Confederation Congress the body that governed from until the ratification of the U. Constitution and sent to state legislatures for ratification. The document does not include the words education or school. It provides a plan for western expansion and bans slavery in new states. Specifically recognizing the importance of education, Act 3 of the document begins, "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged. Constitution is ratified by the required number of states. No mention is made of education in any of the amendments. However, the Tenth Amendment to the Constitution states that powers not delegated to the federal government "are reserved to the States, respectively, or to the people. Though the Treaty of Ghent, signed on December 24, 1814, supposedly ends the war, the final battle actually takes place January 8, 1815, with U. It is the first permanent school for the deaf in the U. She goes on to found more schools and become a prolific writer. Their secular tone sets them apart from the Puritan texts of the day. The McGuffey Readers, as they came to be known, are among the most influential textbooks of the 19th Century. A visionary educator and proponent of public or "free" schools, Mann works tirelessly for increased funding of public schools and better training for teachers. As Editor of the Common School Journal, his belief in the importance of free, universal public education gains a national audience. He resigns his position as Secretary in to take the Congressional seat vacated by the death of John Quincy Adams and later becomes the first president of Antioch College. Now called Cheyney University, it the oldest institution of higher learning for African Americans. City of Boston, the Massachusetts Supreme Court rules that the Boston Public Schools can deny enrolment of African American children to segregated, "whites-only" schools. The case is later cited as a precedent for the Plessy v. She later becomes a pioneer in the education of women in medicine. By 1850, 16 states have compulsory-attendance laws, but most of those laws are sporadically enforced at best. All states have them by

It is the first "free municipal library" in the U. A History of Lincoln University, it becomes the "first institution anywhere in the world to provide higher education in the arts and sciences for male youth of African descent. Civil War begins when South Carolina secedes from the union and along with 10 other states forms the Confederate States of American. The shooting begins when Fort Sumter is attacked on April It donates public lands to states, the sale of which will be used for the "endowment, support, and maintenance of at least one college where the leading object shall be, without excluding other scientific and classical studies and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts, in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions in life. Much of the south, including its educational institutions, is left in disarray. Many schools are closed. Even before the war, public education in the south was far behind that in the north. The physical devastation left by the war as well as the social upheaval and poverty that follow exacerbate this situation. If ratified by three-fourths of the states, it would give all persons born or naturalized in the United States citizenship and equal protection under the law. Known as the Sholes Glidden , it is first manufactured by E. They divide the south into military districts and require elections to be held with freed male slaves being allowed to vote. Constitution is ratified and becomes law. It guarantees privileges of citizenship including due process and equal protection under the law including the right to vote for freed male slaves. It becomes the basis for the rulings in Brown v. Board of Education and Pylor v. Doe as well as many other important court cases. It prohibits states from denying male citizens over 21 including freed slaves the right to vote. The economic depression that follows results in reduced revenues for education. Southern schools are hit particularly hard, making a bad situation even worse. Iowa Superintendent of Schools - The Civil Rights Act is passed, banning segregation in all public accommodations. The Supreme Court rules it unconstitutional in It is the first medical school in the south for African Americans. The DDC is still the worlds most widely-used library classification system. Hayes removes the last federal troops from the south. Many African Americans flee the south. It becomes the model for a total of 26 similar schools, all with the goal of assimilating Indian children into the mainstream culture. The schools leave a controversial legacy. Though some see them as a noble, albeit largely unsuccessful experiment, many view their legacy to be one of alienation and "cultural dislocation. It is the first settlement house in the U. Included among its many services are a kindergarten and a night school for adults. Hull House continues to this day to offer educational services to children and families. In , Addams becomes the second woman to win the Nobel Peace Prize. It provides for the "more complete endowment and support of the colleges" through the sale of public lands, Part of this funding leads to the creation of 16 historically black land-grant colleges. Supreme Court upholds the Louisiana law stating in the majority opinion that the intent of the 14th Amendment "had not been intended to abolish distinctions based on color. Ferguson makes "separate but equal" policies legal. It becomes a legal precedent used to justify many other segregation laws, including "separate but equal" education. It is the first public community college in the U. A youth program begun in Ohio "is considered the birth of 4-H. It merges with the Cookman Institute in and becomes a coeducational high school, which eventually evolves into Bethune-Cookman College , now Bethune-Cookman University. It describes his work with Theodore Simon in the development of a measurement instrument that would identify students with mental retardation. The Binet-Simon Scale, as it is called, is an effective means of measuring intelligence. It is charted by an act of Congress in , the same year the Foundation encouraged the adoption of a standard system for equating "seat time" the amount of time spent in a class to high school credits. Still in use today, this system came to be called the " Carnegie Unit. She is the first female superintendent of a large city school system. One year later she is elected president of the National Education Association. Indianola Junior High School opens that fall and becomes the first junior high school in the U. Two years later , Maria Montessori visits the U. The Psychology of Learning, is published. It describes his theory that human learning involves habit formation, or connections between stimuli or situations as Thorndike preferred to call them and responses Connectionism. He believes that such connections are strengthened by repetition "Law of Exercise" and achieving satisfying consequences "Law of Effect". These ideas, which contradict traditional faculty psychology and mental discipline, come to dominate American educational psychology for much of the Twentieth Century and greatly influence American

