

CHAPTER 2

2. THE CRISIS OF THE SCHOOL IN ANCIENT, CLASSICAL, MEDIAEVAL AND MODERN TIMES

2.1 INTRODUCTION

Today's school has not evolved by accident nor is it something that fell from the sky. It came into existence in human society in the course of time as an institution for teaching and learning. The teaching procedures used, the skills taught, and knowledge transmitted in the school are the results of the particular history of a particular culture.

It is true that, in this century, especially since the 1950's, there have increasingly been vigorous attempts to relate the school to the actual problems of the times (Bowen, 1979:305), and it has become a platitude to say that schools are in crisis. However, the roots of the problems, or the origin of the so-called crisis of the school do not lie in the present but should already be sought in the very beginning of the school. There is a long history of school criticism from Socrates or even earlier times until today (Grambs, 1978:226).

This is not a historical study. It is fundamental. However, one can never properly see and understand the present-day fundamental crisis of the school if one does not see it within a brief historical context. It is, therefore, necessary for the attainment of the stated aims of this study to be informed about the roots of the problems, the origin of the crisis of the school, by means of a brief historical review. In this way there can be a much more thorough focus on the various manifestations of the crisis of the school in our own time. Therefore, in this chapter, the schools in ancient, classical, mediaeval and modern times (up to the end of the 19th century) regarding their respective problems or crises and also regarding their relevance for the crisis of modern school, will be examined.

However, no pretensions are made as to an exhaustive treatment of the his=

tory of the school; only a broad outline of the school's history is given in order to be able to trace the crisis line. Because of this, giant steps are taken through the history of the school. The crisis line is the "cutting edge" by means of which, as it were, the school's history will be "dissected".

2.2 THE ORIGINS OF THE SCHOOL

2.2.1 Schools in primitive societies¹⁾

Teaching and education,²⁾ conscious or unconscious, organized or unorganized, take place in all human societies. Even in the most primitive societies learning,³⁾ motivated by the needs of self-preservation, was carried on by the active participation of the learner as he imitated adult activities or was shown how to make tools, engage in the hunt, and fight in the wars. This instruction on how to make tools, capture food, make a shelter, escape from enemies, how food could be grown or clothes made, may have been done with no active awareness that they were processes of teaching, and with no organization or continuity. They were factors in survival, however, for the offspring that learned, survived, because they had parents who told and showed them how, and, after the development of writing, wrote down how. The activity of teaching and learning is discernible in primitive societies only as an integral part of the on-going culture (Lucas, 1972:5). It was informal, and as such it was minimally differentiated from the daily activities of the adult generation. We may say, thus, that teaching, learning and education are as old as life itself. They have always existed in human societies.

The practical training and teaching of primitive man were imparted by the primary social group, the family. The women of the family would teach the girls those duties pertinent to a girl's work in household management and in the rearing of offspring. The men of the family would instruct the boys. There was actually no organization or grades of instruction, or

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1. Primitive societies are not yet something of the past. Although the origins of the school can be traced far back in history it must be realized that there still exist primitive societies in the present day.
 2. See paragraph 1.7.3.
 3. See paragraph 1.7.3.

levels of schooling in the sense in which we use the term today. "A primitive culture is innocent of schools, textbooks, classrooms and consciously organized curricula" (Lucas, 1972:5). Most of the teaching is given in a somewhat hit-or-miss fashion incidental to the daily activities and duties of providing food, shelter, clothing, and defence. By actual participation in the activities of adults, boys and girls learned how to perform the duties of life.

We find, however, one definitely organized aspect in all primitive processes of teaching and learning, and that is the very important ceremony of initiation. The initiation ceremony could be seen as the culmination of an educative process preparing the young for life in society. "In a primitive society, initiatory ceremonies (commonly called rites de passage) marking the attainment of manhood assume educative significance" (Lucas, 1972:15; Mulhern, 1959:52). The passage to adult status was achieved by rites admitting the youth into secret societies and closed occupational groups, or by rituals associated with the onset of puberty. This kind of public rite represents a kind of educational agency that was commonly controlled by the elders. At the onset of puberty, the boys were taken aside by the priests or other elders of the tribe and put through a series of ceremonies as an initiation into full-fledged membership in the tribe.

An initiation ceremony was usually preceded by a long probationary period during which the adolescents or older youths who were to be inducted into full adult membership were taught the ancient secrets of the tribe, the proper relationship of the sexes, and all the practical and theoretical training necessary for adult life. "Often it lasted several days or even weeks, during which the candidate for adulthood was both instructed and tested. He was instructed in the special secrets and lore of his tribe and tested in his ability to endure pain, hunger, and fear. If he survived this ordeal, the event was celebrated with feasting and dancing" (Brubacher, 1966:341). Through this short, but intensified and highly realistic period of "schooling" the elders transmitted to the adolescents the cultural heritage of the tribe, thus bridging the gap which would otherwise have been left by the inadequacies of wholly informal teaching and learning activities. The purpose of the ceremonies was evidently to make the youths of the tribe worthy members of the community.

The initiation ceremony may thus be regarded as a form of primitive school or as initiation "school". The teaching received by boys and girls prior to tribal initiation may be considered as elementary teaching. This stage of teaching was, in the main, organized within the family. In this school youths were apprentices, who learned the rules of the game of life by actually doing the things that life itself demands. The clan and tribe, through their elders, provide the formal school of initiation, with which the family has practically nothing to do and which may be considered the secondary or more advanced teaching of primitive youth, for all primitives, like the Aruntas, for example, have such a school (Mulhern, 1959: 52).

But this kind of formal teaching institutions originally functioned only on occasion, usually at the transition to adulthood, as at initiation times. Only later did they become full-time institutions which differentiated according to existing social differentiation (Stone, 1981:8). A number of factors seem to have conspired to bring formal schools into existence. Among others, the increase of the cultural heritage which could no longer be entrusted even to the initiation ceremony, and the development of a written language gave rise to the establishment of the formal school. The cultural heritage "became so extensive that there was no longer time to transmit it informally. There was even danger that parts of it might become lost or forgotten. As a result, a special institution, the school, where such parts of the culture might be perpetuated, was gradually evolved" (Brubacher, 1966:341), and this complexity of cultural heritage imposed on the social culture by writing led not only to a formal school but also to a group of formal or professional teachers.

The school idea, embodied in an organised system of teaching and learning, probably originated in ancient Sumeria and Egypt⁴⁾ to train priests. The first schools, actually, grew largely under the control of the priestly class to whom the art of writing was essential because of their having access to the sacred literature. There is interesting archaeological evidence of ancient school systems both in Egypt and in Sumeria in the remains of the copybooks made by boys who were learning to write. "This

4. These ancient schools are treated in some more detail in paragraph 2.3.

evidence makes it clear that such schools were not only set up in Egypt, but also in Sumeria and other parts of Babylonia to train priests for religious purposes and to train officials to take part in the affairs of the king" (Pounds, 1968:23).

2.2.2 The relevance of the primitive school for the crisis of the modern school

2.2.2.1 In the light of the previous paragraphs we may say that the school, in the first place, came into existence through man-in-society to meet a certain need, namely the teaching of specialized knowledge (deemed necessary) to the ensuing generation. Equipped with this requisite knowledge, the student was prepared to function more effectively in the adult community. This idea of the origin of the school as developing to meet certain needs for the transmitting of the necessary knowledge or the cultural heritage is fundamental in our appraisal of the function, activities, and crisis of the modern school.

2.2.2.2 It is also clear, in the second place, that the main function of the school, that is, the transmitting of necessary knowledge, was contrived in such a way that the student was made to conform or initiated to the established norms of the existing social order of society. This can be clearly indicated in the case of the initiation "school" in primitive societies. Likewise, the students in modern schools are, in a certain sense, taught and initiated ("socialised") uncritically to the existing social system. "The fundamental purpose of the school today, as always, is to fit young people into society. Through its efforts, youngsters are trained to cooperate in an industrial-bureaucratic society" (Lucas, 1972:17). This is one of the main issues which the modern school critics today always point out (Jarolimek, 1981:5 - 8; see also Husén, 1979:28).

2.2.2.3 In the third place, primitive "schooling" was theistic by nature. The fact that the activities of teaching and learning were discernible in primitive societies only as an integral part of the

on-going culture implies that the teaching-learning activity was also religious by nature. From birth to death the individual in the primitive societies lived in what was to him the actuality of a spirit world as real as the material world. He believed that each object in the material world possessed consciousness and through its "double" each object had the power to feel and think (animism) (Eavey, 1976:34). Thus, there can be no doubt that the spiritual, or ceremonial and sacramental training or knowledge was considered a very important aspect of the initiation ceremony. "Even people who in opposition to God develop a godless religion do not in their education any more than in their religion get away from the idea of God" (Eavey, 1976:36). The real problem or crisis of the school is due to the fact that the teaching and education of the school was largely apostatic.

2.2.2.4 In the fourth place, primitive "schooling" was motivated by a certain religious ground motif. An initiation ceremony, a kind of formal schooling, was closely related to the spiritual or religious aspect of man's life in primitive society. People in primitive society deified the formless, ever-flowing stream of organic life, which is unable to fix itself in any single individual form (Dooyeweerd, 1969,I:62; Kalsbeek, 1975:62). This idea came from their religion of life and fate which belongs to the "sacred" domain (cf. Duvenage, 1981:163; Van der Walt, B.J., 1982:24). Most of the knowledge or skills which the elders in primitive societies tried to transmit to the adolescents through the initiation ceremony were, without a doubt, intimately connected with their religion of life and fate. Thus, it can fairly be said that the primitive "school" was motivated by the religious ground motif of life and fate. The ground motif of this religion later on encountered the cultural motif (the "profane"), in which people deified the immortal, rational principle of form which transcended the stream of life and fate, and together they formed the Greek (classical) religious ground motif of form and matter. The religious ground motif has very important relevance for the crisis of the modern school, also for the Christian school (cf. Van der Walt & Dekker, 1983:63 - 66; 96 - 102).

2.3 SCHOOLS IN ANCIENT TIMES

2.3.1. The Sumerian school

It was in the cities of Sumer that an effective system of writing was first invented and developed, bringing about a revolution in communications that had far-reaching and unforeseen effects on man's cultural progress. Sumerian schools⁵⁾ were definitely an outgrowth of the invention of cuneiform writing. One of the world's foremost authorities on the Sumerians, Kramer (1969:20 - 21), thinks that "probably the most important Sumerian contribution to civilization was the development of the cuneiform, or wedge-shaped, system of writing... One direct outgrowth of the invention of the cuneiform system of writing was the introduction and development of the Sumerian system of education".

Sumerian schools, called é-dub-ba (Gordon, 1959:312), were first established to train the scribes. In the ancient Near East, also in Sumeria, the scribes were almost the only literate people and thus occupied an important and honoured place in the life of the country. They assumed responsibility for preserving and transmitting knowledge and were also the channel through which practically all public business was conducted. With the founding of a strong empire and a high civilization, especially during the Sargon dynasty, they needed large numbers of civil servants, state officials, and priests, hence Sumerian é-dub-ba did a thriving business preparing persons to engage in the most important tasks of the society and at the highest levels required to plan, manage, and administer the increasingly complex affairs of society (Butts, 1973:43). The primary purpose of the Sumerian school was professional; it aimed at training scribes, secretaries, and administrative personnel, much like our business schools (Kramer, 1969:21).

In Sumerian schools, general supervision of the é-dub-ba was exercised by the umma, a term meaning authority, expert, or school father and referring to the function of the principal. The student was called a "school son".

5. In the winter of 1934-35, during the second of six seasons' excavation at Tell-Hariri, the ancient Mari, a French expedition led by M. André Parrot discovered the remains of the oldest recognizable and well-preserved school known in the world. It is estimated to date from about 2 000 B.C. and bears remarkable resemblances to many village schools built in England in the nineteenth century (Maxwell-Hyslop, 1952:882).

Instruction was given by the dubsar (or 'tablet writer'), the teacher (scribe), assisted by the sesbgal (or 'big brother'). Other members of the staff were, for example, "the man in charge of the whip", "the man in charge of drawing", and "the man in charge of Sumerian". Teachers were poorly paid, although the students all came from the wealthy class (Bowen, 1975:14; Lucas, 1972:24; Kramer, 1969:21; Gordon, 1959:312).

The curriculum of the Sumerian school consisted of mathematics (sadubba), Sumerian language (emezir), reading or recitation (sedma), and translation or interpretation of texts (inimbalae) (Gordon, 1959:312). Since the primary goal of the schools was to teach the aspiring scribe how to read and write the cuneiform language, the teachers drew up hundreds of textbooks, or rather a systematic series of wax tablets which classified the syllables, words, and phrases the students were to copy and memorize (Butts, 1973:46). The intending scribe had to undergo a long and exacting training, which implied a well-defined system of instruction. School discipline was harsh and severe. There was no sparing of the rod (Kramer, 1969:21).

Although the early Sumerian school served society as a centre of training scribes, it was always reserved for the children of the well-to-do families. The school was a "bridge" across which the child of the upper class in society could easily find himself in the élite group, the scribe class. With the purpose of training good scribes for the society, the Sumerian school, however, gave much more attention to societal demands than to the ideals of the fully integrated development of the individual. What was required of the good scribe was memory and the ability to reproduce quickly and accurately the appropriate phrases, not originality or creativity. The cultural legacy could be preserved with greater accuracy, but succeeding generations tended to revere its forms uncritically. "The whole tradition of scribal literacy demanded obedience and compliance by the student; there was virtually no scope at all for creative thought or speculation" (Bowen, 1975:18). Therefore, the effect of early Sumerian schools was, as Lucas (1972:39) points out, to "stabilize culture and retard social change".

2.3.2 The Babylonian school

The land of the Sumerians was invaded by Semitic nomadic tribes who were attracted to the agricultural plains of Mesopotamia and spread over the valley. The races mixed, and ultimately first Ur declared its independence and established an autonomous city-state. Babylon, then, also followed and became the capital of the Babylonian empire.

Little is known at present of the exact nature of Babylonian schools, teachers, or of methods of instruction, but there can be no doubt that highly-structured school systems flourished during the period of Babylonian rule (Foy, 1969:294). In view of life in ancient Babylonia, where religion played an important part, it is highly probable that their education was essentially and fundamentally religious and under the direction of priests.

The purpose of teaching in the school was the same as that of the Sumerian school, that is, to train priests, scribes, and civil servants to administer the government. An elaborate system of royal taxation as well as a gross increase in trade and commerce demanded a large group of literati, educated civil servants - priests, scribes, and other functionaries (Lucas, 1972:26).

The greater proportion of the schooling was, therefore, constituted of highly organized programmes for the training of a powerful priesthood. "Their training was highly organized during the Babylonian era, and considerable evidence is available; in the accounts of that training can be found the first recorded instances of man's efforts at organizing the process of education on a systematic, institutional basis" (Bowen, 1975:11). The privilege to receive this kind of training was, however, restricted to the priestly class and the higher laity. As in the case of the early Sumerian schools, there was also little opportunity for the masses to get the experience of formal schooling in Babylonia.

