

LECTURE 8

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8.0 TOPIC: INDIGENOUS EDUCATION

8.1 INTRODUCTION

Indigenous education is the traditional type of education that was offered to African youths prior to the coming of Western and Islamic educational systems. This negates the idea by some western writers that Africans have no educational system of their own. Although indigenous education was to a large extent informal, it was well organized and it catered for the development of the individual both for himself and the society. In this lecture we shall be looking at the definition of indigenous education, its aims and philosophy, methods of teaching, methods of learning, as well as its importance and limitations.

8.2 OBJECTIVES

At the end of the lecture the you should be able to:

- (a) define indigenous education.
- (b) explain the aims and philosophy of indigenous education.
- (c) discuss the methods of teaching and learning under indigenous education.
- (d) discuss the importance and limitations of indigenous education.

8.3 MAIN TEXT

(a) Definition of Indigenous Education

What is referred to as indigenous education has been defined and described in several ways by educationist. It is usual that every society whether small or big has its notion of what is good and ideal for its members. Invariably, all

societies tend to devise means and systems for training and educating their youths for the achievement of the good life. Majasan (1975) saw indigenous education as a process of educating the young generation, a process which is as old as mankind. The efficacy or otherwise of this system of education has for quite a considerable length of time been measured by the degree of "civilization" in the various traditional societies in terms of scientific, technological and socio-economic developments. Some other educationists, notably Wilson and Taiwo, perceived indigenous education in its economic and social setting. Wilson (1966) was of the opinion that indigenous education is basically concerned with the study of the environment, especially in connection with its economic potentialities, and the ways and means by which the available economic resources can be exploited and utilized. In his own view Taiwo (1980) saw indigenous education as the kind of education which is neither Western nor Eastern but which each community or society hands down to its succeeding generations. In short, indigenous education is a way of transmitting the values and skills which make up the culture of a community, and which has not been severely interfered with by foreign influence, to the young ones and other members of a society.

(b) Philosophy of Indigenous Education

The philosophy of education is basic phenomenon to all educational systems that operate in all communities whether simple or complex. The philosophical foundation upon which any educational system is built depends on the tradition that is prevalent in a particular society that is the way the people feel about things, their belief and their socio-economic and scientific stage of advancement.

Some educationist and philosophers have claimed that the philosophy of indigenous education embraces the components of the modern philosophy of education especially in the areas of epistemology, ethics and metaphysics. Epistemology is catered for by the acquisition of knowledge in instructions, apprenticeship, ceremonies and oral literature. The attainment of knowledge in Ethics is through moral and character training which facilitate conformity to the norms, ethos and taboos of the society. The belief in many traditional communities that there is life after death, that man has a spirit which lives after the physical death of the body, and that death leads to a continuation of life in one form or the other is regarded as the metaphysical aspect of indigenous education.

This metaphysical aspect of indigenous education also stresses the need for the individual to live a good life so that he would be amply rewarded in the next

world (life). Some writers also believe that the philosophy of indigenous education is 'communalism'. That is education should be seen as a society affair and a collective responsibility for the preparation of the child for a functional adult life. It should embody the integration of the individual into his society and prepare him for a healthy relationship with other members of the community.

(c) Aims of Indigenous Education

Indigenous Education has many inter-related aims but the cardinal focus of all indigenous societies especially in the African context is to produce diligent, courageous, physically fit, honest, and a well behaved individual. The following aims can be specifically identified in the curriculum of indigenous education:

i. Physical Education

This involves all the activities that are expected to make the child to be strong and healthy. Such activities and exercises like climbing, running, swimming, hunting, as well as games like boxing, wrestling and group fighting are used to ensure that the youths are always physically fit.

ii. Character Training

Indigenous education takes character training as very important to the community. This is because it is to a large extent responsible for moulding the behaviour of the youths and inculcates in them such desirable habits which include decent health habits, decent relationship between the opposite sexes, hospitality, etiquette, humility and solidarity.

iii. Intellectual Training

Intellectual training under the indigenous educational system seems to be very extensive, tending towards equipping the individual with skills and knowledge of the environment to enable him or her to earn a living and function meaningfully and properly within the community. Training is given in local geography, especially in areas such as fertile and non-fertile soils, planting and harvesting periods, the terrain of the locality, fishing and hunting seasons, farming styles and crop preservation techniques. Local history is made up of oral traditional accounts of past and present heroes and heroines as well as local events

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of importance. Training was also given in botany and zoology as well as in elementary mathematics.