educational practice.

Chapter 6 : The History of Education

The Establishment Of The Standard History Of philosophy of Education and Suppressed Traditions of Education. Daniel Tröhler - - Studies in Philosophy and Education 23 () The Educational Theorists, the Teachers, and Their History of Education.

Visit Website The case went before the U. Board of Education of Topeka. Thirteen years later, President Lyndon B. Johnson would appoint Marshall as the first black Supreme Court justice. At first, the justices were divided on how to rule on school segregation, with Chief Justice Fred M. Vinson holding the opinion that the Plessy verdict should stand. But in September , before Brown v. Eisenhower replaced him with Earl Warren , then governor of California. Displaying considerable political skill and determination, the new chief justice succeeded in engineering a unanimous verdict against school segregation the following year. In May , the Court issued a second opinion in the case known as Brown v. While Kansas and some other states acted in accordance with the verdict, many school and local officials in the South defied it. In one major example, Governor Orval Faubus of Arkansas called out the state National Guard to prevent black students from attending high school in Little Rock in In , a year after the Brown v. Her arrest sparked the Montgomery bus boycott and would lead to other boycotts, sit-ins and demonstrations many of them led by Martin Luther King Jr. Passage of the Civil Rights Act of , backed by enforcement by the Justice Department, began the process of desegregation in earnest. This landmark piece of civil rights legislation was followed by the Voting Rights Act of and the Fair Housing Act of In , the Supreme Court issued another landmark decision in Runyon v. McCrary, ruling that even private, nonsectarian schools that denied admission to students on the basis of race violated federal civil rights laws. Board of Education had set the legal precedent that would be used to overturn laws enforcing segregation in other public facilities. Today, more than 60 years after Brown v. Volume I Salem Press. Board of Education, PBS. Richard Rothstein, Brown v. Board at 60, Economic Policy Institute , April 17, Citation Information Brown v. Board of Education Author.

Chapter 7 : Problems of Education in Nigeria

Measure your understanding of the history and issues of gifted education using this interactive quiz and worksheet. To succeed, you will need to know the history and founders of gifted education.