2.3.3 The Persian school

The Persians were the branch of the Aryan race which migrated westward and settled on the high tablelands traversed by numerous valleys and mountains. Large parts of the country were arid, and the cultivation of even the fertile parts generally required considerable labour. These disadvantageous natural conditions made the Persians a warlike people who absorbed surrounding territories and built up a world civilization. They were a sturdy and ambitious people, and cultivated the active virtues of life (Wilds & Lottich, 1970:28).

Persian society was organized along definite religious principles and its education was based on religious sanctions. The religion of Zoroaster and the Avestan scriptures became the foundations of Persian education and civilization. Since Persian life was a struggle, from both the economic and the military stand-point, it is natural that its religion and education should be militant in character. Zoroaster (c. 500 B.C.), an exalted religious teacher and the founder of Zoroastrianism, was ever a fighter, and his followers were taught stern and manly virtues and were moulded to have healthful and masculine habits (Nakosteen, 1965:45).

The primary purpose of Persian education and teaching was practical rather than literary, military rather than priestly. They aimed at fixing and spreading national ideals. With these ideals, military training and physical training were the all-important types of teaching. "The fundamental aim of education was a synthesis of piety with healthy and useful citizenship, and, with this object, boys were brought up under the stern discipline of tutors" (Nakosteen, 1965:45).

There were no specific educational institutions which we would today call schools. The early training of the child was in the home, the main "school" for all classes. Until the age of five, the child was trained at home under his mother's care. After that, his formal education continued under the control of the state to complete his general education at the age of sixteen or seventeen.

Three places of instruction were usually used for the teaching of Persian

children. All the sons of the Persian nobles and the rich were taught at the square adjoining the Royal palace (called the central school), or at the buildings surrounding the legal court (called the departmental court school). Here they had an opportunity of learning many a lesson of virtuous conduct, but could see or hear nothing disgraceful. Here the boys, like the chivalric in the Middle Ages, saw some honoured by the king, and others degraded, so that from their very childhood, they learned to govern and to obey (Lucas, 1972:29). In provincial towns the schools were at the gate of the governor's residence, and in other towns some public building was used as a school building.

During the post-Alexandrian, or Sassanian period, the nature of Persian education remained practically the same. The state as a military-religious organization fostered in the youth two kinds of education; physical and military, for health and national defence, and religious and social, for moral discipline and citizenship.

As is so often the case with all formal school education and teaching in ancient times, the education and teaching of the Persians were also a matter of spreading and fixing national ideals, a matter of building and preserving national life. Schools in Persian society were absolutely controlled by strong societal demands.

2.3.4 The Egyptian school

During the same span of time that saw Sumerians and Semites settling in the Tigris and Euphrates Valleys, the Egyptians took their herds into the rich bottom land of the Nile Valley and into its delta area. There, by virtue of various favourable natural conditions, they built a highly developed and complex cultural and industrial civilization from early historical times (c. 3 000 B.C.) (Wilds & Lottich, 1970:55 - 56).

The formal school of Egypt was a product of this complex Egyptian culture and civilization. It was established with the primary purpose of teaching children the knowledge regarded as necessary for life in society, that is, the written language, literature, and ideas of the nation which could not be effectively transmitted by means of simple, unorganized or loosely organized teaching procedures of primitive society (Mulhern, 1959:67 - 68).

Although specific information on schools in early Egypt is fairly rare, and little is known from original sources, it is clear that schools were well organized by the Middle Kingdom⁶⁾ to meet certain social needs. There were at least three interrelated types of schools: temple schools for higher training of the scribes, court schools for preparing bureaucrats and ordinary scribes, and government department schools to equip boys for their special official careers in government. There were also separate military schools for the sons of the nobility who pursued careers in the Pharaoh's armed services. They offered opportunities for practical instruction in the arts of war and perpetuated an officer class (Lucas, 1972:35; Wilds & Lottich, 1970:60).

The formal schooling of Egypt was essentially cultural, religious, and vocational. It was cultural in the sense that its primary purpose was to teach the written language, literature, and ideas of the Egyptians. It also had a distinctively religious character because the culture of Egypt was built upon a literature thought to be divine in origin. The direction of the formal school was under the strong control of an officialdom and priesthood. Besides, only by means of education and teaching the religious orthodoxy of Egyptians could be perpetuated.

It was thought that Egyptian society was the creation of the gods, and therefore, the perfect society. Moreover, it was the major function of Egyptian schools to teach professional or vocational knowledge and to prepare boys for their life in society. Wilds and Lottich (1970: 57) say the following of the Egyptian school: "It aimed primarily at inculcating the proper respect for the gods, including the Pharaoh; secondly, the development of Egyptian civilization entailed the creation of artistic and practical forms of expression, together with the recognition of commerce and trade".

6. The history of Ancient Egyptian civilization is usually divided into three periods; the Old Kingdom (3 000 - 2 000 B.C.); the Middle Kingdom (2 000 - 1 600 B.C.); and the New Kingdom (1 600 - 1 000 B.C.). According to the documents of the New Kingdom, the first mention of the school came late in the Old Kingdom when Duauf placed his son in the Royal Residence to be educated with the sons of the princes (Eby & Arrowood, 1949:71). By the Middle Kingdom, schools had become well organized (Bowen, 1975:28).

Concerning the curriculum, although not all the above-mentioned Egyptian schools followed the same courses of study, and various subjects, like arithmetic, astronomy, geometry, architecture, medicine, and other branches were taught on different levels, writing was the real foundation of Egyptian school-teaching. Among the Egyptians in ancient times, the literate man was the man who could write. Furthermore, writing was looked upon as of divine origin: Egyptians believed that their writing was invented by the god Thoth who taught it to the early people of the Valley. It was, therefore, the only gateway to lucrative employment, to social privilege and a life of ease in Egypt (Mulhern, 1959:69 - 70).

The main task of training in the schools was, consequently, centred on writing, and the kind of writing that was done in the various schools usually identified the social rank of the students in attendance (Power, 1970:13). Because writing was the backbone of the curriculum, the chief method of teaching was dictation, imitation of traditional forms of writing and the copying of texts. Drill and memorization were strongly emphasized. Entire portions of the sacred books and many magical formulas were committed to memory in the exact form in which they were thought to have been originally written. It was considered essential that men knew the exact words of the gods (Eavey, 1976:40). The task of the school was, indeed, to safeguard a divinely initiated literature. Formalism, conservatism and repetition seemed never-ending in the schools. Discipline in the school was, therefore, harsh and severe. "Schools were not fun but work, and a boy worked hard to absorb the practical curriculum that was organized for him" (Power, 1970:11).

Formal schooling in Egypt was also in the hands of the upper classes of officials and priests. There was, apparently, no state provision for the formal schooling of the masses. A sharp line of demarcation separated the upper class from the rest of the population. Except for this higher class, schools did not furnish opportunities for formal education or schooling. As Power (1970:9) says, the kind of education a boy might expect to receive depended not so much on the skill and training necessary for sustaining life but on the place he or his family occupied in society.

2.3.5 The Indian school

The peninsula of India was, like Sumer, settled about 4 000 years ago by a branch of the Aryan race. The climate was enervating and debilitating, and prevented the development of the physical energy essential for strenuous activity. The torrid climate and the natural inactivity of the people conditioned a lazy, dreamy philosophy. In addition, as the population increased, so did the prevalence of disease, poverty, and famine. These burdens and the vicissitudes of life tended to develop a religion of mysticism and fatalism (Wilds & Lottich, 1970:35 - 36). This mystic religion was closely combined with a dreamy philosophy. Also, society was divided into four major varanas, or castes⁷⁾ besides the pariahs, or the outcasts. These two factors actually determined the nature of schools in ancient India.

Ancient Indian education and teaching were mainly dominated by unique religious beliefs and by the great and all-influencing social fact of the caste system. The religion taught the immortality of the soul, also its transmigration through successive incarnations, each dependent on the preceding manner of living and all subject to the tragedies of earthly existence. Formal schools seemed to be more exclusively devoted to religious and priestly purpose in preference to governmental or commercial purpose than was the case in any of the other ancient societies. The aims of its education and teaching were, accordingly, twofold: to prepare youth for the life here-after and to preserve the caste system. "The basic purpose of education in ancient India was", says Eavey (1976: 38), "to instruct the individual concerning the divine social order and his place in it". The formal schooling in ancient India, therefore, was concerned with the development of a religious attitude rather than with the acquisition of (new) knowledge.

7. Everywhere in ancient times there was a distinct sacerdotal hereditary caste, but the class distinction in ancient India was much more complicated and rigid than in any other ancient society. There developed an elaborate caste system and only those of the higher castes received a literary education. The four social castes were: the Brahman (the spiritual caste), the Kshatriya (the ruling caste), the Vaisya (the producer caste), and the Sudra (the servant caste) (Laurie, 1970:159 - 160; Nakosteen, 1965:27; Butts, 1973:67).

The earliest schooling was provided by Rishis or wise men who taught their sons and other boys the hymns of the Rig-Veda. Each Rishi had thus his own family school. In Vedic and early post-Vedic times (2 500 - 1 000 B.C.) Brahmin teachers specialized in teaching different Vedas. These schools which may be called Brahmanic Schools concentrated on the study of the Vedas. Twelve years were required to complete the course in one Veda. In this early period, attendance at four schools, each one for twelve years, was essential for a mastery of the four Vedas. There were also the private schools of the gurus. These were established by individual Vedic teachers, or gurus. The schools were organized around instruction in a particular Veda or Brahmana. Parishad, which was an assembly of learned Brahmins, and Tol which was a one-room, one-teacher school also functioned as schools in ancient India (Nakos=teen, 1965:30 - 31; see also Mulhern, 1959:113 - 114).

In those schools, as is shown, the Vedas provided the main subject matter. Reading, writing and arithmetic were included among the school subjects, but they were subordinated to religious and moral instruction. Imitation and memorization were the basic methods of learning. Discipline was generally gentle, and only in the extremest cases was there any severity (Laurie, 1970:176).

However, all the above-mentioned formal schools in ancient India were only for the upper classes in the society, and were committed to the preservation of a class system even more rigid than those of most ancient societies. About 95% of the population was deprived almost entirely of the opportunity of receiving formal schooling. The idea of universal education was consciously rejected as a deliberate means of preserving the power and superiority of the Brahmans. The Sudras and Pariahs, especially, received no formal schooling whatsoever (Foy, 1969:293).

2.3.6 The Chinese school

China had a highly organized system of education long before any other Asiatic or European people. In pre-Shang⁸⁾ and Shang times, there al=

8. Traditional Chinese history begins with three dynasties: the Hsia (ca. 2 000 - 1 500 B.C.), the Shang (ca. 1 500 - 1 100 B.C.), and the Chou (ca. 1 100 - 221 B.C.) (Smith, 1969:69).

ready existed a fairly elaborate system of formal education (Smith, 1969:81). It is now maintained on legitimate grounds that no national system was established, but private schools were encouraged and almost every village had its school nearly four thousand years ago (Laurie, 1970:125).

Schools in ancient China were developed alongside the system of national controlled examinations through which competent youngsters were recruited to the ranks of government officials. Ancient Chinese schools were actually established to prepare boys for the examinations. After the preliminary examination there were three examinations for degrees. They were for Sew-tzai, or "flowering talent" (somewhat similar to the degree of Bachelor), for Chu-gen, or "promoted man" (somewhat similar to the Licentiate or Master's), and for Chin-tze, or "entered scholar" or "fit for office" (somewhat similar to Doctor's degree) (Laurie, 1970:128 - 129; see also Monroe, 1954:16). Through these examinations all public officials were selected.

The traditional ambition of the ancient Chinese people was, as Wilds and Lottich (1970:46) said, to remain as they were, firm in their belief that they had achieved the summit of civilization, and to preserve their past. The preservation of existing conditions and institutions was the primary social purpose. To accomplish this purpose they encouraged learning of the sacred writings⁹⁾ and confined the whole civil service of the country, and indeed all positions of honour, to those highly learned by means of national examinations. Formal schooling was thus confined to the passing of these examinations. Every effort was made to impress upon each succeeding generation traditional ideals and customs and thus to prepare a youth to take his place in the established and largely inflexible social order (Power, 1970:19).

9. These consisted of mainly nine traditional volumes, that is, the Four Books and the Five Classics. The Four Books: Lun-Yu (Analects of Confucius), Ta-Hsueh (Great Learning), Chung-Yung (Doctrine of Mean/Average/Balance), Meng-Tzu (Works of Mencius) and the Five Classics: Shu-Ching (Book of Documents), Shih-Ching (Book of Poetry), Yi-Ching (Book of Changes), Li-Chi (Book of Rites), Chun-Chiu (Spring and Autumn Annals) (Smith, 1969:84; see also Kim, 1980:81; Wilds & Lottich, 1970:48).

The examinations consisted of writing verse and prose essays on various themes taken from the sacred books. The whole activity of school teaching was, thus, geared to the mastery of the language and to the development of the power of essay writing.

Thus, like the schools of all the other ancient societies, formal schooling in ancient China contributed not to social change, but to supporting a stable, fixed, but non-progressive society; not to developing individuality, but to suppressing it; not to developing creative power, but to the power of exact imitation. The intellect was captured and enslaved not merely to the learning of the past, but to the existing constitution of things (Laurie, 1970:133).

Formal schooling in ancient China was also in the hands of the upper classes. Theoretically, the village schools and the national examinations were open to boys of all classes. But, since the schools were private and since preparation for the examinations necessitated much leisure time for an extended period, as a rule only sons of the upper classes were able to attend (Wilds & Lottich, 1970:50).

The above-mentioned nature of formal schooling of ancient China forms a typical type of Oriental school in general, especially that of the Turanian, or Ural-Altai races. Ancient Korean and Japanese schools, although they presented some diversities, were in fundamental agreement with the Chinese school in purpose and spirit, and in general principles underlying the conception of schooling (see Kim, 1980:74 - 90; McCormick, 1949: 18).

2.3.7 The Hebrew school

Among the ancient Hebrews, there were actually no formal schools in the modern sense of the word until after the Babylonian Exile¹⁰⁾. Formal

10. The educational history of the ancient Hebrew period falls into two periods which correspond with the two great historical adventures of ancient Israel. The first period lasts from the Exodus out of Egypt at about 1500 B.C. to the Babylonian Exile in 586 B.C., and the second period from 586 B.C. to the destruction of Jerusalem by Titus in 70 A.D. During the first period, education and teaching were provided mainly by parents. During the second period, alongside the family, there originated the synagogue, the elementary schools, and the schools of the scribes for higher teaching as educational places (Coetzee, 1977: 19).

schools became a necessity after the Exile.

Before that time children received instruction in reading, writing, traditions, religion, and in the practical duties of everyday life through their parents from their earliest years. Distinctive teaching and educational institutions were the tribe and the family and not the school (Coetzee, 1977:19). Especially, through the most positive command, Mosaic Law required parents to instruct their children in the history of the people, the commandments, and the ordinances of the Law (Exod. 12:26 - 27; Deut. 4:9 - 10; 11 - 19). Jehovah had commanded that the Law be "taught diligently unto thy children", therefore the teaching task was an important task of the parents. Children were a gift from God, and parents were responsible to God for teaching them. The father and mother were the divinely appointed teachers.