iv. Vocational Education

Vocational education under the indigenous system of education is generally divided into three areas - agricultural education, trades and crafts and the professions. Usually the youths undergo training in one or two of the areas especially in agriculture, trades and crafts. Agricultural education which was mainly composed of animal husbandry as well as the knowledge of farming and fishing was common among the youths. Trades and crafts mainly focused on educating the local youths in areas of smithing in gold, iron, silver and other metals; weaving such as cloth and cane weaving; leather works; painting and decorating. Other areas include culturing, building, boat construction, pottery, dyeing, wine-tapping and commerce (trading). Areas covered by professional education include leadership training leading to kingship or village and community headships. Other professions for which training was given include the priesthood, medical personnel of specialized areas such as rain doctors, witch doctors and medical doctors (herbalists); soldiers and tax - collectors.

Exercise 1

- (a) What is indigenous education?
 - (b) List four Aims of indigenous education
 - (c) Enumerate the three main components of the philosophy of indigenous education
-

(d) Methods of Teaching

Indigenous education employs several methods in attempt to inculcate its type of education to its recipients. The following methods of teaching have been generally ascribed to indigenous education:

(i) Indoctrination

Through this method of teaching the learner is made to accept information, facts, ideas, views, data, beliefs and conclusions as they are presented without opposition or any form of review. This method is mostly used in the teaching of religious issues, history, geography and to some extent oralliterature.

(ii) Apprenticeship

This involves where a leaner is attached to master craft or trades man or to a professional for a number of years for the purpose of understudying him and eventually mastering his skills. This master teaches his student both the theory and practical aspects of his trade. The master involves the learner in every aspect of the trade or craft from the simplest to the most complex of the component stages. As the learner stays longer with his master and becomes more competent in his studies, he is usually allowed to try his hands on some job on behalf of his master. The master certifies whatever jobs he has alone and effects corrections where necessary. The apprenticeship normally terminates at the end of a stipulated period when the learner/apprentice is supposed to have mastered the trade or craft. The apprenticeship system of teaching is mostly used in such areas as smithing, weaving, cloth-making, leather working and in the professions.

(iii) Proverbs

These are used in a variety of ways in the indigenous system of education, especially in laying emphasis and justifying one's position in an argument or presentation of information. In some situations, proverbs are used to clarify issues and to throw more light on points which initially have seemed obscure. At times, proverbs also serve as intellectual exercises when they are used to give indirect answers to direct questions or when the learners are expected to explain the hidden meanings or the lessons which some proverbs are expected to convey. The use of proverbs cut across many subject areas and disciplines in the indigenous system of education because they are employed primarily in the enhancement and development of critical reasoning power and skilful decision making.

(iv) Incentives and Punishment

These are essentially some forms of rewards and punishment that are given to learners. Rewards are supposed to encourage and enhance good performances, while punishments are expected to discourage poor or unacceptable performances or acts exhibited by the youths. Rewards are powerful teaching and learning facilitators because they make the learner more enthusiastic to learn and also generate more self confidence in him. Rewards and punishment are used extensively in the indigenous kind of education. They are used in all subjects and disciplines. Infact, punishments play very important roles in the achievement and discipline levels of learners.

(v) Play

Indigenous education makes use of play for intellectual development. Educational plays take place both at day time and at night. Night plays with their numerous songs and rythems as well as physical manipulations are very educative. Other games such as "Ayo" and droughts are educative also. Dramatization and role playing are also useful as educational tools. Play, specially in the form of games are very helpful educationally in such subject areas as mathematics, literature and history.

(d) Methods of Learning

There are several ways in which a child learns under the traditional system of education. These include the following:

- (i) Learning by imitation
- (ii) " " observation
- (iii) " " participation
- (iv) " " intuition
- (v) " " memorization
- (vi) " " role playing.

(i) Imitation

A substantial amount of what goes on under indigenous education system occurs through imitation. The youths imitate the older members of the society by imitation to do what they are doing. This is exemplified in the areas of cultural activities which revolve around activities such as dressing, eating habits, drumming and dancing as well as etiquette.

(ii) Observation

This is also common in indigenous learning processes. Most things are learnt through observation. Children and apprentices are expected to observe how their parents and masters do things respectively.

(iii) Participation

An important way of learning in the indigenous educational system is through participation. Children are expected to participate in what their elders do in the home, in the farms and in other places. Through such participation the children are prepared for their adult life roles.

(iv) Intuition

In the areas of divination and other religious training as well as some professions such as hunting, witch doctor, drumming and sooth-saying a lot of intuition is involved. Intuition is also important in trying to understand some local phenomena and occurrences and forecasting future trends.