New England[edit] The first American schools in the thirteen original colonies opened in the 17th century. Boston Latin School was founded in and is both the first public school and oldest existing school in the United States. Literacy rates were much higher in New England because much of the population had been deeply involved in the Protestant Reformation and learned to read in order to read the Scriptures. Literacy was much lower in the South, where the Anglican Church was the established church. Single working-class people formed a large part of the population in the early years, arriving as indentured servants. The planter class did not support public education but arranged for private tutors for their children, and sent some to England at appropriate ages for further education. By the mid century, the role of the schools in New England had expanded to such an extent that they took over many of the educational tasks traditionally handled by parents. In the Massachusetts Bay Colony made "proper" education compulsory; other New England colonies followed this example. Similar statutes were adopted in other colonies in the s and s. The schools were all male and all white, with few facilities for girls. Although they were publicly supplied at the local town level, they were not free. Hopkins School in New Haven, Connecticut , was another. By the s, most had been replaced by private academies. By the early 19th century New England operated a network of private high schools , now called "prep schools," typified by Phillips Andover Academy , Phillips Exeter Academy , and Deerfield Academy . They became the major feeders for Ivy League colleges in the mid century. In late 17th century Maryland, the Catholic Jesuits operated some schools for Catholic students. During the colonial years, some sent their sons to England or Scotland for schooling. In Virginia, rudimentary schooling for the poor and paupers was provided by the local parish. In the colony of Georgia, at least ten grammar schools were in operation by , many taught by ministers. The Bethesda Orphan House educated children. Dozens of private tutors and teachers advertised their service in newspapers. Although it is difficult to know how many ads yielded successful schools, many of the ventures advertised repeatedly over years, suggesting continuity. Wealthy families sent their sons North to college. In Georgia public county academies for white students became more common, and after South Carolina opened a few free "common schools" to teach reading, writing and arithmetic to whites. Republican governments during the Reconstruction era established the first public school systems to be supported by general taxes. Both whites and blacks would be admitted, but legislators agreed on racially segregated schools. The few integrated schools were located in New Orleans. Particularly after white Democrats regained control of the state legislatures in former Confederate states, they consistently underfunded public schools for blacks which continued until when the United States Supreme Court declared state laws establishing separate public schools for black and white students to be unconstitutional. Generally public schooling in rural areas did not extend beyond the elementary grades for either whites or blacks. This was known as "eighth grade school" [17] After , some cities began to establish high schools, primarily for middle class whites. In the s roughly one fourth of the US population still lived and worked on farms and few rural Southerners of either race went beyond the 8th grade until after . It was founded in by the Sisters of the Order of Saint Ursula. The Academy graduated the first female pharmacist, and the first woman to write a book of literary merit. The first convent established in the United States supported the Academy. This was the first free school and first retreat center for young women. It was the first school to teach free women of color , Native Americans, and female African-American slaves. In the region, Ursuline provided the first center of social welfare in the Mississippi Valley; and it was the first boarding school for girls in Louisiana, and the first school of music in New Orleans. It was optional and some towns proved reluctant to support this innovation. Northampton, Massachusetts , for example, was a late adopter because it had many rich families who dominated the political and social structures. They did not want to pay taxes to aid poor families. Northampton assessed taxes on all households, rather than only on those with children, and used the funds to support a grammar school to prepare boys for college. Not until after did Northampton educate girls with public money.

In contrast, the town of Sutton, Massachusetts, was diverse in terms of social leadership and religion at an early point in its history. Sutton paid for its schools by means of taxes on households with children only, thereby creating an active constituency in favor of universal education for both boys and girls. Schools taught both, but in places without schools, writing was taught mainly to boys and a few privileged girls. Men handled worldly affairs and needed to both read and write. It was believed that girls needed only to read especially religious materials. This educational disparity between reading and writing explains why the colonial women often could read, but could not write and could not sign their names—they used an "X".