Together with the teaching work of the parents, priests, wise men, and prophets also played an important part in the teaching of the children. The priests were responsible for the teaching of the Law which had been delivered into their hands (Lev. 10:11; Deut. 24:8; 31:9 - 13; 33:8 - 10). Also the wise men, because of their age, insight, understanding, and experience, were accepted as teachers and looked up to as such. The prophets taught the people the knowledge of the Lord in order to guide them onto paths of righteousness and peace. They represented in their teachings the highest education, an education that centred in God. They established the so-called "schools of the prophets"¹¹⁾ to prepare the lay prophets for their work and there they taught the theological interpretation of the law, the arts of sacred music and poetry, and above all else, the principles of holiness and righteousness (Wilds & Lottich, 1970:79; Eavey, 1976:54 - 62).

11. Just before the Exile there arose the so-called "schools of the prophets" at various places throughout the land. Samuel established two of these "schools", one at Rama, and the other at Kirjath-jearim (1 Sam. 19:20). In the days of Elijah and Elisha there were several of these schools, at Bethel, Gilgal, Jericho, and Jordan (II Kings 2: 3 - 5; 4:38; 6:1). This prophet-school was, however, not a school in the technical sense of the word (Coetzee, 1977:22). The Bible also refers to them as "sons of the Prophets", not as "schools".

Thus, for the ancient Hebrews, the tribe, organized as a large family, and the whole society itself was at once home, school, and government. Although there were no formal schools in ancient Israel, they never neglected the task of teaching their children. Since they aimed at preparing their children for the service of God¹²⁾ by their educational activities, they regarded education as the most important activity of their lives. "The purpose of the whole education was to educate and train the youth for their great life-calling and - destiny: the forming of faithful and obedient servants of a personal, living God and thereby the assurance of harmony and co-operation for the civil life and the grand future of this chosen people of God" (Coetzee, 1977:20) (freely translated - SSK).

2.3.8 The relevance of the ancient school for the crisis of the modern school

2.3.8.1 From the preceding discussion it is obvious that the main function of the ancient school was, like that of the primitive school, to transmit contents of knowledge regarded as necessary to the ensuing generation. Of this knowledge, at least the three R's as basic faculties were taught by all the ancient schools. It is probably true that the school will always have to teach basic skills - the three R's. In this sense all the criticism against the school must take into consideration this main function of the school. The so-called crisis of the modern school should, first, be viewed against this question as to whether the modern school carries out this basic and main function effectively or not.

12. A modern Hebrew term for education, Hinuk, from a root found twice in the Bible (Chanik in Gen. 14:14, and Chanak in Prov. 22:6) in the sense of "to train" or "to instruct", etymologically means dedication or initiation, and hence may refer to the fact that the child on receiving Jewish education was dedicating his life to the service of God and to the observance of all His laws (Drazin, 1979:12).

- 2.3.8.2 In the second place, the ancient schools were also less concerned with promoting social change than with socializing children into the existing social system. In the most hierarchical societies, schools are likely to be the prerogative of the privileged classes only and therefore concerned with teaching the culture of this dominant group (Sugarman, 1973:18). Thus the function or role of the school was contrived to perpetuate class distinctions (see paragraph 2.2.2).
- 2.3.8.3 In the third place, the ancient schools were also, like primitive schools, basically theistic in nature. All the schools in ancient times, however, were apostatic, only the Hebrew schools were anastatic (see also paragraph 2.2.2).¹³⁾
- 2.3.8.4 In the fourth place, the fact that the invention of the written language served as a catalyst for the founding of schools, means that schooling was at first limited to the upper classes in society. Formal schooling was confined to a very small minority. "Skill in the written language had a very great scarcity value for entrance into the religious, political, and economic life of the time ... for the great masses of people, there was no thought of any kind of formal schooling or learning to read and write language" (Pounds, 1968:23). The formal school, at first, actually aimed at training the élite group in the society, for instance, scribes who were both administrative and religious leaders. Only an upper-class élite, therefore, enjoyed all the advantages of formal schooling. For the masses it still continued through informal agencies, like the family. This kind of dual school tradition also has a certain relevance for the crisis of the modern school, that is to say, the opposed ideals of élitism and egalitarianism (Jarrett, 1979:647; Van der Walt, 1980(b):5).
- 2.3.8.5 In the fifth place, the art of teaching was poorly developed. Methods employed laid great stress upon memorization and repetition to ensure learning. Individuality was not encouraged but was suppressed. The ancient schools seem, in a certain sense,

13. The meaning of the terms apostatic and anastatic will be explained in paragraph 6.2.3.2.3.

so inhumane. Very little room was left to the pupils to experiment, to be creative and original. Certain societal patterns had been developed by various generations, the cultural pattern was stagnant but it was the only thing to convey to the pupil (educand) through education. To a large extent this is still the case with the modern school: there are educational policies, prescribed method and books, examinations to be passed, inspectors and a department "ruling from the top" (etc.), all of which stifle enterprise, creativity, etc. Modern school critics are therefore today saying that schools are not fit places for a human being. "Many are not even decent places for our children to be. They damage, they thwart, they stifle children's natural capacity to learn and grow healthily" (Gross & Gross, 1971:13). Particularly in the past decade, critics of education and school have impugned the bureaucratization of modern public schools and called for radical changes (Duke, 1978:62 - 73; Katz, 1971:56 - 104; Spring, 1973(a):89).

2.3.8.6 In the sixth place, societal demands, rather than the demand of whole-development of the individual, dominated schooling in ancient times. Schooling and education had to meet the "needs of society". Also today modern schools are talked about in terms of "trained manpower" or "social efficiency" (cf. Human Sciences Research Council, 1981:19). This aspect of schooling and education shows how modern society can utilize schooling and education for its own social purposes (Lucas, 1972:43). Modern school critics, however, want to formulate an educational philosophy based on individual liberty, not on service to the state and corporate interests (Spring, 1976:266).

2.4 SCHOOLS IN CLASSICAL TIMES

2.4.1 Orientation

Since it is true that Western culture, including also the idea of formal schooling, is indebted, directly or indirectly, to the people of the

ancient East (Mulhern, 1959:55), the schools of the ancient Orient were briefly discussed in the preceding paragraphs.

The "school idea" in Western societies, however, has its origin more directly in Greek school tradition (Boyd & King, 1975:2). Paragraph 2.4 is therefore devoted to the discussion of the famous Greek schools, namely, the Spartan school and the Athenian school. However, much more attention is directed at the Athenian school because of its importance and influence on the Western school tradition.

Moreover, as a first step towards understanding the crisis of the modern school, it is essential to look closely at the Athenian school, especially at the religious ground motif of Athenian school practice. This is because the single fundamental conception of the process of education and teaching which Western civilization had developed up to the time of Rousseau, that is, the paideia-ideal,¹⁴⁾ was first set out by the Athenians. This paideia-ideal gained almost total acceptance in the classical, mediaeval, and early modern times and, despite the opposing or antithetical theories of Rousseau, Dewey and other progressives from the 19th century onwards, has remained the pre-eminent model of educational and school practice right down to the present times, also in the Western hemisphere (Bowen & Hobson, 1974:4).

2.4.2 The Spartan school

The Spartan system of schooling is largely explained by the social and political conditions under which it arose. Sparta had been settled by Dorian tribes around the eighth century B.C. The original inhabitants, the Perioeci or "dwellers around" (freeborn workers without political rights) and the Helots (serfs or slaves), outnumbered the Spartan citizens many times over. These original inhabitants of Sparta were a constant danger to the Spartan; they had to be kept where they were, or the whole Spartan system would collapse (Barclay, 1974:51). For centuries Sparta was the home of a population deprived of all civil rights. Due to this

14. The paideia-ideal will be treated in detail in paragraph 2.4.3.2.

hostile situation, the whole of Spartan life was organized for war, and the formal training was rigidly controlled in every detail by public authorities for state purposes, under the fixed belief that children were born and bred to serve the state. In no country in the world were education and schooling ever so deliberately planned, controlled, and designed by the state for a definite purpose as in Sparta, until the rise of the modern totalitarian state (Barclay, 1974:49).

The main object, content, and the whole system of teaching and learning focused on the final aim of the state, that is, building a strong, self-reliant, and self-sufficient state, able to defy any threat of war either from without or from within. The aim and ideal of Spartan schooling was, thus, to raise a body of hardy, brave, disciplined citizen-soldiers. "They aimed at physical vigor, determination, courage, military skill, obedience to law and regular authority" (Good & Teller, 1969:19). This ideal may be best expressed in the terms "fortitude of body and mind". The only purpose of schooling or rather training was for the safety and interest of the national community. The ideal was absolute patriotism (Marrou, 1977:22). For this purpose, the human being was always absorbed in the citizen. "Every one at Sparta was a part of a beautifully organised machine, designed almost exclusively for military purpose" (Freeman, 1922: 12).

Since every Spartan was actually regarded as state property, each Spartan infant was brought at birth to the Ephors or a council of elders (gerousia) who decided whether he was physically strong and healthy enough to become a strong male citizen. Deformed or physically weak children were exposed and left either to die or perhaps to be taken by the Helots who brought them up as tradesmen, workers, or slaves. If the child passed the rigid tests established by the ruling magistrates, he was left, until the age of seven, with his mother, who was charged with toughening the child through compulsory fasting and by training him to overcome fear by leaving him alone in the dark (Gutek, 1972:23; Pounds, 1968:45).

The state training school or so-called public boarding-school was under the supervision of a state official, the Paidonomos, for the training of the boys from the age of seven. There the boy was subjected to a rigorous course of physical training and patriotic indoctrination.

Training, or agoge, in Sparta was under the absolute control and supervision of the state. Under the strong control of the Paidonomos or "Superintendent of the boys" the boys were further organized in a most systematic way into small companies or "packs" called either ilai or agelai, rather like the Boy Scouts in some respects, but still more like the totalitarian youth movements -- the Gioventù fascista and Hitlerjugend (Marrou, 1977:20). When the boy reached the age of twelve, military training was intensified under the direction of the Paidonomos, but it was actually carried out by the Eirens who had been the best of the boys during their training (Barclay, 1974:65). At eighteen young "budding youths" (melleirenes) became ephebi or cadets and entered into a new phase of preparation for the life of a citizen. They were released from their pack schools, took an ephebe oath of allegiance to the state, and joined new packs (Power, 1970:41). After age eighteen, there was a period of intensive military training, usually followed by ten years of active military service.

Because the entire Spartan system was geared to military purposes, physical training dominated the school curriculum. School years were devoted to systematic physical and military training. Thus, a sequence of gymnastic exercises, that is, drill, tactical formations, and weaponry was practiced. Intellectual or aesthetic content was minimized, and only the rudiments of reading and writing were taught. Martial music and religious dances were used to develop the same quality. Drill, habituation to hardship, and unquestioning obedience to authority were the Spartan substitutes for moral and aesthetic training. Discipline was enforced by corporal punishment more severe than that found in any other ancient society (Foy, 1969:297; Freeman, 1922:22).

In this way, the Spartan school served well for the collective Spartan society, but not for the well-rounded development of the individual. Individual development as such had no place in the Spartan schooling. "While the boys' bodies were developed and trained almost to perfection," says Freeman (1922:33), "their minds were almost entirely neglected." Personal, intellectual, and moral autonomy were actually blocked by totalitarianism in its purest form in Sparta. It rather obliterated individuality in the service of the state. It rejected a somewhat humanistic kind of schooling in favour of exclusively practical and military training.

Moreover, the greatest mistake which the Spartan school made was that it worked on the anthropological foundation that the child was the exclusive property of the state, and that therefore he had neither any individual rights of his own, nor in the last analysis, any duty to God (Barclay, 1974:77).

2.4.3 The Athenian school

2.4.3.1 Orientation

For the better understanding of the Athenian school, it is necessary to treat it in different periods, that is, the school of early (or Old) Athens and that of latter (or New) Athens, which is divided by the historical event of the successful termination of the Persian Wars. This is because, after the successful outcome of the Persian Wars, many important changes took place in the political, economic, and social life of the Athenians, and these changes had an enormous influence on the type of their schooling. So, the educational and school ideas of the Sophists and those of some classical Athenian philosophers, Socrates, Plato, and Aristotle are treated in separate paragraphs (see paragraph 2.4.3.3).

2.4.3.2 The Old Athenian period

In the early (or Old) period, the Athenians had a very definite and clear-cut purpose of training their children. It was the paideia-ideal which the Old Greek schools carried into education, the idea of the fully (completely) developed ideal-typed (typical) citizen in the polis (Van der Walt, 1982(a):103). Indeed, the Athenians were the first people in history who practised the paideia ideal. The word paideia was derived from pais meaning "child", and was allied to paidia, signifying child's sport or play (Eby & Arrowood, 1949:233). Athenian culture was the result of the natural outgrowth of the spontaneous activities of the play spirit. Unlike the Spartans, child-rearing was natural for the Athenians. Paideia seems thus first to have meant child-rearing in the simple sense.

It did not involve doing things for the child, but rather the guiding of his spontaneous activity into artistic and graceful forms. But the concept paideia came to take on a broader and deeper meaning,¹⁵⁾ that is, "deliberately moulding human character in accordance with an ideal" (Jaeger, 1946:xxii).

For the Athenians, this paideia-ideal was to be a human being; to actualize his human potentiality.¹⁶⁾ It signified in a general way the harmonious development of physical and mental powers, to bring about a well-rounded perfecting of human nature. Thus, they aimed to produce a cultivated and many-sided person who had both external and internal beauty, physical and mental harmony. To them the beautiful and the good were identical, an idea they expressed by kalokagathia (the quality of being a fine, graceful, and good man) rooted in the areté¹⁷⁾ of the political man, the servant of the polis. The model for the Athenian youth was a man of kalokagathia, a man both beautiful and good, physically attractive and morally upright, embodying both ethical and esthetic values. They still didn't make any fundamental distinction between mind and body. The dualistic idea of mind and matter which has run down to the present times was not known yet (Marrou, 1977:43 - 44; Medlin, 1964:11).

In consequence, a great variety of schools was found in Athens as compared to the monolithic barrack schools of Sparta. Each of these schools was designed to take care of a certain aspect of the total development of the boys. Exactly when schools were established in Athens is not known (Power, 1970:51). Actually, it would be more proper to speak of the development of specialized teachers than of schools because the youngsters went to a teacher of a particular subject or curriculum. By the sixth century B.C.,

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15. The meaning of paideia is even extended to include cultured accomplishment, to the result of educational effort rather than the means for achieving it. Historically, the means of achieving it led to the founding of schools (Stone, 1981:10). "It received a heightened, romantically-exaggerated revival in the late 19th century as the desired outcome of a classical education" (Bowen, 1979:309). And it became exclusively an ideal for the élite (see Van der Walt, 1980(b):2 ff).
 16. In this sense, the Romans (like Varro and Cicero), later, translated paideia into Latin Humanitas (Marrou, 1977:99).
 17. The word areté means "excellent in its kind or way," and the "Excellence" of the ideal involved more than one aspect or facet of human development.

however, it is almost certain that a well-developed school system was in existence, organized and controlled by the state, but conducted on a private basis. It is definitely known that the schools were fairly widespread by the end of the Persian War in 480 B.C. (Butts, 1973:87).