(v) Memorization

This is a very vital method of learning in the traditional system of education. This is because the system involves a lot of information, ideas and facts which must be committed into memory. Oral tradition which prevails in almost all disciplines in the traditional society makes it pertinent for memorization and wrote learning methods to prevail in the acquisition of knowledge. The ability to memorize and recite in the indigenous system is fundamental to successful learning.

Exercises 2

- (a) List the methods of teaching in indigenous education.
(b) What are the ways of learning in indigenous education?
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(f) Importance of Indigenous Education

The indigenous system of education is important in several ways.

(i) Provision of skills

Relevant skills that would be necessary for the individual and the society to survive are provided by indigenous education. Occupational and social skills were given prominence.

(ii) Character Training

Indigenous education emphasized good character in the society. The need for good character and behaviour are emphasized through proverbs, legends, myths, folktales and music. Punishment and sanctions are imposed if individuals and group of people contravene societal norms. Proverbs are used to convey moral messages and obligations as well as assist in bringing about social order and control and cultural propagation among the youths. Music is rated very high in the moulding of character: Songs, at times accompanied with musical instruments and dancing, are used to praise or condemn people for their activities or behaviours. This fear of condemnation, and perhaps, the ambition to be openly commended has led many people in the traditional society to conform with the norms, ethics and values of the society.

(iii) Discipline

Indigenous education facilitates discipline, especially through religious education which is used to instill fear into people mostly through superstitions. People are made to believe in the spirit world and in serious repercussions if the laws of the gods were trespassed. Discipline is also ensured by the provision of several taboos, sanctions and fines against those who misbehave and contravene societal ethos.

(iv) Cultivation of Virtues

Indigenous education is mindful of making good citizens which the community would be proud of. In order to achieve this, it emphasizes such virtues as bravery, perseverance, hardwork, honesty, wisdom, justice, dignity, humility and healthy competition.

(g) Limitations of Indigenous Education

Most modern educational systems of today even though they are geared towards meeting the aspirations of a modern society are still faced with one problem or the other. Similarly, indigenous education, though it is meant to serve particular needs at particular periods during the evolution of some societies, still have its limitations. Prominent among these limitations are:

(i) Lack of Literacy

This was a serious limitation on indigenous education. This was exemplified in the absence of written records on what was taught to youths from generation to generation. Knowledge was transmitted basically on basis through myths, legends, folklores and at times music. The major fault is that during the process of oral transmission exaggerations and distortions are made.

(ii) Secrecy

Many aspects of indigenous education are shaded in secrecy. Only those who are initiated into the various cults, guilds, trades, crafts and professions are allowed to know anything about their areas of interest. People are not freely allowed to exercise their freedom to develop their talents in many fields of knowledge. This secrecy limited the scope of knowledge that could be acquired under the indigenous education system.

(iii) Lack of Scientific and technological skills

Strictly speaking, modern science and technology as it is known and applied today has not been in operation in the indigenous educational system. Although what looked or seemed to be like science and technology were employed in the professions and some other kinds of training. They were crude and not consistently reliable.

(iv) Conservatism

Indigenous education is conservative. It is not dynamic and does not easily accommodate changes. This static nature of indigenous education made some people to think that it was unprogressive.

Exercise 3

- (a) What are the merits of indigenous education?
 - (b) What are those things you consider as weaknesses in indigenous education?
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8.4 SUMMARY

Indigenous education is the transmitting of the culture of a society from one generation to another. The philosophical components of indigenous education, like some modern educational philosophies, include epistemology, ethics and metaphysics. The aims of indigenous education include physical training, character training, intellectual training and vocational training. Methods of teaching include indoctrination, apprenticeship, proverbs, incentives and punishment and play while methods of learning are through imitation, observation, participation, intuition and memorization. Indigenous education has many good points and some shortcomings. The good points include the provision of skills, discipline, intellectual and character training while the weak points include lack of literacy, secrecy and lack of scientific and technological contents.

8.5 SELF ASSESSMENT EXERCISE

Instruction: Tick the correct Answer.

- (a) Indigenous education emphasized culture and character development - True/False
- (b) The philosophy of indigenous education embraces epistemology, ethics and metaphysics - True/False

- (c) Indoctrination is used for learning in the indigenous educational system - *True/False*
- (d) Memorization is a method of teaching in the indigenous system - *True/False*
- (e) Indigenous education emphasized the cultivation of virtue - *True/False*.

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Further Reading

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LECTURE 5

TABLE OF CONTENTS

Education in the Dark and Middle Ages

TOPIC:

INTRODUCTION

OBJECTIVES

MAIN TEXT

- (a) The Part Played by the Church and in Education.
- (b) The Monasteries
- (c) The Church Schools.
- (d) The Rise and Development of the Universities.