Fatherly examines British and American writings that influenced Philadelphia during the 1700s and the ways in which Philadelphia women gained education and demonstrated their status. The schools were closely related to the Dutch Reformed Church, and emphasized reading for religious instruction and prayer. The English closed the Dutch-language public schools; in some cases these were converted into private academies. The new English government showed little interest in public schools. In the early colonial years, German immigrants were Protestant and the drive for education was related to teaching students to read Scripture. Louis, Chicago and Milwaukee, as well as rural areas heavily settled by Germans. They see it as unnecessary, as dangerous to preservation of their faith, and as beyond the purview of government. There is little evidence that they schooled any girls. Parish schools were administered by Jesuits or Franciscans and were limited to male students. The Primer was built on rote memorization. By simplifying Calvinist theology, the Primer enabled the Puritan child to define the limits of the self by relating his life to the authority of God and his parents. The "blue backed speller" of Noah Webster was by far the most common textbook from the 1780s until 1800, when the McGuffey Readers appeared. Both series emphasized civic duty and morality, and sold tens of millions of copies nationwide. Webster believed students learned most readily when complex problems were broken into its component parts. Each pupil could master one part before moving to the next. Webster said that children pass through distinctive learning phases in which they master increasingly complex or abstract tasks. He stressed that teachers should not try to teach a three-year-old how to read—wait until they are ready at age five. He planned the Speller accordingly, starting with the alphabet, then covering the different sounds of vowels and consonants, then syllables; simple words came next, followed by more complex words, then sentences. There was no mention of God, the Bible, or sacred events. As Ellis explains, "Webster began to construct a secular catechism to the nation-state. Webster animated his Speller and Grammar by following these principles. Doctors and lawyers were trained in local apprentice systems. Religious denominations established most early colleges in order to train ministers. New England had a long emphasis on literacy in order that individuals could read the Bible. Harvard College was founded by the colonial legislature in 1636, and named after an early benefactor. Most of the funding came from the colony, but the college began to build an endowment from its early years. The college was a leader in bringing Newtonian science to the colonies. It was closely associated with the established Anglican Church. James Blair, the leading Anglican minister in the colony, was president for 50 years. The college won the broad support of the Virginia planter class, most of whom were Anglicans. It hired the first law professor and trained many of the lawyers, politicians, and leading planters. The first history of Yale was written by President Thomas Clap in 1796. The conservative Puritan ministers of Connecticut had grown dissatisfied with the more liberal theology of Harvard, and wanted their own school to train orthodox ministers. However president Thomas Clap strengthened the curriculum in the natural sciences and made Yale a stronghold of revivalist New Light theology. Baptists established Rhode Island College in 1763, and in 1799 it was renamed Brown University in honor of a benefactor. Brown was especially liberal in welcoming young men from other denominations. It closed during the American Revolution, and reopened in 1783 as an independent institution under the name of Columbia College; it is now Columbia University. The Academy of Philadelphia was created in 1763 by Benjamin Franklin and other civic minded leaders in Philadelphia. Unlike colleges in other cities, it was not oriented toward the training of ministers. The Pennsylvania state legislature conferred a new corporate charter upon the College of Philadelphia and renamed it the University of Pennsylvania in 1791. Dartmouth College, chartered in 1769 as a school for Native Americans, relocated to its present site in Hanover, New Hampshire, in 1774. Students were drilled in Greek, Latin, geometry, ancient history, logic, ethics and rhetoric, with few discussions, little homework and no lab sessions. The

college president typically tried to enforce strict discipline. The upperclassmen enjoyed hazing the freshmen. Many students were younger than 17, and most of the colleges also operated a preparatory school. There were no organized sports, or Greek-letter fraternities, but many of the schools had active literary societies. Tuition was very low and scholarships were few. A few young American students studied at the prestigious Inns of Court in London. The majority of aspiring lawyers served apprenticeships with established American lawyers, or "read the law" to qualify for bar exams. In the 18th century, Americans had graduated in medicine in Edinburgh, Scotland, but most physicians learned as apprentices in the colonies. There should not be a district of one mile square, without a school in it, not founded by a charitable individual, but maintained at the public expense of the people themselves.

Chapter 8 : History of education in the United States - Wikipedia

Education. The Problem With History Classes. This paradox is only a problem if the goal is to view the founding fathers as faultless, perfect individuals. If multiple histories are embraced.