There were three types of regular schools and teachers in the Old Athenian period: the palaestra or gymnastic school, under the direction of a paedotribe (gymnastic teacher: it literally means "the boy-rubber"); the didascalium or music school, under the kitharist (music teacher: it literally means "a player on the kithara, or lyre); and a writing school, conducted by the grammatist (teacher of letters). The palaestra was a school for the elementary gymnastic training of boys up to about sixteen years of age. The Athenians attached great importance to physical excellence, so that gymnastics was a very important part of the training of children. Originally the palaestra was a place for wrestling. It later became not merely a place for exercise but a place for bathing, for relaxation after exercising, for walking about, for discussion, and for meeting friends. The paedotribe in the palaestra cared for the boy's physical development, and was the person from whom he learned wrestling, boxing, running, jumping, throwing the javelin and the discus. The kitharist did not try to teach technical excellence in music but used it for the moulding of character. The term "music" had a wide range of connotation. It included the poems of the great lyric poets, and also rhythm of movement as in dancing. The boy learned with the kitharist to play the seven-stringed lyre and to sing the songs of the lyric poets. From the grammatist the boy learned reading, writing, and a little arithmetic for the ordinary uses of everyday life (Barclay, 1974:112 - 141; Gutek, 1972: 26 - 27; Power, 1970:63 - 64; Pounds, 1968:46). It is not quite clear whether these schools were attended simultaneously or at different stages of schooling, but in all probability they were attended simultaneously, for instance, half of the day at music schools and the remaining half at gymnastic schools (Cole, 1972:26). These schools were largely private schools, conducted by individuals for private gain. The only school in Athens that the state ever owned and controlled was the so-called Ephebic College (the military training school for youths between the ages of eighteen and twenty) (Mulhern, 1959:149). This training was the only compulsory schooling in Athens.

When the boy was seven or eight years old, he was normally sent to these schools under the care of a paidagogos¹⁸⁾ (a kind of family servant) whose job it was to take the boy to school and bring him home again each day. The boys of the poorer citizen classes would start to work at the age of fifteen. The boys of well-to-do families would however, go to one of the public gymnasiums¹⁹⁾ to work on physical exercise beyond that of the palaestra (Pounds, 1968:47).

To be sure, none of these schools were designed to train a man primarily either for war, for politics or for business. The curriculum was in no sense technical or vocational. It was dominated by an ideal of training a man to be both beautiful and good (the paideia ideal) (Myers, 1960:83). Vocational arts had nothing to do with the free Athenian citizen (of the privileged social class). On the basis of the division of the population into free man and slave,²⁰⁾ they made a sharp distinction between liberal arts for the free Athenian citizen and vocational, technical, or mechanical arts for the rest. This division not only assigned two different levels of instruction for the two groups, but also assigned secondary mundane and pragmatic status to the vocational training, and a non-pragmatic, purely rational status to liberal arts. The mechanical, or vocational arts were considered vulgar and were reserved for slaves. Anything which enabled a man to make money was necessarily an ungentlemanly thing; and anyone engaged in making money was ipso facto unfit to be a citizen

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18. The paidagogos- the word from which pedagogue is derived - also trained the child in good manners and helped to mould his character and morals (Marrou, 1977:144). He could even chastise the boy on occasion. Thus, he was "a mixture of nurse, footman, chaperon, and tutor" (Freeman, 1922:66). After the introduction of Christianity the pedagogos took on a loftier meaning. It thus came to mean not a slave, but a teacher (Cole, 1972:29).
 19. The gymnasium is of considerable importance in the history of school as the germ from which the real secondary school in the West developed. The gymnasium, the work of which was confined to gymnastics in the Old Athenian period later developed into an almost completely intellectualistic type of institution. Consequently, the word gymnasium has come to mean, in modern Greek and in certain Teutonic languages (German and Scandinavian), an academic secondary school (Pounds, 1968:47).
 20. As in Spartan society, there were also three social classes in the Athenian society; citizens, Metics (foreigners), and slaves. Athenian civilization was founded on the institution of slavery (Mulhern 1959: 37).

(Barclay, 1974:82). They thought vocational arts deprived a free man of leisure and thus prevented him from exercising in the gymnasium or performing his civic duties as a free citizen.

It should be noted that, among the ancient Greeks, schooling was pursued during one's leisure time (Jarolimek, 1981:9). To the ancient Greeks, the word "school" (scholé)²¹ meant leisure, and was used by them to describe those groups of leisured thinkers who gathered to pursue their "mathematical" enquiries into the nature of universal ideas (Bowen & Hobson, 1974:5).

In ancient societies, leisure was, however, not something a man earned as a result of labour, as in modern Western society. Rather was it the possession of a particular class in society. This class, the aristocracy or nobility, had leisure because it was supported by the economic toil of another class (Brubacher, 1966:82). Thus, the kind of education and schooling which fitted one for the profitable use of leisure was developed in a quite different direction from that which fitted one for labour with one's hands. No formal schooling was necessary for those who laboured with their hands while, for the privileged class, formal schooling was both a necessity and a luxury (Brubacher, 1966:83). In this way, the groundwork was actually laid at this time for the distinction between the liberal arts suitable for the free man, and the vocational arts suitable for the "unfree" man (Pounds, 1968:43). These, the so-called simple dualistic types of education and schooling befitting two social classes, later took a more profound rational basis with Socrates, Plato, and Aristotle, and run down through the mediaeval times to the present time (see paragraph 2.4.3.3.2; 2.4.3.3.3; 2.4.3.3.4).

21. The English word school is derived from the Greek word scholé, whose root meaning is leisure (the Latin equivalent ludus, a game). None put their leisure to better use than did the Greeks. They devoted so persistently their leisure to schooling that they formed the metaphor where scholé actually came to mean using leisure (Brubacher, 1966:77; Richmond, 1973:94).

2.4.3.3 The New Athenian period

2.4.3.3.1 The School of the Sophists

After the Persian Wars, great social, economic, and political changes occurred in Athens. The triumphs of the Persian Wars brought Athens to a position of political prominence, and Athens assumed the hegemony of Ionian Greece and became the metropolis of the Grecian world. The Persian threat had been eliminated, and Athens had benefited from the resulting expansion of trade. Her trade and commerce grew rapidly, and as a result, there came into existence a new class of wealthy merchants (a new class of wealthy bourgeoisie) who rivalled the older aristocracy based on birth (Gutek, 1972:31).

In addition, as a result of conscription practices employed during the Persian Wars, many non-citizens who had fought for Athens asked for the rights they had fought to protect. Their request was granted, and now they became fully accredited members of the political society in which every free-born citizen, whether rich or poor, had an equal share (Power, 1970:70). The extension of their power opened up new opportunities for the ambitious youth, and there arose a demand for a new type of education and schooling that would ultimately enable the youth to exercise political power in the polis.

The existing schools, however, could not meet their political and cultural demands. A system of elementary schooling extended through the music school (didascalium) and gymnastic school (palaestra). Beyond this there was the gymnasium (see paragraph 2.4.3.2), but there were no schools for broader and deeper intellectual formation. With various social changes, the ideal of kalokagathia, both beautiful and good, now also became the ideal of the man who had personal political efficiency, who was able to persuade and manage other people effectively. As Myers (1960:86) says, "the new conception of areté was of political areté, that is, the excellence of the individual human being in relation not only to a transcendent ideal, but as having his existence in a political community".

The rise of a new kind of teacher, the Sophists, who called themselves sophistae (wise men), was to meet these intellectual demands. The Sophists did not establish any schools in the institutional sense of the word, but gathered around themselves groups of young men for training. Their teaching was seldom continuous or systematic since they were so-called "wandering teachers", usually wandering from place to place in search of students. Having obtained students and made the contract, the Sophists taught them by a modified tutorial system. It was no longer a relationship between a tutor and his own disciples but between the teacher and a group of pupils (Myers, 1960:87). They made a very strong appeal to the young Athenians. The students left the gymnasium in great numbers to seek out the Sophists (Pounds, 1968:47). Their training was designed for the political areté which consisted primarily in intellectual power and oratorical ability, eloquence.

As practical teachers, the Sophists always tried to adapt their teaching to the realities of social and economic change. Recognizing the personal element in all thought and knowledge, they denied universal and objective standards of value. They believed and taught that pleasure was the measure of value, and the sense perceptions of the individual were the criteria of truth, therefore, there was no absolute truth or eternal standards of rightness for everybody and for all times (Lucas, 1972:70). It is true that this kind of relativistic teaching weakened the morality of the Athenian people and made the old civic ideal lose its power over the individual will. It is also said that they were actually the first teachers not only because they received some reward, or tuition fees, for their teaching but because they were the first people who considered "teaching" as an "art" or "profession" (Han & Park, 1979:116).

The subjects which were taught in the Sophists' "schools" were mostly the most useful subjects for preparing young men for public careers, mainly grammar, logic and rhetoric.²²⁾ In this way, they provided the element

22. These three subjects, which were called the trivium, in the latter Roman and medieval times became the basis of formal school subjects throughout Europe. Later they were blended with the quadrivium (arithmetic, geometry, astronomy, and the music) to form the system of the seven liberal arts (Gutek, 1972:32).

of a liberal education which was most neglected in the Old Athenian schools.

2.4.3.3.2 The "school" of Socrates

With the socio-political changes in Athenian society, and also with the rising of the new teachers, the Sophists, who aimed at training for personal success without any true moral foundation, Athens faced a serious educational and school crisis. Some of the Sophists taught that the individual man was the measure of all things and that therefore each man could decide for himself what was right or wrong. In this way, traditional individual and social values were broken down and skills of oratory became the goals of school learning. Debating skill or effective speaking became synonymous with moral and political wisdom or virtue. The students left the gymnasium in droves and sought out the Sophists for their individual political success (Pounds, 1968:47).

This crisis Socrates tried to solve by upholding a morality based upon knowledge. He believed that knowledge brings virtue, which is truth, and truth was Socrates' ultimate objective. Thus, he thought knowledge to be always a means to ethical conduct, and in this sense, virtue and knowledge were identical to him. As against the Sophists' excessive individualism, although he was in his own time numbered among the Sophists, Socrates insisted that true knowledge transcends individual perceptions and determines what is right or wrong for all (Butts, 1973:93). He believed in the existence of the universal truth or concepts, independent of private opinion, such as goodness, piety, temperance, and justice upon which all men could agree. According to Socrates, the knowledge and application of these universal concepts in the lives of men was virtue, and the production of virtue, were the true goal of education (Wilds & Lottich, 1970:103). Thus, he maintained that one must pass beyond the superficial opinion to an ultimate or universal truth. This idea of finding universal truth really governed his life work of teaching, and was left for Plato to work out (Idea) (see paragraph 2.4.3.3.3.), and also runs through Aristotle (see paragraph 2.4.3.3.4), Thomas Aquinas in medieval times (see paragraph 2.5), and down to modern times (see paragraph 2.6).

Socrates organized no formal schools, but taught political, aesthetic, moral, and philosophical issues in an informal manner. He held informal meetings with Athenian youths. It was in the market place, in the gymnasiums, and in the streets that he carried on teaching Athenian youths to know themselves, to know what was good, and to know what conditions influenced the development of virtue (Cole, 1950:10).

The aim of his teaching was to substitute right opinion for wrong, to bring ideas of universal validity "to birth". In denying that knowledge can be poured into an individual by teachers, Socrates asserted that genuine knowledge exists within each man and needs to be brought to consciousness (Gutek, 1972:34). In seeking to attain this end, Socrates developed a new method in teaching, the Socratic or maieutic method. He did not try to convey truth to students but endeavoured to stimulate each to think consistently and comprehensively for himself by proving logically to the students that their original opinions were erroneous or but half-truths (Mulhern, 1959:156). Socrates was never a merely destructive critic. His final aim was to produce a consistent idea of universal validity. The process by which this aim was accomplished was his dialectical or conversational method.

Although Socrates did not establish any actual institutional schools, and did not teach in a school in his time, he was the first great teacher to be adequately recorded in history. As a practical teacher, he was, as Wilds and Lottich (1970:110) says, "critical, skeptical, patient, sympathetic, and good-natured". Moreover, his method of teaching has survived for more than two thousand years and is today still in use.

2.4.3.3.3 The school of Plato

Plato's educational and school ideas are closely linked with his views of the ideal state. As is well-known, in The Republic he postulated an ideal state divided into three major classes: the guardians, the auxiliaries, and the providers. Membership in the classes depended upon intellectual capacity. Justice would emerge if the members of each class in society performed their own function.

Education for Plato had the function of preparing citizens for their proper positions in society. School had a selective or so-called sorting function²³⁾ of selecting those who were intellectually capable. Once individuals had been sorted out according to the criterion of intellectual ability, they were given an education that was appropriate to the role they were expected to perform in the ideal state.

Plato's educational and school ideas which "contributed" in a sense to the crisis of the modern school become clear when one looks at his general philosophical position which might be regarded as the theoretical ground concept behind his school. In The Republic, Plato developed the so-called "Theory of Forms" (The Republic, Bks. V, VI, VII). According to Plato's theory, the forms are universal, immutable, and wholly independent of any particular things. The things that share the forms, however, are always liable to change. They are themselves only individual and hence imperfect instances of ultimate forms. In this way, Plato separated the ideal world of forms from the world of matter. The world of ideas had the Good (Agathon) as its highest point, which is the source of truth and reason. The world of matter, the ever-changing world of sensory data, was not to be trusted (Ozmon & Craver, 1976:4).

Plato's general assumption about man was that he was an entity consisting of body and soul. His body was of the material world and had all the defects of matter. His soul was, on the contrary, of the ideal world and had all the rational parts of forms. True knowledge (noesis) was derived from the world of forms and was available thus only to the soul or mind (reason)²⁴⁾ which is the only sure and reliable source of truth and wisdom

23. The modern school also in a sense performs this kind of "sorting function." This is the one of the main targets for modern school critics (see Reimer, 1971:25; Holt, 1976(b):247 - 250; Spring, 1976:264).

24. The word idea is derived from idein, which means "to see"; and "to see" is a mental activity. Plato's expression, "to see with the eye of the mind" is a way of saying "to know through one's power of reason" (Antz, 1962:238). Thus, for Plato, true knowledge is acquired only through rational reflection. In this way, human "reason" got the power of autonomy. From a Christian point of view this Platonic idea of giving the power of autonomy to human reason has created a real crisis for the schools of all times (cf. Dooyeweerd, 1975:1 - 60).

(cf. Plato's Phaedo and The Republic, Bk. X). The noesis was completely unintelligible to ordinary sensory experience (sensibilia).