SUMMARY

SELF ASSESSMENT EXERCISE(SAE)

REFERENCES

SOLUTION TO EXERCISES

5.0 TOPIC:

5.1 INTRO

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5.0 TOPIC: EDUCATION IN THE DARK AND MIDDLE AGES

5.1 INTRODUCTION

From the fall of the Roman Empire in the fifth century A.D. to the beginning of the Renaissance in the fourteenth century is referred to as the Middle Ages, that is, the period which separates ancient from modern times. The Middle Ages is also called the Medieval Ages. The Dark Ages refers to the earlier part of the Middle Ages beginning from the fifth to the eleventh century. Nwuzor and Ocho (1982) stressed that the period is referred to, as being "dark" because there was a decline in learning and culture due to the prolonged attacks on the Roman Empire by several barbaric tribes.

During the Dark Ages, the Christian Church witnessed great expansion in Western Europe. It was within this period that the Bishop of Rome became known as the Pope, wielding supreme authority in spiritual matters of all Christians.

Exercise 1

Define the term "the Dark Ages".

5.2 OBJECTIVES

At the end of this lecture, you should be able to

- (a) examine the part played by the church and monasticism in education, and
- (b) discuss the rise and development of the Universities in the medieval times.

MAIN TEXT

The Part Played by the Church in Education

After the fall of the Roman Empire in the fifth century A.D., Christianity waxed stronger. Education became more of a church affair. At the initial stage, Christianity found most of its adherents among the poor and illiterate. Gradually, however, it began to appeal more to the educated class as well as to leading citizens who wanted their children to have at least as good an education as they themselves.

At first, the Church was not in a hurry to replace the grammar and rhetoric schools, with their Greco-Roman, non-Christian culture. However, the Church later found that it could not do its own work of propagating the faith without educated leaders and followers. Consequently, the church had to build schools to take care of the needs of its clergy as well as its adherents.

The Church provided education which was narrow and limited to these theories, ideas and inquiries that conformed to the doctrines of the Church. Anything that contradicted or undermined the doctrines of the church was prohibited. Learning that had no religious significance was rarely encouraged. Grammar and rhetoric were also studied. Hellenistic studies were ignored.

The church taught its adherents not to love the things of this world, rather, they should focus on heavenly things - God. In order to save the soul, the body should be subjected to higher needs. Thus, during the Dark and Middle Ages, it was common for people to withdraw from the world to live in groups as monks or nuns and devote their life to prayers and studying the Bible in order to be in close communion with God. All this was rooted in the expectation of the imminent coming of the messianic Kingdom. The monks lived in *Monasteries* and the nuns lived in *convents*.

During the seven centuries of barbarian invasion and feudal warfare, monasteries in the West provided the chief stronghold of order, continuity, and learning and the only model of a voluntary legally autonomous society (Baker 1982). Thus, the monastic focus on the "world-to-come" paradoxically led to a renewal of culture.

Western monasticism was highly organized. Here, Monasticism means learning in the Monasteries while observing strict discipline on Christian Philosophical principles. Saint Benedict's rule in the 6th century, tempering

contemplative enthusiasm with the clarity of Roman legal wisdom, gave vigour and resilience to the institution and challenged the individual monk with high ideal. Benedictines and other strictly monastic orders spread christianity and gave the church reforming popes and bishops.

(b) The Monasteries

Monasteries played some role in the preservation as well as the spread of learning. For example, Cassiodorus, a popular churchman of the sixth century, erected a monastery in Italy. The monastery had two main sections. One section was occupied by people devoted to prayers and punishment of the body. The other section was occupied by monks who concentrated their efforts on both reading and preservation of ancient manuscripts. Thus, monasteries were recognised as places of prayer, studying the scripture as well as other religious books, and for the preservation of ancient manuscripts.

The monastic authorities took great care in making sure that the monks read only religious books. Books written by pagan authors with pagan ideas were not allowed in the monasteries. It was felt that such books would contaminate the monks. The encyclopedia of knowledge compiled by Cassiodorus and Isidore removed all pagan ideas, allusions and references from the original book so as to make it suitable for the monks to study.

The monasteries gradually became centres for learning. Apart from their traditional functions in the church, their activities also spread to the state. They drew up charters, prepared diplomatic dispatches, rules, regulations, and financial accounts for the state.

(c) Church Schools

The church schools were fundamentally different from monastic schools. The church schools served the needs of the church in the immediate communities in which they were located. They were the sole responsibility of the bishops.