With the gradual rise of more complex civilizations in the river valleys of Egypt and Babylonia, knowledge became too complicated to transmit directly from person to person and from generation to generation. To be able to function in complex societies, man needed some way of accumulating, recording, and preserving his cultural heritage. So with the rise of trade, government, and formal religion came the invention of writing, by about BC. Because firsthand experience in everyday living could not teach such skills as writing and reading, a place devoted exclusively to learning--the school--appeared. And with the school appeared a group of adults specially designated as teachers--the scribes of the court and the priests of the temple. The children were either in the vast majority who continued to learn exclusively by an informal apprenticeship or the tiny minority who received formal schooling. The method of learning was memorization, and the motivation was the fear of harsh physical discipline. On an ancient Egyptian clay tablet discovered by archaeologists, a child had written: In the 1st century AD, the historian Flavius Josephus wrote: The main concern was the study of the first five books of the Old Testament--the Pentateuch--and the precepts of the oral tradition that had grown up around them. At age 13, brighter boys could continue their studies as disciples of a rabbi, the "master" or "teacher. Ancient Greece The Greek gods were much more down-to-earth and much less awesome than the remote gods of the East. Because they were endowed with human qualities and often represented aspects of the physical world--such as the sun, the moon, and the sea--they were closer to man and to the world he lived in. The Greeks, therefore, could find spiritual satisfaction in the ordinary, everyday world. They could develop a secular life free from the domination of a priesthood that exacted homage to gods remote from everyday life. The goal of education in the Greek city-states was to prepare the child for adult activities as a citizen. The nature of the city-states varied greatly, and this was also true of the education they considered appropriate. The goal of education in Sparta, an authoritarian, military city-state, was to produce soldier-citizens. On the other hand, the goal of education in Athens, a democratic city-state, was to produce citizens trained in the arts of both peace and war. The boys of Sparta were obliged to leave home at the age of 7 to join sternly disciplined groups under the supervision of a hierarchy of officers. From age 7 to 18, they underwent an increasingly severe course of training. They walked barefoot, slept on hard beds, and worked at gymnastics and other physical activities such as running, jumping, javelin and discus throwing, swimming, and hunting. They were subjected to strict discipline and harsh physical punishment; indeed, they were taught to take pride in the amount of pain they could endure. At 18, Spartan boys became military cadets and learned the arts of war. At 20, they joined the state militia--a standing reserve force available for duty in time of emergency--in which they served until they were 60 years old. The typical Spartan may or may not have been able to read. But reading, writing, literature, and the arts were considered unsuitable for the soldier-citizen and were therefore not part of his education. Music and dancing were a part of that education, but only because they served military ends. Unlike the other Greek city-states, Sparta provided training for girls that went beyond the domestic arts. The girls were not forced to leave home, but otherwise their training was similar to that of the boys. They too learned to run, jump, throw the javelin and discus, and wrestle. The Athenians apparently made sport of the physique prized in Spartan women, for in a comedy by the Athenian playwright Aristophanes a character says to a Spartan girl: How lovely thou art, how blooming thy skin, how rounded thy flesh! Thou mightest strangle a bull. In Athens the ideal citizen was a person educated in the arts of both peace and war, and this made both schools and exercise fields necessary. Other than requiring two years of military training that began at age 18, the state left parents to educate their sons as they saw fit. The schools were private, but the tuition was low enough so that even the poorest citizens could afford to send their children for at least a few years. Boys attended elementary school from the time they were about age 6 or 7 until they were 13 or Part of their training was gymnastics. The younger boys learned to move gracefully, do calisthenics, and play ball and other games. The older boys learned running, jumping, boxing, wrestling, and discus and javelin