Plato was actually the first man who made a clear-cut distinction between form and matter, mind and body. This dualistic idea²⁵⁾ was the basic theoretical motif behind his educational and school ideas, and also had a tremendous influence on the school thoughts of the Middle Ages, and even to the present day (Gruber, 1973:6). Dooyeweerd (1969:I: 25 - 26; 1975:39 - 41) rather simplistically holds that this dualistic religious ground motif of form and matter was the driving force behind Greek philosophy in all its diversity.

On this philosophical presupposition, Plato insisted logically that education and schooling should be the conversion of the soul. The process of teaching and learning should be focussed on the training of the mind. He paid little attention to education for the masses who belonged to the lowest social order. Lacking the capacity for high-level intellectual life, Plato says, the labouring masses should be shielded from intellectual challenges. They should be helped to pursue their daily activities and to fulfil their proper roles by being provided with vocational skills and some moral instruction (Moore, 1974:28). True education should be given only to those who can benefit from it. Thus, Plato was interested primarily in the education of the auxiliaries and the guardians. The school had the function of "turning out" the future philosopher king from the world of images to the world of perfect forms (Pratte, 1971:36; Bowen & Hobson, 1974:28).

For Plato, it was surely the problem or the crisis of the school of his own time that schools did not stimulate the individual's rational powers (Pratte, 1971:166). Therefore, he strongly insisted that education and schooling must not be narrowly vocational or technical but liberal: liberal in the sense of liberating the individual's mind from its limitations, from "appearances".

25. From the time of Plato to today, this dualistic type of thinking can be found behind virtually all the problems or crisis of education, schooling, and the school. On how this dualism could be terminated, see chapter 6.

To achieve this purpose, the school curriculum should specially be designed to be based on mathesis because the study of mathesis, according to Plato, frees the mind from matter and allows it to concentrate upon forms. In this manner, the simple dualistic distinction which was made between the liberal arts²⁶⁾ suitable for the free citizens and the vocational arts suitable for the rest found its profound rational basis in Plato's thought (see paragraph 2.4.3.2).

Plato founded an actual institutional school known as the Academy. It was the first philosophical school growing directly out of the Socratic tradition (Pounds, 1968:48). Here he tried to put his ideas about education and school into practice. It was, accordingly, not an institution open to all applicants but a school for the small ruling élite class. Plato's school (the Academy), took its point of departure from Plato's criticism of the actual schools of his time. The Academy, together with Aristotle's school (the Lyceum), has had continuing influence on the Western school tradition down to the present time.²⁷⁾ These schools actually became the pattern of the gymnasium in Europe.

2.4.3.3.4 The school of Aristotle

Behind the educational and school ideas of Aristotle is also to be discerned the dualistic religious ground motif which through the centuries has strongly contributed to the crisis of the modern school. As already indicated in the previous paragraph (cf. paragraph 2.4.3.3.3), Plato separated the ideal, and therefore real world, from the other, the sensory and therefore unreal, world. However, Aristotle united these two worlds and showed that ideas (forms) were joined with sensory matter in a logical

26. Until the 19th century, the liberal arts were always associated with the élite group in society. Even in the 20th century one may find this tradition in grammar school education (Schofield, 1975:152).

27. Still today, such terms as gymnasium (the classical secondary school of Germany), Lyceum (the Lycée is the secondary school of France), athenaeum (the term athénée is given in Belgium to secondary schools) are used for institutions of learning (Jarman, 1963:18).

way. Rejecting the Platonic dualism of form and matter, Aristotle devised a theory of hylomorphism;²⁸⁾ a theory of form within matter. He put the Platonic worlds of form and matter together into a single cosmic order — a hierarchy of lower and higher forms, stretching in both directions between the basis of potentiality and the pinnacle of actuality. Plato's dualistic ideas thus still survived with Aristotle in the shape of forms as opposed to matter (Mayor, 1904:87; Stace, 1967:269), but for Aristotle, form and matter were the two basic ingredients of reality²⁹⁾ (Rosen, 1968: 29).

Subject to this dualistic idea, Aristotle thought that man was endowed with form and matter. As a physical being, man had a number of physical needs or drives. Man, being unlike the animals, however, was endowed with a potential for rationality. Reasoning was a way of functioning peculiar to the human being. To Aristotle, this functioning was man's essence. It was the distinguishing quality of man which made him distinct from every other thing in the universe. Thus, like Plato, Aristotle stressed the significance of the role of mind in somehow apprehending the idea or form. Likewise, education and schooling must focus on training the mind, developing the intellect, so that one can fulfil his purpose as a rational being (Brauner & Burns, 1965:31; Pratte, 1971:169; Ozmon & Craver, 1976: 39). In Aristotle's teleological philosophy, the final cause or end of man is happiness, and this happiness of man consists of activities conducive to the realization of rationality.³⁰⁾

28. The Greek word hyle means "matter" and morphe means "form". For Aristotle, hyle is the same for all things, but morphe accounts for the essential differences between all individual things.

29. Thomas Aquinas advanced Aristotle's form and matter idea into the religious groundmotif of mediaeval synthesis philosophy (see paragraph 2.5).

30. Underlying Aristotle's philosophy was the implicit conviction that man is a rational being. According to Biblical perspectives, however, man not only is a rational being but an organic unity consisting of various different parts and qualities. He is, above all else, a religious being (cf. Dekker, 1980:12 - 48). From a Christian point of view, the crisis of education, schooling and the school is also due to the wrong concept of man (through the absence of any reference to the Bible).

Aristotle's form and matter idea was especially linked to the élite idea in education and also had a great influence on the subject matter in the secondary school. Following the conventional Greek distinction between free citizen and slave, Aristotle distinguished between liberal and illi=beral occupations. The former was worthy of, and the latter was unworthy of freemen, that is, a small élite who could preserve society (Mulhern, 1959:171). He thought that the subject matter of ideas - literature, for example - was higher and of greater importance than that of physical things - motor mechanics, for example. According to Aristotle, there was a kind of hierarchy of subjects. Toward the top of this hierarchy were the subjects whose content comprised forms. These subjects were mathe= matics, the languages, and history. In the middle of the list were the sciences. At the bottom were the technical and manual subjects. The li=beral arts were thought to provide substance for reflection and the libe=ration of the mind. Anything that was seen to be occupationally useful or applicable to preparation for a profession or a calling was relegated to non-liberal arts. Thus, whatever was too closely related to the world of action, of change, of making a livelihood, was held of lower rank than that which was relatively abstract and more remote and insulated from ordinary affairs (Morris & Pai, 1976:47 - 48).

2.4.4 Schools in Hellenistic times

The period following the conquest of Alexander the Great, who was a pupil of Aristotle, is conventionally called the Hellenistic period. At this time, Greek culture stepped out of the shadow of its national limitations and spread as far east as India and through the Roman Empire as far west as Britain. As Noordman (1968:21) says "the polis-citizen became a cos= mopolitan, world-citizen" (freely translated - SSK). Thus, Greek ideas of education and school became also quite wide-spread throughout the an=cient world and took on a cosmopolitan character.

Responding to the social and political changes during this period, spe=cially due to the decline of the political ideal of the polis and the

rise of the cultural ideal of paideia³¹⁾ (Butts, 1973:107), the early Greek ideal of the well-rounded development of the child; the ideal of kalokagathia, was replaced by the ideal of intellectual training of the mind, principally by means of literary and philosophical studies. Every effort was made to perpetuate ancient Greek culture through literature in the schools and the school became the principal agency for perpetuating the cultural ideal of paideia. Much less emphasis was placed upon physical and aesthetic development of the child. Education and schooling became more systematized than ever before and the three distinct levels of education, elementary, secondary, and higher, began to take more definite shape (Butts, 1973:108).

On the elementary level, the school of the grammarist, the literary school, became common and almost exclusive (Pounds, 1968:49), while the music school and gymnastic school began to play a smaller and smaller part. This was an important change because it was this school of the grammarist that came to be followed as a pattern by the Romans (see paragraph 2.4.5.2), and thus was passed on to Western Europe.

Much the same sort of thing happened to the secondary schools. With the development of the science of grammar, the school of the grammaticus was recognized as the accepted secondary school. Since this time, the major secondary schools of the entire Western world have been generically thought of as, and even called, grammar schools (Butts, 1973:110).

During Hellenistic times, higher learning also took on a definite institutional form.³²⁾ Beyond the school of the grammaticus, there were various schools of philosophy and rhetoric. In addition to the Academy and Lyceum, the Epicurean school (the Gardens) and the Stoical school (the Poecile) were also founded at this time. The very names of these schools have

31. During the Hellenistic period, the ideal of paideia became much more important than ever before and the word even became identical with culture (Noordman, 1968:22; Marrou, 1977:98 - 99).

32. The institutions of higher learning in Hellenistic times were very different from the university as developed in the latter Middle Ages. The word "university" or its equivalent in Greek or Latin was not applied to the institutions of higher learning at this earlier time (Pounds, 1968:50).

been preserved down to the present day (see paragraph 2.4.3.3.3).

One thing which should be noticed here in connection with the crisis of the modern school is that the social gap between the Greek educated upper classes and the uneducated lower classes began to widen in Hellenistic times. According to the social, political, and economical changes of the society, the number of free citizens became smaller, the concept of leisure appealed more and more to the philosophers of the upper classes. Thus the Hellenistic period justified more than ever the distinction which Plato and Aristotle made between the liberal arts suitable to a free man as opposed to the practical arts suitable to an unfree man (Butts, 1973: 106 - 107).

The schools in Hellenistic times became narrowly intellectualistic, more literary, and lost their general character of the golden age of the 5th century. The Hellenistic heritage kept dominating the school until the 19th century at which point the natural sciences were also introduced in the gymnasium (Noordman, 1968:22). It was the Hellenistic school which laid the groundwork in content and organization for the Roman educational system, and this in turn laid the foundation for the educational institutions of the mediaeval and the modern worlds (Pounds, 1968:50).

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2.4.5 The Roman school

2.4.5.1 Orientation

Politically, the history of Roman development covers many periods; but from the standpoint of culture and education one may divide it into two periods: the Republican period extending from the foundation of the city to the destruction of Corinth (146 B.C.), and the Roman Empire continuing from 146 B.C. to the suppression of the pagan schools by Justinian.

2.4.5.2 The school of the Republican period

During the early period in Rome, the most important educational agency was the family. There the child got his training in right conduct (virtus) and the sense of social obligation (pietas) (Lucas, 1972:110; Boyd & King, 1975:62; Good & Teller, 1969:41). It is quite uncertain when formal schools first appeared in Roman society. There may have been schools as early as the fourth or fifth century, but if so, they were just supplementary to family education (Lucas, 1972:112).

The elementary school, known as the ludus, had appeared in Rome by the end of the fourth century B.C. It was presided over by a teacher, the ludi magister (primary teacher), or litterator (teacher of letters), who was the Latin equivalent of the grammatist in the Greek schools (see paragraph 2.4.3.2) (Harrison, 1978:12; Bonner, 1977:329).

As Rome extended her power more and more during the third, second, and first centuries B.C., the Romans were more deeply affected by the Hellenistic ideal of culture based on the study of literature, rhetoric, and philosophy (Gwynn, 1964:40). The Romans took over the Hellenistic school tradition, especially the literary humanistic ideal of the Hellenistic paideia, and used it, with minor modifications, for the education of their own élite (Reimer, 1971:58). Thus, when the secondary school of the grammaticus was first developed in Rome in the middle of the third century B.C., it took as its model the paideia ideal of the Greek and Hellenistic times. There the boys were taught Greek grammar, composition, poetry, and history with little or no attention to music or gymnastics. Responding, however, to the growing desire to make Latin the national language of Republican Rome, a Latin grammar school also appeared at this time (Butts, 1973:118).

These schools were, however, private and voluntary without any state supervision. They were designed only for the privileged few who could afford to pay for them. The masses of people thus got little or no opportunities to receive formal schooling. The idea that all children should have the chance to learn more than they might need for a future job was never even thought of by the vast majority of Romans (Harrison, 1978:31; Pounds, 1968:65; Noordman, 1968:26).

2.4.5.3 The school of the Roman Empire

During the early Empire the basic pattern of the schools did not change radically from that of the Republic. The ludus remained the common elementary school. The Greek and the Latin grammar school, the grammaticus, continued to be the principal secondary school. As more advanced schools, rhetorical schools were established specially for the youth of the higher social class who was destined for a career in politics and public service. In addition to these schools, the Athenaeum and various technical institutes provided opportunities for advanced learning (Butts, 1973:120 - 123).

There were, however, some changes in the matter of the state subsidizing teachers and schools. Some emperors gave support to the teacher and sometimes the municipal authorities helped to support town schools. In this way civil government came to exert its authority over schools and a kind of state monopoly over education and schooling developed³³⁾ (Pounds, 1968: 66). Although there was some public support for teachers, schools were continually limited to the upper classes, to the knightly classes (the equites).

Regarding the problems (or the crisis) of the schools at this time, it may be pointed out that the schools, the elementary schools in particular, hammered a certain amount of knowledge into the head of the child. In the grammar schools also the boy was taught grammar and literature, without the attention which the Greeks had given to broad backgrounds. Carcopino (1941:106 - 107) described the failure of the Roman schools as follows:

33. The problem of state monopoly over education and schooling has also contributed to the crisis of the school in modern times. Many school critics see the modern public school as a "donkey" of the government. The public schools are seen by the modern school critics, particularly by the Neo-Marxists, as the official agents of a corrupt order, preparing young people to accept and serve it (Sheerin, 1981: 327) (see paragraph 5.4.3.4).

... they (the schools) undermined instead of strengthened the children's morals; they mishandled the children's bodies instead of developing, ... The pupils left school with the heavy luggage of a few practical and commonplace notions laboriously acquired ... Instead of happy memories, serious and fruitful ideas, any sort of intellectual curiosity vital to later life, school children carried away the gloomy recollection of years wasted in senseless, stumbling repetitions punctuated by savage punishments.

Quintilian strongly opposed this kind of schooling and presented the ideal of the bonus orator (Laurie, 1970:359). Many modern school critics, among others the humanistic critics, criticize the contemporary school for the same reasons which Carcopino criticized the Roman school (cf. Silberman, 1970:196; Patterson, 1973:ix, 12).

Lastly, it should be noted that the Roman school was also governed or determined by the dualistic religious ground motif of form and matter, of the body and the soul, which originated in Greek times. The early Greek ideal of schooling was to develop the body and the soul harmoniously, but the tendency of Roman times, especially during the late period of the Roman Empire, was to exalt one or the other to the extreme (Butts, 1973: 129).

2.4.6 Early Christian schools³⁴⁾

The earliest type of school developed by the early Christian was the catechumenal school. It existed originally for the instruction of those who desired to become members of the church, but who lacked the requisite knowledge of church doctrine and ritual and the requisite moral stability (Wilds & Lottich, 1970:150). Accordingly, the instruction in these schools was limited mainly to religious teaching. It was not the primary aim of the catechumenal schools to give any intellectual training.

34. Here we are still dealing with the classical school.

As the church grew and as Christians came into contact with Greek and Roman culture, however, an extension of the curriculum became necessary. Thus, there evolved out of the catechumenal schools a new type of Christian school known as the catechetical school. This school was established primarily to furnish aspiring young Christian scholars with an opportunity to acquire knowledge in a Christian environment and, what is more, to view secular learning from the Christian standpoint (Eavey, 1976:88).