The history of the church schools could be traced to the Dark Ages when they were established to satisfy the needs of the Church. It was felt that the laity had to be educated in the art of singing and chanting in Latin. This was even greater in areas or countries such as England, France, and Germany where Latin was not spoken. In addition, church schools were established in order to satisfy members of the upper class who wanted their children to be educated.

There were two types of church schools. The first were song schools which were originally attached to the Cathedral churches, they were called Cathedral schools. These schools taught choristers how to chant, sing as well as participate in church services. (A cathedral church is one in which a bishop directed its activities.) Later, these church schools served as elementary schools as they taught reading and writing. The second type of school is the grammar school. The grammar school was originally intended for preparing people who wanted to be priests in the church. Children of the elite or upper class were later admitted into the grammar schools. The curriculum of the grammar schools was made up of liberal arts, with emphasis on the scriptures.

Originally, no attempt was made to provide education for the common man. This shortcoming was first recognised by the Eastern wing of the Church. This was in the seventh century when priests saw the need to teach grammar to the children of their adherents free of charge. This practice was accepted in the West about one hundred years later at which time elementary and grammar schools flourished in large cities. There was no evidence that any form of higher education existed at this time. However, the clergy in some of the cathedral schools were great teachers and thus attracted a large number of students.

Exercise 2

What prompted the Church to replace the Greco-Roman type schools?

(d) The Rise and Development of the Universities

The term "University" refers to any institution of higher education which usually is made up of faculties of arts and social sciences as well as the sciences. A university also consists of graduate and professional schools. The university has the authority to award academic degrees in various fields of study.

It is difficult to pin-point the exact date when early universities came into being. This is because, like the fortified cities and towns which produced them, their development into full-fledged higher institutions of learning was gradual, spreading over a long period of time. However, Ogunu (1990) pointed out that as from the second decade of the twelfth century, students who were anxious to acquire knowledge had begun to move from different parts of Europe to some cities. These cities had gained a great degree of fame for the instructions their institutions gave in some particular fields of study such as

theology, medicine, law, architecture, and engineering. Some of the most important of the towns which had great teachers and which had the support of their civil and ecclesiastical authorities were Paris, Oxford and Bologna. They were the forerunners which served as models for other universities which sprang up in most parts of Europe.

It is important to note that in Southern Europe, where the municipalities had a great deal of civic independence and freedom, the university movement had the maximum momentum for growth and expansion. For example, in Italy and Spain where the municipalities and the Kings had a common or joint interests in higher education, no fewer than twenty four universities were established between the thirteenth and fourteenth centuries. However, in some parts of Europe, particularly in the North, where feudalism constituted a serious obstacle to the growth and expansion of municipalities, the rise and development of the universities was much slower. In France, only Paris, Orleans and Angers were university towns by the end of the fourteenth century. In England, only Oxford and Cambridge had established universities. Germany had no university of her own until the later part of the fourteenth century. She had to send her students to universities elsewhere in Europe.

The history of the modern university could be traced to the medieval schools known as *studia generalia* (singular: *studium generale*). The university was recognized as a place of study which was open to students from all parts of Europe. The earliest university was established for the purpose of educating clerks and monks beyond the level of the cathedral and monastic schools. One important component of the university at that time was the inclusion of scholars from foreign countries.

The early universities were characterized by the study of "essences" or "universals". They were made up of corporations of students and masters. Each of the universities received its charters from the Pope or Emperor. The first of the universities was at Bologna, founded late in the eleventh century AD. At that time, the "universities" were merely private societies which were formed for the interest of their members.

These early universities had the right to govern themselves as long as they did not teach atheism or heresy. The teachers and students elected their rectors (or Vice Chancellors). Because the universities financed themselves, they charged fees.

The early universities concerned themselves with preparing young people for careers in church and state. The courses studied included grammar, logic and rhetoric. Grammar was usually Latin; logic was the syllogism, while rhetoric

was made up of traditional themes. after studying these, the student then chose his major subject from the following: law, medicine and theology. At the end of the study period, the students took final examinations which were usually very difficult as most failed.

The first modern universities were established in Germany in the late seventeenth century - the University of Halle was founded in 1694.

Exercise 3.

Why was the earliest university established?

3.4 SUMMARY

The origin of monasteries was rooted in the teaching of the church which urged its adherents not to love the things of this world. In other words, they should focus on heavenly things - God. Thus, during the Dark and Middle Ages, it was common for people to withdraw from the world to live in groups as monks or nuns and devote their life to prayers and studying the Bible. Thus, monasticism played some role in the preservation and spread of learning. There were two types of church schools: the song schools and the grammar school. It is difficult to pin-point the exact date when early universities were established. However, as from the second decade of the twelfth century, students who were anxious to acquire knowledge had started to move from different parts of Europe to some cities that had gained reputation for the instructions their institutions which gave in some fields of study such as theology, medicine, law, architecture, and engineering. The early universities were made up of corporations of students and masters.