throwing. The boys also learned to play the lyre and sing, to count, and to read and write. But it was literature that was at the heart of their schooling. As soon as their pupils could write, the teachers dictated passages from Homer for them to take down, memorize, and later act out. Teachers and pupils also discussed the feats of the Greek heroes described by Homer. The education of mind, body, and aesthetic sense was, according to Plato, so that the boys "may learn to be more gentle, and harmonious, and rhythmical, and so more fitted for speech and action; for the life of man in every part has need of harmony and rhythm. The wealthier boys continued their education under the tutelage of philosopher-teachers. Until about BC there were no permanent schools and no formal courses for such higher education. But gradually, as groups of students attached themselves to one teacher or another, permanent schools were established. It was in such schools that Plato, Isocrates, and Aristotle taught. The boys who attended these schools fell into more or less two groups. Those who wanted learning for its own sake studied with philosophers like Plato who taught such subjects as geometry, astronomy, harmonics the mathematical theory of music, and arithmetic. Those who wanted training for public life studied with philosophers like Isocrates who taught primarily oratory and rhetoric. In democratic Athens such training was appropriate and necessary because power rested with the men who had the ability to persuade their fellow senators to act. Most Athenian girls had a primarily domestic education. The most highly educated women were the hetaerae, or courtesans, who attended special schools where they learned to be interesting companions for the men who could afford to maintain them. As the Roman poet Horace said, "Captive Greece took captive her rude conqueror and brought the arts to Latium. If the father himself were educated, the boy would learn to read and would learn Roman law, history, and customs. When the boy was older, he sometimes prepared himself for public life by a kind of apprenticeship to one of the orators of the time. He thus learned the arts of oratory firsthand by listening to the debates in the Senate and in the public forum. The element introduced into Roman education by the Greeks was book learning. When they were 6 or 7 years old, boys and sometimes girls of all classes could be sent by their parents to the ludus publicus, the elementary school, where they studied reading, writing, and counting. At age 12 or 13, the boys of the upper classes attended a "grammar" school where they learned Latin or Greek or both and studied grammar and literature. Grammar consisted of the study of declensions and conjugations and the analysis of verbal forms. Both Greek and Latin literature were studied. The teacher would read the work and then lecture on it, while the students took notes that they later memorized. At age 16, the boys who wanted training for public service went on to study public speaking at the rhetoric schools. The graded arrangement of schools established in Rome by the middle of the 1st century BC ultimately spread throughout the Roman Empire. It continued until the fall of the empire in the 5th century AD. Although deeply influenced by Greek education, Roman education was nonetheless quite different. For most Greeks, the end of education was to produce a good citizen, and a good citizen meant a well-rounded individual. The goal of Roman education was the same, but for the Romans a good citizen meant an effective speaker. The result was that they disregarded such nonutilitarian Greek studies as science, philosophy, music, dancing, and gymnastics, basing their education instead on literature and oratory. Even their study of literature, with its overemphasis on the technicalities of grammar and its underemphasis on content, had the purpose of producing good orators. When the Roman Republic became an empire, in 31 BC, the school studies lost even their practical value. For then it was not the orator in the Senate but the emperor who had the power. Because of the emphasis on the technical study of language and literature and because the language and literature studied represented the culture of a foreign people, Roman education was remote from the real world and the interests of the schoolboys. Vigorous discipline was therefore necessary to motivate them to study. And the Roman boys were not the last to suffer in this situation. When the empire fell, the education that was originally intended to train orators for the Roman Senate became the model for European education and dominated it until the 20th century. The Romans also left the legacy of their language. For nearly a thousand years after the fall of the empire, Latin continued to be the language spoken in commerce, public service, education, and the Roman Catholic church. Most books written in Europe until about the year were written in Latin. The Middle Ages The invading Germanic tribes that moved into the civilized world of the West and all but destroyed ancient culture provided virtually no formal education for their young. In the early Middle Ages the elaborate Roman school system had

disappeared. Mankind in 5th-century Europe might well have reverted almost to the level of primitive education had it not been for the medieval church, which preserved what little Western learning had survived the collapse of the Roman Empire. In the drafty, inhospitable corridors of church schools, the lamp of learning continued to burn low, though it flickered badly. Cathedral, monastic, and palace schools were operated by the clergy in parts of Western Europe. Most students were future or present members of the clergy, though a few lay students were trained to be clerks. Unlike the Greek and Roman schools, which sought to prepare men for this life, the church schools sought to prepare men for life beyond the grave through the contemplation of God during their life on Earth. The schools taught students to read Latin so that they could copy and thereby preserve and perpetuate the writings of the Church Fathers. Students learned the rudiments of mathematics so that they could calculate the dates of religious festivals, and they practiced singing so that they could take part in church services. Unlike the Greeks, who considered physical health a part of education, the church considered the human body a part of the profane world and therefore something to be ignored or harshly disciplined. The students attended schools that were dreary and cold, and physical activity was severely repressed. Schools were un-graded--a 6-year-old and a year-old or an adult for that matter sometimes sharing the same bench. Medieval education can be understood better if one realizes that for thousands of years childhood as it is known today literally did not exist. No psychological distinction was made between child and adult. The medieval school was not really intended for children. Rather, it was a kind of vocational school for clerks and clergymen.

Chapter 9 : American Educational History Timeline

African Americans mobilize to bring public education to the South for the first time. After the Civil War, and with the legal end of slavery, African Americans in the South make alliances with white Republicans to push for many political changes, including for the first time rewriting state constitutions to guarantee free public education.