However, these catechetical schools could not succeed in fully integrating the Christian faith with so-called secular learning. There were several types of catechetical schools, but the best-known catechetical schools were a type of school which emphasized secular knowledge (Power, 1970:237). Indeed, they were nothing more than the pagan schools all over again, except that Christians taught in them and that in some schools a course of religious instruction was added.³⁵⁾ For instance, the content of the curriculum at the Alexandrian school, the most famous catechetical school of the time, was largely secular. Religious studies were mere "extras", almost on the same level as the extracurricular activities of modern schools (Power, 1970:152). Later on, this school actually became two types of school, one for secular knowledge and another specifically for religious studies.

Afterwards, from the apprenticeship of the bishop and also from the special needs of parishes in the rural areas, cathedral schools or episcopal schools, and parish schools (Lucas, 1972:178) came into existence. These schools were highly organized and included in their school curriculum virtually the whole round of liberal arts and philosophy preparatory to the religious training (Wilds & Lottich, 1970:152).

35. This is also a great problem for the modern Christian school to overcome. Beginning a school day with prayer and following it with a chapel service, and having a few special lectures on religion, do not guarantee it being a Christian school. One cannot call such a school a true Christian school, if the subjects (to mention only one aspect) are studied still "neutrally" and separately from the Bible (cf. Van der Walt, Dekker & Van Wyk, 1979:232 - 234).

The great problem facing, or crisis experienced by, early Christian schools was what attitude to take concerning so-called secular schools and learning. Some Christian leaders spoke out strongly against secular schools and secular learning, while others were not at all fearful of secular learning. Still others thought that pagan writings could be of value if rightly used and their dangers avoided. In fact, the early Christian schools' crisis was that they were caught in a conflict between two religious ground motifs: the Christian one and the classical Greek ground motif (cf. Dooyeweerd, 1969:I:25). The true Christian school must be thoroughly governed by the true Christian ground motif, that is, the radical Scriptural religious ground motif of creation, fall into sin and redemption (Dooyeweerd, 1969,I:99 ff). This ground motif is a basic prerequisite for a Christian school in its true sense. The early Christian schools were mostly governed by the Greek dualistic ground motif of form and matter, but they were also under the strong influence of the idealistic philosophy of Plato (cf. Mulhern, 1959:221 - 227).

Because of their "dialectic" position, early Christian schools generally accepted grammar, rhetoric, logic, arithmetic, geometry, astronomy and music as subjects upon the assumption that they could be taught in such a way as not to corrupt the morals of youth and would even be able to contribute to their intellectual discipline. The practical or natural sciences, however, were considered to be not germane or even harmful to the dominantly religious concern of Christian schools. For this reason, the science of Aristotle was not assimilated into Christian learning at this time and therefore not passed on to western Europe through the Christian schools (Butts, 1973:128).

In short, early Christian schools, scholars, and teachers intended to meet Greek culture by using it to serve Christianity, but with its dualistic ground motif they opened the gates to subtle influences which have undermined true Christian education and schooling, and also contributed to the crisis of the modern school, especially to the crisis of the modern Christian school. As Dooyeweerd (1975:43) indicates, the development of a true Christian principle or philosophy has been prevented again and again by the powerful pervasive influence of Greek philosophy.

2.4.7 The relevance of the Classical schools for the crisis
of the modern school

2.4.7.1 From the preceding paragraphs it is clear that the classical schools tried to transmit contents of knowledge regarded as necessary to the following generation. Schools for reading, writing, and calculating were slow to come into being in early classical times. However, the three R's became important skills or subjects in Greek, Roman, and early Christian schools. Thus the basic function of the school, that is, the transmitting of the cultural heritage or the necessary knowledge including the three R's was continually carried out by virtually all schools in classical times (see paragraphs 2.2.2.1 & 2.3.8.1).

2.4.7.2 In the second place, a kind of state monopoly over education and schooling began to develop in the case of the Roman school. Now in modern times, all schools, especially modern public schools, are suspected of being instruments in the hands of the late-capitalist dispensation. The schools were (are) accused of manipulating children and keeping them immature and preparing them for a life in service of the oppressive capitalistic powers (Spring, 1977:13 - 31) (see also paragraphs 2.2.2.2 & 2.3.8.2).

2.4.7.3 In the third place, education and schooling in classical schools were as in the case of primitive and ancient schools, theistic in nature. As VanderStelt (1972:46) says, although the Greeks and Romans did not know the creator and the Word of God, they were also human creatures, and by virtue of this they could not escape being deeply religious in their education and teaching activities. Likewise, the modern school can not escape being religious³⁶⁾ in nature in its all activities, including education and teaching. Neutral education is impossible (Van der Walt, Dekker & Van Wyk, 1979:125, (see also paragraphs 2.2.2.3 & 2.3.8.3).

36. Being religious in the sense that the modern school is either theocentric or cosmo-centric (cf. Van der Walt & Dekker, 1983:2; Dekker, 1980:12).

- 2.4.7.4 In the fourth place, the conservative ("liberal") educational and school tradition emerged from the thought of classical Greece. The paideia-ideal which was first put forward by the Greeks later on became exclusively an ideal for the élite. The ordinary people, like the poor and the labourers, were deprived of it because only the privileged class in society could enjoy the paideia-teaching and education in the grammar schools (Lycées, gymnasium, colleges, ginnasio) in European countries. This so-called paideia-ideal and privileged school tradition with its classical conservative tendency still have many adherents today. The liberalist sees it as one of his great achievements that he could succeed in ensuring education for all people in the form of public schools (Van der Walt, 1982(a):103) (see also paragraph 2.3.8.4).
- 2.4.7.5 In the fifth place, the kalokagathia, the ideal of training a man to be both beautiful and good, was the aim of the classical schools. Modern humanists also advocate the educational ideal of the "well-rounded" man in contrast to the "over-specialized" (Patterson, 1973:22), and one of the reasons humanists criticize the modern school is that the school falls far short of attaining this goal.
- 2.4.7.6 In the sixth place, Western culture has inherited the ideals of classical humanism, in which the concept of humanistic education is rooted, from the Greeks. Humanism exalts man to the position of centre and sanction of everything. Thus it was natural for the Romans, like Varro and Cicero, later, to translate paideia into the Latin Humanitas. Many educational humanists hold that the traditional educational systems are inadequate and dehumanize students. In traditional school systems, they insist, the child is treated not as a man or as a "master", but treated as an object to be controlled and manipulated for some end beyond himself. From the Christian stand-point, the problem or the crisis of the modern school is (was) due to the fact that education and schooling in school are (were) not "theo-centric" but are (were) "pedo-centric", teacher-centred, or subject-centred.

2.4.7.7 In the seventh place, it was among the Greeks that the problem of the polarized distinction between liberal education and technical or vocational education originated (cf. Snow, 1965:3). In classical times, as has been indicated, liberal education was appropriate for free citizens of leisure, whereas vocational training was suited only to the class of non-citizens, primarily slaves. This view was reflected in the reluctance with which woodwork, the crafts, and even science were admitted into the secondary school curriculum during the 19th century (Jarman, 1963:12). This issue of liberal versus vocational education in schools is still a point of debate among modern educators (Hutchins, 1953; Feinberg, 1975:69).

2.4.7.8 In the last place, classical schools were based on the dualistic religious ground motif of form and matter. In every aspect of the modern school, especially in the field of school curriculum (for instance, the distinction between mere "formative" subjects and valuable "content" subjects), one can also easily trace this dualistic ground motif. From the Christian standpoint, the fact that the modern school is not generally based on a sound religious ground motif has contributed to the general crisis of the school.

2.5 SCHOOLS IN MEDIAEVAL TIMES

2.5.1 Monastic schools

The most important of the schools established by the church during the Middle Ages were the monastic schools. The monastic schools developed as a result of monasticism (Eavey, 1976:103). Monasticism did not originate with Christianity. It first arose in the East. The main roots of monasticism are to be found in Oriental asceticism and especially in Greek philosophical dualism. In Plato, as has already been discussed, the spiritual was the essence of the universe. Spirit was the only eternal reality. The permanent substance of the world was spirit (and not matter). Matter could only be understood and explained by the spiritual. Matter

was looked upon as being something inferior (Van Wyk, 1979:2).

Originally, the monastic schools had an exclusively religious function, that is, preparing those who were to take monastic vows. They offered instruction in reading, writing, elementary knowledge of religious doctrine, and elementary instruction in music (Gutek, 1972:72). From the ninth century on, however, monasteries provided instruction for non-clerics (externi) as well as for those who were to become monks (oblati). Consequently two types of monastic schools developed, one for those entering monastic life and one for outsiders. The curriculum was also expanded to include the seven liberal arts.

The monastic schools dominated the educational scene of Europe during the early mediaeval period.

2.5.2 The cathedral schools and scholasticism

Along with the monastic schools, the cathedral or episcopal schools which already existed from the time of early Christianity also played a large part in the education and schooling of the Middle Ages. Although cathedrals offered preparatory teaching of an elementary nature, they were mainly concerned with secondary instruction centring on the seven liberal arts, inherited from Plato through Roman schools. It was this cathedral school that passed the seven liberal arts curriculum on to the mediaeval university (Eavey, 1976:105).

In the eleventh and early twelfth centuries, as some cathedral schools enriched their programmes and attracted many students, the cathedral school was often referred to as a studium generale. It was called this because its students came from a wide area and its teachers were licensed to teach beyond the limits of the diocese. Later on, the terms studium generale and universitas, or the chartered guilds of masters and students, were used synonymously. Thus, as masters and students organized themselves into guilds and corporate organizations, the cathedral school became a university (Pounds, 1968:95). In this way, the university also became more independent of local ecclesiastical control as well as of political or secular control.

The cathedral schools were closely associated with the development of scholasticism. Actually, "scholasticism does not refer to any one set of doctrines, but is rather a general designation for the particular methods and tendencies of philosophical speculation that were encouraged within the monasteries and cathedral schools" (Wilds & Lottich, 1970:166). Based upon the teachings of the church fathers and the logical works of Aristotle, these schools tried to teach that there was no antagonism between faith and reason.

The early Middle Ages was an era of faith, in which men accepted without question the creeds and dogmas established by the church. During this time Aristotle's thought was unknown to most of Europe. In the tenth and twelfth centuries, however, some long-lost manuscripts of Aristotle were found by two Arabian physicians and philosophers (Avicenna and Averroës). They rediscovered, translated and interpreted Aristotle's works (Morris & Pai, 1976:57). As has already been indicated in a previous paragraph (see paragraph 2.4.3.3.4), Aristotle's philosophy was deeply rooted in the dualistic religious ground motif of form and matter. This dualistic ground idea was transmitted to Western Europe by way of Muslim scholars to notably Albertus Magnus and his pupil Thomas Aquinas. Not realizing that the form and matter motif was the mature product of pagan Greek religious assumptions (Kalsbeek, 1975:63), Thomas Aquinas accepted the premises of Aristotle's philosophy. He was fascinated primarily by the notion of potentiality and actuality and adapted it into a more refined metaphysic. Thomas reshaped Aristotle's form (principle of actuality) and matter (principle of potentiality) idea into the idea of existence ("is-ness") and essence ("what-ness"). In this way, he attempted to bring about a synthesis between Christian faith and pagan philosophy, a synthesis between faith and reason. From this synthesis arose the scholastic religious ground motif of nature and grace (Dooyeweerd, 1969, I:36). Behind all educational theory and practice and behind schooling during mediaeval times one can trace this dualistic religious ground motif. Moreover, this synthesis resulted in disharmony in the cultural development of the Middle Ages, that is, the ecclesiastical power dominated the other spheres of culture, including the state and also the school (Kalsbeek, 1975:144).

2.5.3 The court school

Although the church played an important role in education and schooling during the Middle Ages, and although the abovementioned schools, that is, the monastic and the cathedral schools, were under the strong control of the church, it is not correct to think that all the schools of this period were conducted by the church. The church did not enjoy an absolute monopoly in mediaeval schooling. Secular schools and lay teachers continued to function throughout this period, especially in Italy (Pounds, 1968:99).

The court school was one type of school which provided education and schooling outside church confines. Especially from Charlemagne's time onward, most of the European nobility's courts sponsored schools to help train scribes or other future leaders to supervise the civil administration. These schools were established exclusively for the children of nobles and for court functionaries. Therefore the court schools did little to advance popular mass education (Lucas, 1972:212). Court schools are, however, recognized as the secular contribution to a blossoming mediaeval intellectual life (Power, 1970:294).

2.5.4 The "Burgh" or municipal schools

"Burgh" or municipal schools were another example of schools established and functioning outside the confines of the church. These schools were brought about through many influences and causes. Some of these were the growth of city life, the development of the mediaeval free town, the increasing importance of guilds, the expansion of commercial enterprise and the rise of a prosperous middle class. These various causes motivated laymen to seek some of the advantages which literacy could give them (Power, 1970:297), and resulted in a demand for formal schools where common people could learn to read and write.

Hitherto the common people were anxious to have literary skills, but the grammar schools were out of reach, and all the opportunities for receiving schooling were reserved for the privileged social classes. Moreover, the schools were almost useless for those who needed rudimentary teaching.

Thus the "burgh" or the municipal schools were established under municipal auspices to meet the practical needs of the common people (Mulhern, 1959:267), and gained broad support from the middle class who would benefit from such schools.

It should, however, be noted that the establishment of municipal schools did not mean the weakening of the control of the church over the schools, although there were continual clashes and tensions between town and church authorities over who was to control the schools. During this time the church continually exercised its authority even over the schools that were established by towns. The municipal schools thus, at first, merely imitated the church schools and played a supplementary role to the church schools already in operation. This means that the municipal school movement did not intend any educational reform. In this sense, the municipal school movement cannot be considered as the beginning of public control over public education (Power, 1970:298). The importance of the municipal school lies rather in the fact that it paved the way for public secular schools and provided a means of entry into the upper classes in society for a greater mass of people than ever before (Lucas, 1972:216).

2.5.5 The chantry school

During the later Middle Ages, some individuals and groups began to establish schools that were not directly responsible either to public authorities or to the church. One of these developments was the chantry school, usually established with an endowment by a wealthy person.

The main purpose of the chantry schools was to train choir boys, but the children were also taught elementary Latin and, in some cases, also arithmetic (Cole, 1950:139).

2.5.6 The guild school

Another privately operated school was the guild school which was established for the children of the workers. A guild was an organization of individuals engaged in a common craft or trade banded together because of mutual

interests. Usually the teaching of the guild schools remained on the elementary level and was much more secular in spirit and aim than the cathedral, monastic, and parish schools (Wilds & Lottich, 1970:181). These schools were not the same as the professional vocational training during apprenticeship.

The great significance of the guild schools lay in the fact that these schools reveal another example of lay participation in the enterprise of mediaeval schooling and also of the fact that the opportunities for receiving education and schooling in the mediaeval times were considerably broadened through these schools (Power, 1970:302).