3.5 SELF ASSESSMENT EXERCISE

1. Assess the role of monasticism in education.
2. Explain the two types of church schools.
3. Account for the origin of the universities.
4. Explain the characteristics of the early universities.

5.6 REFERENCES

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For Further Reading

- * You can consult any of the books asterised for further reading.

LECTURE 6

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Humanism and Education ✓

TOPIC:

INTRODUCTION

OBJECTIVES

MAIN TEXT

Renaissance and Humanism

The Early Humanist (Chrysostom, Desiderius, Erasmus and Colet)

The Reformation

Reformation and Education

Effects of the Reformation and Education

SUMMARY

SELF ASSESSMENT EXERCISES (SAE)

REFERENCES

RELATIONS TO EXERCISES

6.0 TOPIC: HUMANISM AND EDUCATION

6.1 INTRODUCTION

Two great events in the history of Western Europe took place between 1400 and 1600 AD. Generally, these two events were not limited to Western Europe, they indeed affected the history of the entire world. The two great events were the Renaissance and the Reformation. The period between 1400 and 1600 A.D. marked the end of the medieval time. It also ushered in the beginning of a new era in the history of Western Europe, i.e., the Renaissance. One important attribute of the new era was the ascendancy of nation - states in place of city states of medieval Europe.

As was the case during the medieval period, the Catholic Church at the initial stage of this era was still very powerful. However, this period marked the waning authority of the catholic church. The church began to lose its control over the minds and thoughts of men.

6.2 OBJECTIVES

At the end of this lecture, you should be able to:

- (a) define the concept of 'humanism'
- (b) explain the main attributes of humanistic education
- (c) assess the contributions of some early humanists
- (d) discuss the effects of the Reformation on education.

6.3 MAIN TEXT

(a) Renaissance and Humanism

The word "Renaissance" simply means rebirth. Renaissance refers to the 15th century rebirth of knowledge or revival of learning. It can also be interpreted as man's rediscovery of himself as well as his potentials. Renaissance also re-awakened man's spirit of enquiry. The resultant accelerated imagination of man became the driving force that led to scientific discoveries and inventions as well as the geographical explorations associated with that era. However, it was on education that the Renaissance made its greatest impact. The educational aspect of Renaissance is usually referred to as humanism, sometimes called the humanistic movement.

Humanism: Rise and Development

The word humanism comes from *studia humanitatis*, meaning "studies of humanity". By the end of the middle ages, there was a renewed interest in those studies that stressed the importance of man, his faculties, affairs, worldly aspirations as well as well-being. The emphasis on theology greatly diminished. During this period, reducing everything to theological argument was rejected as it no longer served the reality of the new situation which was developing in Europe, especially in Italy. Society wore a new look as commerce had expanded, and cities had grown bigger and become more complex. Previously, economic and political power was in the hands of the ecclesiastical hierarchy (the church people). But now this power began to filter into the hands of the city burghers (free citizens). The use of vernacular languages began to be more widespread. Consequently, the new evolving society needed a new kind of education as well as different educational structures. The burghers required new instruments with which to express themselves. They found the old medieval universities inadequate.

Exercise 1

the humanistic education.

Renaissance and Humanism

The educational institutions of Humanism had their origin in the schools established in the free cities during the 13th and 14th centuries. These schools were established to meet the needs of the new urban population that was beginning to have greater economic importance in society.

The Renaissance of the classical world and the educational movements it gave rise to were expressed in various ways in different parts of Europe from the 14th to the 17th centuries. However, there were some similarities just as there were differences.

One common similarity was the rejection of the medieval tradition that did not belong to the new society they were creating. For example, although the Humanists did not concern themselves with extending education to the masses, they turned their attention to the sons of princes and rich burghers (free citizens).

Another common similarity with the Humanists was with their conception of education. They had the conception that education should not be regarded as being completed at school. To them education was a continuous process which made use of a variety of instruments. Companionship, games and pleasure were regarded as part of education. Grammar and rhetoric were also studied.

Humanistic education also emphasised the study of liberal arts. Humanism brought out the relations between the disciplines and enabled a person to know many subjects before making decision as to which one he should be dedicated.

(d) The Early Humanists

Some of the early Humanists included Manuel Chrysoloras, Desiderius Erasmus, and John Colet.