2.5.7 Chivalrous education of the knight and vocational education of the craftsman

Although there were no special formal schools for training knights and craftsman, fairly well-organized courses or stages (page, squire, and knight) and the system of apprenticeship (apprentice, journeyman, and master) existed as a means of giving vocational education for them (Gutek, 1972:77 - 80). During the Middle Ages, both of these systems functioned, in a certain sense, as non-school agencies of education or non-formal educational agencies.

2.5.8 The relevance of mediaeval schools for the crisis of the modern school

2.5.8.1 Schools in mediaeval times, in the first place, were mostly under the strict control of ecclesiastical power. No one can ever deny that the school has a specific and unique task of teaching, that is, the task of transmitting knowledge and skills to the pupils, which can never be reduced to any other task in communal life (Van der Walt, 1981:6; Taljaard, 1976:244). This unique task of the school can not be effectively achieved unless there exist a proper relationship of understanding and co-operation between the state and the school, and between the church and the school.³⁷⁾

37. The matter of the task of the school and of the right relationship between the school and the other social institutions will be discussed in more detail in chapter 6.

"Historically the relationship of the school to society and in particular to certain groups within society, which had an interest in and collaborated with it, threatened its sovereignty" (Stone, 1981:14; cf. Spykman, 1981:166 - 168).

- 2.5.8.2 In the second place, the schools in the mediaeval times laid great emphasis on the preparatory function of the school. Youth had to be prepared for ordinary life and for the life to come. Subsequently traditional schools were always expected to fulfil a preparatory function, however much the content of this function might vary (Stone, 1981:12). Dewey (1968:54 - 56) was strongly against this preparatory function of the school. This function also serves as a target for many modern school critics. According to them, this preparatory function makes school education dull and unreal. The outcome is only docility and fear (cf. Holt, 1969(a):167; Illich, 1974(a):47).
- 2.5.8.3 In the third place, it goes without saying that the mediaeval schools were theistic in nature. Because of the influence of the synthesis of Greek thought and Christianity, however, they were religious but not truly Christian (see also paragraph 2.4.7.3).
- 2.5.8.4 In the fourth place, the basic function of the school, that is, the transmitting of knowledge regarded as necessary, including the three R's, was also continually carried out in the mediaeval schools (cf. paragraph 2.4.7.1). The school has always succeeded in carrying out its basic function. The critics of the school must first take into consideration this primary function of the school. The main question of most radical school critics is, however, not the question whether the school is carrying out this main function effectively or not, but as we will indicate in chapter 5, they are asking the educative function (in humanistic sense of the term) to be the prime, legitimate, and humane function of the school.
- 2.5.8.5 In the fifth place, the great problem or crisis with which the mediaeval schools were faced was how to unite the Christian faith

with pagan (Greek) thought. This implies that mediaeval schools were caught in a tension or conflict between two religious ground motifs, that is, the Christian religious ground motif of creation, fall into sin, and redemption, and the Greek, especially Aristotelian, religious ground motif of form and matter. The result of this synthesis was the birth of a "new" ground motif, viz. of nature and grace (i.e. supernature). Mediaeval formal schools were actually governed by this scholastic ground motif. The modern school (including the modern Christian school) is still struggling with this age-old problem of faith (among others in the Word of God) and reason (modern secular science, and philosophy) which was already a vital issue during the Middle Ages (Van der Walt, B.J., 1983:64). The crisis of the modern school is partly due to the fact that it is being determined by a number of ground motifs which are combating each other in a state of tension, and not on a sound Scriptural religious ground motif (cf. also paragraph 2.4.7.8).

2.5.8.6 In the sixth place, education and schooling during mediaeval times intensified the class structure of the society of the time. The three-track system of teaching or training was keyed to the class structure of mediaeval society, providing a distinct training for the cleric, the knight, and the craftsman (Guttek, 1972:69). The masses were, however, largely illiterate. There was no school system and no compulsory education system for them. One of the points which many modern school critics take up against the school is that there is no such thing as equal educational opportunity for all. They insist that the cream is skimmed off by a fortunate minority (Schutte, 1973:143). According to Silberman (1970:69), schools have become the gatekeepers of society, and those who control the gateways to affluence and social position have the political power.

2.6 SCHOOLS IN MODERN TIMES (UP TO END 19th CENTURY)

2.6.1 Orientation

Historically, mediaeval times and modern times are separated by two great movements, viz. the Renaissance and the Reformation. These two movements put an end to mediaeval modes of thought and laid the basis for the growth of modern science and culture. In this paragraph, the schools in the Renaissance and the Reformation periods are first discussed, and then the educational and school ideas of J.J. Rousseau, J.H. Pestalozzi, F. Froebel, and J.F. Herbart are treated. It may, however, fairly be said that of all these school theorists, Rousseau created an epoch in the history of education and of the school.

2.6.2 The schools in the Renaissance-humanist period

Historically, the humanist revival of interest in the Greek and Roman classics has been called the Renaissance. It was the revolt against the limitations of mediaevalism and a return to the heritage of Latin and Greek cultures, with a new emphasis on human reason, dignity, and values.

During this period, many court schools were established with a new spirit and new ideals. Especially the court schools in Italy served as a pattern for similar schools in other countries - the collèges and lycées in France, the Gymnasium in Germany, the Latin Grammar schools in England (Wilds & Lottich, 1970:215). The trivium and the quadrivium were included in the curriculum but the way in which they were taught differed greatly in spirit and content from that of mediaeval times. The aim of the humanist educators was to teach pupils to understand the writings of the great men of the past. By this they tried to liberate individuality from all the constraints of mediaeval times and to develop human nature to perfection. In short, they aimed at the complete autonomy of the human personality, the well-rounded, liberally educated gentleman. This aim, they believed, could best be achieved by furnishing the basic elements of a liberal education of Classical Greek and Latin literatures (Gutek, 1972:103).

One of the best humanist schools was the school of Vittorino da Feltre at Mantua. He called his school the "Pleasant House" because it had agreeable surroundings and because of the spirit he intended should prevail there. This school became a typical school of the new humanistic learning in Europe, and was widely imitated throughout Europe. "The dormitory system, the self-government, the relative isolation from the world, the rural location, the games, the relation of master and pupils, the strong religious bias ... the aristocratic tradition, and the strong emphasis upon linguistic subjects were all reminiscent of Renaissance schools" (Cole, 1950:219).

Alongside the court schools, the church continued to maintain its parish schools, monastic schools, and cathedral schools. These schools were primarily interested in developing scholars and clergy as future leaders in the church. Therefore, these schools were naturally out of the reach of the common people.

There were, however, certain tendencies toward a more democratic approach. The demands for the establishment of vernacular schools³⁸⁾ at the elementary level for the common people were growing in force, although these schools definitely were not considered to be on as high a level as those of the classical and the Latin grammar schools (Pounds, 1968:117). These schools were the only terminal elementary schools for the common people.

In general, the Renaissance schools were for the élite of the upper and wealthy classes in society, centring in the ideals of classical Humanism and the cultivation of the gentlemanly graces. It was upon this framework of a dual school system that the Western school developed up to the end of 19th century. Not until the early twentieth century did most Western governments consider seriously the issue of mass schooling (Bowen, 1979:310).

38. These vernacular schools became an important facet of national systems of education later on.

2.6.3 The schools of the Reformation and of the "Scientific Revolution"

Traditional aristocratic conceptions of school which prevailed in the mediaeval and Renaissance periods still held the predominant position during most of the Reformation period. There were remarkable efforts by the Protestant reformers, like Luther and Calvin, to provide more opportunities for education and schooling among the common people. The Moravian leader Comenius also insisted that there should be a complete "ladder" system of schooling, reaching from the lower levels to the university (Pounds, 1968:138). Thus opportunities for getting schooling fairly strongly extended to more common people during this time.

This did not mean, however, that equal opportunities of schooling were afforded to all in this time, as in the twentieth century. The lower classes received quite a different type of schooling from that of the upper classes. The secondary school was not as extensive as the elementary, but was a completely separate school system. Thus the dual system of formal schools, inherited from the Renaissance humanists, was still in force.

Schools in all countries, during the Reformation, had strong interests in the traditional (humanistic) classics. In all the grammar schools humanistic elements were retained as ever, but new elements of religion and morals were added. Actually the humanistic classical schools were taken over and thus reorganized in the hands of the Reformers. In this reorganization of the secondary schools the Reformers played a leading part (Wilds & Lottich, 1970:239). As VanderStelt (1972:59) says, "There was very little, if any, concern with analyzing and effectively counteracting the central thrust of classical education. The traditional curriculum remained intact and beyond the scope of renewal and restoration in Christ".

In terms of school control, the Protestant Reformation ended the monopoly of the Roman Catholic Church over formal schools. Luther and Melancthon placed the school under the control of the state, thus laying the foundation for state and national control over education and the school. The movement toward public education actually began in the Reformation period (Pounds, 1968:139).

During this period there also arose some tendencies of rationalism and intellectual liberalism. The emphasis was again laid upon the human reason and scientific investigation. Some realists, like Mulcaster, Ratke, Descartes, Bacon, and Comenius tried to apply the methods of science to educational theory and to their ideas concerning curriculum and the methods of teaching. For them nature was completely determined, and the only true realities were natural laws. They laid much emphasis on the scientific ideal. Their main concern, accordingly, was on discovering the laws of nature that governed the learning process. "They aimed at an educational system that would be in accord with the natural order followed by the mind of a child learning" (Wilds & Lottich, 1970:270).

It is obvious that the school during this period was governed in every aspect by humanistic ground motif of nature (reason) and freedom (cf. Dooyeweerd, 1969, I:36; Kalsbeek, 1975:63). The sense-realists emphasized especially the pole of nature which functions according to fixed natural laws. Later on, with the Romantic naturalist Rousseau, this nature-freedom ground motif developed to its climax.

2.6.4 Rousseau, Romanticism and the school

Against the rationalism and skepticism of the 17th and 18th centuries, Rousseau (1712 - 1778) elevated man's free personality. Although Rousseau was not dead against human reason, he emphasized especially the freedom pole of human life. He proclaimed the primacy of man's personal freedom, man's feeling and his right to be heard in the interpretation of life and the evaluation of creeds (Durrant, 1967:169). Reason was not, to him, the only adequate basis for responding to the problems and conditions of humanity. For Rousseau, truth was organic, not exclusively rational, and depended more on introspection and general will than on any rational system or process. Thus, he thought "the refusal of the rationalists to believe in anything that could not be proven through reason as a betrayal of the fullness of life" (Berg, 1972:6).

Rousseau's main concern was with the preservation of man's natural goodness, with the attainment of man's personal freedom and his natural growth

through which a moral society, in which man's freedom, equality, and brotherhood were protected and enhanced, could be brought about. He believed that man, as he originated in nature, was naturally and essentially good but that he became evil through contact with a declining, corrupt society and its institutions. Rousseau (1966:5) said in the first sentence of his Émile that: "God makes all things good; man meddles with them and they become evil. He forces one soil to yield the products of another, one tree to bear another's fruit". In Rousseau's view, the child was pure and indeed incapable of vice, whereas adult society was seen as a source of corruption.

On these grounds, he advocated what he called "negative education".³⁹⁾ He insisted that the individual should be freed from the domination of any kind of social system. In Émile he says that "the education of the earliest years should be merely negative. It consists not in teaching virtue or truth, but in preserving the heart from vice and the spirit of error" (Rousseau, 1966:57). This implies no moral instruction until the child should be capable of reasoning about moral and social problems. If moral instruction were given at an early age, it would be internalized in the child's mind, then would dominate his action rather than be utilized by the child himself (Spring, 1977:36). Real freedom means, to Rousseau, freedom from any form of internalized authority. One who has this freedom, he was convinced, was able to control his own beliefs and actions.

Rousseau was strongly discontented with the traditional schooling of his day and the discontent mainly came from his view of the educand. Rousseau himself was not a school practitioner. He was never concerned with establishing his own school to put into practice his educational and school ideas or theories. Based on his views of man, however, he outlined a thorough gradation of education into definite periods to enhance man's natural qualities (Nakosteen, 1965:311). It was Basedow who first put Rousseau's naturalistic principles into practice. Later on, Pestalozzi and Froebel were also greatly influenced by the main themes expounded by Rousseau.

39. In various writings of modern romantic school critics one can also find this so-called "negative principle of education and schooling" (cf. Silberman, 1970:120 - 121; Holt, 1976(a); Goodman, 1970; 1971(a)).

Rousseau's assertion, which also underlies the thoughts of Pestalozzi and Froebel, that man is naturally good but is corrupted by the influence of society is a leitmotif running through much of the left liberal and left radical literature on education and school in later times (cf. chapters 4 and 5). The new views of man led to the creation of radically different schools. However, the wrong or incorrect views of man have all along contributed to the crisis of the school. One can never get the correct view of man unless he comprehends man in the light of the Word of God (Heyns, 1981:69 ff.; cf. Dekker, 1980) (see also paragraph 2.7.2).

2.6.5 Pestalozzi (1747 - 1827) and his school

The new romantic naturalism in education and schooling which was started by Rousseau was continued and developed by Johan Heinrich Pestalozzi. Like Rousseau, Pestalozzi firmly believed that the child was born being inherently good but was in constant danger of being corrupted or damaged by the distorted and artificial society (Lawton, 1977:65). Accepting the validity of the innate goodness of the child, Pestalozzi was also convinced of a universal mechanism in nature, that is, a sort of pattern according to which each thing develops into the best of its type. On this metaphysical basis of belief, he believed that certain inner principles of growth existed in the child. This shows that he was influenced by Rousseauan romanticism as well as by Enlightenment rationalism (Guttek, 1972:191).

Since a child has its natural principle of growth, education and schooling, for Pestalozzi, should be from within, not from without; and the child, not the subject matter, should be the centre of the educational system.⁴⁰⁾ He knew neither sin nor grace in the Scriptural sense. Thus he disagreed with the concepts of the Fall and of Original Sin. In this sense, Pestalozzi was more humanist than Christian (Coetzee, 1977:248).

In his philosophical assumptions on man, Pestalozzi was consistent in seeking a method that would follow the order of nature. Like Rousseau, he attacked the excessive verbalism of traditional schooling and distrusted the traditional school where the verbal and literary emphasis dominated the learning

40. It has already been pointed out that the problem or the crisis of the school is partly due to this kind of incorrect or partial concept of man (see paragraph 2.4.3.3.4).

process.⁴¹⁾ Reacting against the school situation of the eighteenth-century, he introduced the principles of object lessons and the "ABC of Anschauung", which he thought were in accordance with natural laws pertaining to the child.

Whereas Rousseau abandoned hope that a corrupt society could produce good schools, Pestalozzi was willing to believe that a "natural education" based on natural laws of human development would make it possible to extend the domestic virtues of an ideal home into the school (Gutek, 1975:240). This means that Pestalozzi tried to reform the school within the educational system through the improving of teaching methodology. Here, with Rousseau and Pestalozzi, one can already notice the germ of two kinds of educational and school reforming lines. One is the left radical line and the other the left liberal⁴²⁾ (see chapters 4 and 5).

Pestalozzi thus proposed that the school should be modelled upon the ideal home environment (Nakosteen, 1965:335). Because he believed that love is the essence of education, he saw the home as the greatest and most ideal school of personal formation. It is obviously true that the school in its spirit and discipline should be an extension of the good home and personal love for the child must guide the teacher who serves as an extension of the parent. (However, it must always be remembered whenever one discusses the crisis of the school that the school has its own characteristic structure and function. The teacher in the school also has his or her own unique (i.e. professional) tasks and authority. The teacher is not a substitute for the parent.)

41. The various "reform movements" in the history of the school were directed against forms of teaching that were exclusively verbal and ignored direct experience, activities, and science. However, the emphasis on grammar and rhetoric still prevails in the school of the 20th century (Gutek, 1972:114).

42. See paragraphs 4.2 and 5.2 for the definition of the two terms, that is, "left liberal" and "left radical".

To implement his educational ideas in a practical way, Pestalozzi conducted experimental schools at Neuhof, Stanz, Burgdorf, and Yverdon (Mulhern 1959:463).

The actual influence of his schools was great in European countries. especially in Germany, England, and also in the United States.

2.6.6 Froebel⁴³⁾ (1782 - 1852) and his kindergarten

Friedrich Froebel was influenced heavily by Rousseau and Pestalozzi in his educational and school ideas. Following Rousseau and Pestalozzi, Froebel saw the child as a being inherently good and thought that most problems of education and schooling in traditional schools were due to the adult's interference with the child's natural process of learning (Pounds, 1968:180). When Froebel took over the theory from Pestalozzi that there is an inner principle or law by which each thing grows, and thus that the child has his own inner principle of growth by which he necessarily and naturally develops, he felt the dilemma to explain what the origin of this natural law is. Thus he introduced the idea of a divine law in his education and school ideas in order to make clear the origin of the inner principle of growth (Akinpelu, 1981:61 - 66).

Froebel tried to unite idealism, mysticism, Christianity, romanticism, and natural science into a philosophical synthesis upon which to base his ideas on education and the school (Gutek 1972:226). His philosophy was, however, much more coloured by a pantheistic religion. The whole universe, for Froebel, was a unity, an organic whole, with God as its heart and moving spirit.⁴⁴⁾ All things have an element or law according to which all things must necessarily grow (Akinpelu, 1981:61).

43. As we shall see later, the views of Herbart are in fact a reaction to the permissive tendencies touched off by Rousseau and followed by Pestalozzi and Froebel. For this reason, the chronological order of Froebel and Herbart was reversed.

44. Because Froebel did not know the specific Christian doctrine of the immanence and emanation of God in the appearance of the Son of God on earth, the incarnated Word, he entirely obscured the attributes of God's immanence and transcendence (Coetzee, 1977:255).

In this way, Froebel adhered to a Monism. He conceived, however, the unity of all the existent not as a fixed entity but as a continually working entity, as revelation. From this monistic belief he put much emphasis on the evolution, unfolding, or development of the child's innate potentialities according to the pre-destined pattern: the process of education and schooling must not go against this divine entity in the child. Likewise, from this belief, he appreciated the value of the child's self-activity and his self-creation in his education and school ideas.

Froebel's monism thus bears a dualistic aspect. All things comprise two dimensions, for instance, the internal and the external, the spiritual and the natural, the invisible and the visible, the eternal and the temporal. Since the purpose of existence is to reveal the Unity, God, it is also the child's destiny to become conscious of his divine interior essence and to reveal this inner force through its externalization. This inner force, Froebel thought, could be externalized through self-activity and self-creativity of the child (Coetzee, 1977:256).

Thus, for Froebel, the child was like a seed (an entity by itself) planted in the garden of life, and the school was a selective garden for the full development of an ideal child - hence the name "childrens's garden" (kinder=garten). The teacher was to the child as the gardener was to the plant⁴⁵⁾ (Nakosteen, 1965:355).

In Froebel's evolutionistic and pantheistic philosophy of education there is no place for the recognition of the true Scriptural ground motif of creation, fall into sin and redemption. Rather, his thought was doubtlessly governed by the humanistic dualistic religious ground motif of nature and freedom. For Froebel, one pole was spiritual, divine essence, thus deterministic, and the other pole was natural, external, thus indeterministic. Thus, as Coetzee (1977:256) pointed out, "With his whole religious thought Froebel remains a false guide for Christian educationalists" (freely translated - ssK).

45. This kind of traditional naturalist's analogy is quite objectionable in some respects (see paragraph 2.6.8.3).

Accordingly, although he, to a certain degree, succeeded in reforming the traditional schooling of his times, he also went to the other extreme. Herbart's ideas on education and schooling, which are discussed in the following paragraph, were in fact a reaction against his extreme child-centred Philosophy of education. It is only the Scripturally-founded educationist who can meet and answer the problem or the crisis of education and school in a balanced and reformatinal way.

2.6.7 Herbart (1776 - 1841) and the school

In many ways, Herbart reacted against the metaphysical notion of his time that the mind of the child was naturally good and had an innate principle or law according to which it necessarily developed.

In Herbart's view the external world consisted of form and matter existing as ultimate particles of reality. Since for him the mind too was materially existent, he considered it as a tabula rasa in the most absolute sense, a clean slate, without any form of life or presentation, and without predisposition either toward goodness or badness (Bowen, 1981:234).

The mind of the child, he insisted, was rather built up through the presentation of ideas from the external world and, thus, knowledge was due to the environment. The only source of differences in child development was the environment. Accordingly, the provision of a conducive environment, and the proper structuring of the learning environment were, for Herbart, of great importance. Hence, the role of the teacher was also indispensable. Rejecting the "gardener's role" of the teacher, Herbart put great emphasis on the teacher's role of imparting the most useful knowledge to the child in such a way that it could be most easily grasped and most completely retained by the child⁴⁶⁾ (Akinpelu, 1981:70).

46. For this purpose, Herbart contrived his formal teaching steps, which are today known as the five Herbartian steps: preparation, presentation, association, generalization and application. It was possible for him to devise one instructional methodology to teach any subject, since he believed that the mind of the child assimilates all ideas in the same manner. Teaching, however, can never happen in such a mechanical way (Coetzee, 1977:253). This view was also later on severely criticized by the structuralists who insist that every science or discipline has its own peculiar structure, and can not be effectively approached with the same instructional methodology (cf. chapter 3).

Basing his pedagogy on psychology and ethics (Praktische Philosophie) (Herbart, 1971:53), Herbart applied himself to the construction of a science of education.⁴⁷⁾ It was, however, his great mistake to consider morality as the highest function of man. Because of this reason, he claimed the ultimate aim of education to be ethical. "The term virtue," Herbart (1971:53) declared, "expresses the whole purpose of education ". This aim of education, according to him, can best be achieved through the cultivating of "many-sided interests" (Herbart, 1971:56).

With regard to the ultimate aim of education, he did not differentiate the school's educational function from that of the parental home or other social institutions. Although he differentiated education from teaching or instruction, and thus used the term "educational teaching" regarding school education (Pistorius, 1969:193; Lucas, 1972:399), it was, however, in the sense that instruction or teaching in the school should have an ethical effect upon the child so that he can modify his ethical judgement, desire, and action. In this way, Herbart thought the main task or the leading function of the school to be the moral development of the child, that is, as an ethical function. It must be pointed out here that this kind of misconception about the school's function also contributed to the crisis of the school.

Besides, Herbart's concept of morality was not necessarily a religious conception but was related to the question of the "social adjustment" of the individual (Pounds, 1968:181). His overemphasis of morality made him neglect the education of the body. This fault certainly comes from his dualistic view of mind and body (Coetzee, 1977:253). He did not pay any attention to the religious foundation of education. In his arguments one nowhere finds the idea of sin and redemption. Character forming for the establishment of a good society was his main concern. Thus, the meaning of "educational teaching" in Herbart's mind is radically different in its essence from the meaning that we give it in this study. One is humanistic and the other is theo-centric (see also paragraph 6.2.4.2).

47. The true science of education, however, must first be based on the Word of God. Psychology and Ethics, which also should be Scripturally founded, may be useful auxiliary sciences for the science of education, but can never be a solitary or sound basis for it.

The last element which one can point out here in connection with the crisis line of the school is the dominant role that Herbart has assigned to the teacher. With a view to the mind of the child, as already discussed in the previous paragraph, Herbart thought that the teacher's main task was to furnish the right ideas, and thus to form the child's character. The teacher, according to Herbart, can literally make the minds of children (Cole, 1950:496). This idea was certainly Herbart's reaction against the child-centred ideas of Rousseau, Pestalozzi, and Froebel. However, he also went to the other end of the pendulum swing: away from the child-centred idea to the teacher-centred idea in education and schooling. This tradition also still prevails in the schools of our own times.

2.6.8 The relevance of the modern school (up to the end of 19th century) for the crisis of the contemporary school (in the 20th century)

2.6.8.1 In the first place, the formal school system up to the end of the 19th century was still a two-track system. Although more opportunities for education and schooling were extended to the poor and common people both by the Protestant reformers and by some individual school reformers on a philanthropic basis, like Pestalozzi and Owen, the traditional dual school system resisted change. A vernacular and basic elementary schooling was suited for the lower classes, while the upper classes were to receive the so-called paideial-subjects. "... the dual system of preparatory and secondary schools leading on to university for the well-to-do classes, with a terminal primary school for the masses, remained in force" (Bowen, 1979:310). The modern school still has the problem of these opposed ideals of élitism and egalitarianism.

2.6.8.2 In the second place, it can be said that it was Rousseau who laid the foundations of the modern romantic criticism of the school. Historically the romantic movement in education was closely related to Rousseau's view of man. The modern romantic also holds the opinion that man is instinctively good, clever, patient, and overflowing in his capacity for generosity and kindness and that the school destroys these traits. Although these modern romantic critics seldom acknowledge their debt to Rousseau, one can easily

find that many of Rousseau's main ideas are implicit and echoed in all of the various writings of modern romantic criticism of education and the school (cf. Berg, 1972:2; Spring, 1977:35; Barrow, 1978:18; Sheerin, 1981:91). "The specter of Rousseau," says Sanchez (1976:33), "hovers over many of our contemporary educational critics". Particularly Rousseau's contempt for the institutional mechanisms of society touched a responsive chord in the minds of the modern romantic critics (Engler, 1973:96).

2.6.8.3 In the third place, a common line of argument which was started by Rousseau and which runs through the thought of his followers is that the process of education and schooling should be a natural, organic process. The great mistake one can point out here is that they made the process of education and schooling synonymous with the process of physical growth or biological maturation. It is true that a child will grow into a man rather than a dog, but the question is: what type of man or woman? Education and schooling are not just processes of physical development but are more than this. Education adds quality to the pattern or growth (Akinpelu, 1981:67). Reacting against what they saw as the unnatural cruelty and harshness associated with traditional schooling, Rousseau and his followers went to the other extreme. They could not keep a proper balance between two intertwined and inseparable aspects of education, namely the natural development from within and the normative formation from without. In this way, their solution to the problem contributed again to the crisis line of the modern school which puts extreme emphasis on the "naturalistic" principle of education (cf. chapters 4 and 5).

2.6.8.4 In the fourth place, the freedom of the child was strongly emphasized by educational and school reformers, like Rousseau, Pestalozzi, and Froebel. Although their ideas constituted a clean break with the traditional methods of educating up to their times, they often went to the extreme of isolating the teacher (Akinpelu, 1981:74). For Rousseau, in particular, real freedom meant freedom from any form of internalized authority. This ideal of getting real freedom is still of importance among contemporary radical

school critics. They see the school as an obstacle in the way of realizing this ideal, and search for alternatives for schooling. "Certainly one of the goals of most educational systems has been the internalization of beliefs and the development of a conscience that will give unquestioned support to the existing social structure. The search for ownership of self has been directed toward finding an educational method or institutional arrangement that would allow for freedom from internalized authority and ideological domination. This has led to experiments with non-authoritarian methods of education" (Spring, 1977:33 - 34).

2.6.8.5 In the fifth place, the ultimate aim of education and schooling of most school reformers up to the end of the 19th century was, in general, focused on reforming society. They saw education as a means of social reform. It is true that education has a social function. Moreover, it is quite understandable why the school reformers, like Rousseau, Pestalozzi, and Froebel, emphasized so much the school's social function when one considers it in the historical context in which they lived. From the Scriptural standpoint, however, the ultimate aim of education and schooling is to lead and to equip the child whom God has entrusted to us with tenderness and love so that he or she will be able to take up cheerfully the calling and task which God has given him or her (Van der Walt, 1982(c):9; Waterink, 1954:41).

2.6.8.6 In the sixth place, all the school reformers up to the end of 19th century failed to see that the school has its own particular function and structure. It was so because they always tried to see the school's function and structure from their historical frame of reference but not from the radical Scriptural standpoint. Because of this they always overlook(ed) the unique function and structure of the school. Also the modern school crisis can be blamed on incorrect views of the functioning and structure of the school.

2.6.8.7 In the last instance, it is evident from the preceding discussion that the modern school up to the end of the 19th century was inspired by the humanistic religious ground motif of nature and freedom. It is difficult to indicate on which religious

ground motif the particular educational philosophers rested, especially in view of the fact that they could only be cursorily treated. However, schools in modern times have been based, in general, on the dualistic ground motif of nature and freedom.

2.7 CONCLUSION

In this chapter, a brief historical review of the development of the school, and also of some of the problems which schools have faced from primitive times up to end of 19th century, was given. It became evident that the school was brought into existence by man-in-society to meet certain needs. The school, it became clear, in the first instance came into existence as an institution which takes care of teaching, that is to say, the transmitting of knowledge and skills regarded as necessary to the pupils.

A review of the history of the school reveals that the school has, throughout the centuries, been criticized in various ways. Up to end of 19th century, however, it seems that all the criticism of the school was in some way related to the school's basic function, that is, related to the question of whether it performs its primary function of teaching children effectively or not. Consequently, most of the efforts to reform the school were, in a broad sense, concentrated upon the problem of organizing of the learning content logically or according to the natural development of the educand, or to extending more opportunities of schooling to more pupils, or to striking a balance between individual demands and societal demands, and so on. The school as an institution in itself was, however, never questioned.

The review of the history of the school has also revealed that the story of the school was in large part a record of reformatinal efforts as opposed to a conservative or traditional school tradition. In other words it was actually the history of attempts to solve the problems of the school or to meet the crisis of the school. As we shall see in the following two chapters the efforts of reforming the school have been continued throughout the 20th century in North America as well as in Europe.

The most important thing in connection with the crisis line of the school which the review of the history of the school has revealed, is that the school has always so far performed its basic function of teaching children rooted in a certain (mainly apostatic) religious ground motif, but has so far (generally speaking) never truly stood on the sound and true Scriptural religious ground motif. In the following chapter it will be shown in more particulars what kind of crisis the school has to contend with when it does not function on a sound, true and anastatic Scriptural religious ground motif.

For this purpose, and also because of chronological order, the following chapter will treat the efforts at reforming the school in Northern America during the early 20th century.