(i) *Manuel Chrysoloras* was one of the most influential of the early Humanists. He went to Florence, Italy, in 1396 from Constantinople where he introduced the study of Greek. He also translated Plato's Republic into Latin. These were regarded as important steps in the development of the Humanistic movement. He also established the Platonic Academy in Florence. This academy became an important centre of learning and diffusion of ideas.

(ii) *Desiderius Erasmus* (1466 - 1536), was a Dutch Roman Catholic reformer, classical scholar, and the greatest of the Renaissance humanists. He was a major influence on European learning.

Erasmus was a great educator whose influence was felt all over Europe. He was highly respected and the Humanists saw in him the symbol of their ideals and values. However, his proposals for reform and greater tolerance were not always accepted in Europe of the 16th century.

He postulated an educational program which was original but not democratic. According to him, the masses could not partake in higher

education. This was because the aim of the masses should be concentrated on gaining skill in an occupation. He felt that religious instruction should be made available to all. However, classical literary studies, which he regarded as the most important of all studies, should be for a minority. This represented the classical and elitist tradition in Humanism.

The study of languages and intelligent comprehension of texts was the basis of Erasmus' system of education. He was against the formalism and dogmatism that were seeping into the Humanist movement. He favoured acquiring a good liberal-arts education up to the age of 18, as he was convinced that this was the best preparation for any form of further study. Although he loved the classical languages, he completely neglected the vernacular. This was because he was not interested in local traditions. He attributed very little importance to science. He thought that science was not necessary for any cultured man. He was against the imposition of instruction without the full participation of the student. He was optimistic that if properly educated, any man could learn any discipline. He also advocated the renewal of the schools as well as better training for teachers. He was convinced that teachers were certainly no less important than military defenders.

(iii) *John Colet - (1467 - 1515).* At the end of the 15th century, Humanistic studies and educational institutions had gained ground in England. This led to rapid transition from the medieval tradition to the Renaissance.

John Colet played an important role in English education. He founded St. Paul's school based on Humanist principles. He also transformed the old ecclesiastical medieval schools. After travelling extensively in France and Italy, he decided to bring to his country the Humanist culture that fascinated him.

In 1510, he established a "grammar school" with about 150 students who had already completed elementary school. His school became a popular centre of English Humanism.

Exercise 2.

Exercise three early Humanists.

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(e) Reformation and Education

The 16th century controversy over the proper interpretation of the Christian faith is called Reformation. It was the religious movement which finally split the Roman Catholic Church. Although it was purely religious, it had some social and political attributes as well. Originally, it began as an attempt to reform the Roman Catholic Church. However, its end result was the emergence of several new churches such as Lutheran, Calvinist, Anglican and Anabaptist throughout Europe. They were all anti-Roman Catholic in orientation and are collectively referred to as Protestant.

The controversy began in Germany in 1517 with Martin Luther's Ninety-five Thesis. It ended in the second half of the 16th century with the formal decisions by political rulers about the legal acceptance or rejection of a new Protestant religion.

It is important to point out that the Reformation was not caused by the Renaissance or the humanistic movement. However, the Renaissance or the humanistic movement made possible the conducive atmosphere which ushered in the Reformation movement.

(i) Effects of Renaissance and Humanism

Renaissance and Humanism affected the Reformation in the following ways:

- The idea of freedom which was cherished during the Renaissance meant that people were forced to write as well as to question some traditional doctrine in the church which were contrary to the teachings in the Bible.
- The revival of learning associated with the Renaissance produced a large proportion of literate citizenry who were not gullible to the teachings of the church.
- The invention of the printing press during the Renaissance meant that information could reach a large number of people at the shortest time.
- Leaders of the Reformation were beneficiaries of humanistic education.

Effects of the Reformation on Education

Nwuzor and Ocho (1982) pointed out that Martin Luther raised some fundamental issues which became the foundations of four principles and practices in education which are still found in educational system today.

- (i) Martin Luther stressed the importance of an educated citizenry to the welfare of the state.
- (ii) Luther believed that education should be free from restrictions. Education should also offer children the opportunity of a wide variety of experiences.
- (iii) Education should be made free and compulsory for every boy or girl for both the poor and the rich.
- (iv) The state should be responsible for the education of her citizen.

(iii) Effects of Reformation in Humanism and Education

The European countries which broke away from the Church of Rome in the 16th century gave rise to new political and social systems in those countries. The religious reforms brought about by Luther in particular, were both cause and effect of the transformations in Europe at that time. A common characteristic in all the European countries then was the importance of the state in the organization of educational system.

It is important to stress that the Reformation and Humanism in Europe influenced one another. Both Reformation and Humanism had similarities in terms of position adopted toward Aristotelianism and interest shown toward the study of classical languages. However, the presuppositions behind the two movements were different. This eventually led to a class between the two movements.

There were fundamental differences between Humanistic education during Reformation. The Humanists stressed the development of writers and artists who were free from material preoccupations and could concentrate on literary and artistic studies. On the other hand, the Reformers did not plan to educate a tiny minority. They kept the masses in mind as it was the masses that had contributed to the success of their religious reforms.

The Reformists were interested in establishing educational institutions that would be open to the sons of peasants and miners. However, this fell short of extending political representation to them. The educational system open to the masses was public and financed by citizens' councils.

The Reformists encouraged the sons of the poor to spend one or two hours a day at school and the rest of the time at home learning a trade. The public schools were open to both boys and girls, without reference to the financial situation of the family. In this way, they were in favour of some democratic reforms of the educational system.

6.4 SUMMARY

The Renaissance and the Reformation were the two great events in the history of Western Europe between 1400 and 1600 AD. This period marked the end of the medieval time and the beginning of a new era in the history of Western Europe. The word "Renaissance" simply means rebirth of knowledge or the revival of learning, while the Reformation refers to the 16th century controversy over the proper interpretation of the Christian faith. The Renaissance is associated with humanistic education while the Reformation is purely a religious movement.

6.5 SELF ASSESSMENT EXERCISE (SAE)

1. Discuss three education attributes of the Humanists.
2. Explain one fundamental difference between Humanistic Education and education during the Reformation.
3. Identify four effects of the Reformation on education.
4. Discuss the contributions of Desiderius Erasmus to education

TOPIC: MODERN EDUCATION

INTRODUCTION

Modern education could be regarded as an off-shoot of the Renaissance. The Renaissance was the start of a new era in history which reached its apex in the 17th and 18th centuries. This era was marked with the development of the absolutist state in most of Europe. In addition to political and religious control, the absolutist state also controlled most other aspects of human life, particularly education.

Education was reformed in three ways. Firstly, teaching in the mother tongue grew in importance thereby rivalling Latin. Secondly, the sciences (such as physics and chemistry) were included in the curriculum. Finally, the correct methods of teaching became a pedagogic question everywhere. By the end of the 18th century, the aims of education shifted from emphasis on religious and nationalistic man to that of the ideal or the secular, pragmatic and enlightened gentleman.

Exercise 1

State the three ways in which modern education
differed from education during the Renaissance.

OBJECTIVES

At the end of the lecture you should be able to:

- (a) give a brief historical background of Rousseau, Froebel and Montessori.
- (b) discuss their contributions to educational development.

7.3 MAIN TEXT

The theories and systems of modern education were influenced by several philosophers. Three of the philosophers who greatly influenced modern education are considered in this lecture. The three philosophers are Jean-Jacques Rousseau, Fredrick Froebel and Maria Montessori.

(a) Jean-Jacques Rousseau (1712 - 1778)

Jean-Jacques Rousseau was born in Geneva on June 28, 1712. His mother died soon after his birth and was brought up by his father. He was made to believe that Geneva was a republic as splendid as Sparta or ancient Rome.

Rousseau was the most influential of all the 18th century writers in the French language. His thought marked the end of the Age of Reason and the birth of Romanticism. His reforms were first noted in music but later infiltrated into the other arts. He made great impact on people's way of life. He stressed that parents should take a new interest in their children and to educate them differently. He advanced the expression of emotion rather than polite restraint in friendship and love. He further urged those who had discarded religious dogma to reconsider the cult of religious sentiment. He led men to behold the beauty of nature. Finally, he made liberty an object of almost universal aspiration.

Jean-Jacques Rousseau was one of the writers who had the greatest influence on education in the 18th century. Rousseau's educational ideas were vividly illustrated in his book "*Emile*" written in 1762. In the book, he stressed the importance of helping children to grow and develop naturally. This was itself the beginning of a revolution in educational theory that in time changed the relationship of the teacher and his pupil. His belief that the nature of the child is generally good aided in destroying the severe disciplinary measures which were prevalent in his day.

(b) The main ideas of Rousseau on education were

- (i) attention to naturalness;
- (ii) development of independent judgement, harmony of needs, and abilities;

- (iii) the founding of a general humanity and not a training of people to fill set roles (Gwim, 1988).

Rousseau stressed that the child should be educated to be a man and not to be a priest, civil servant, or soldier. In the first section of *Emile*, he describes the period from birth to learning to speak. The important thing for the healthy and natural development of the child at this age is that he learns to use his physical powers and the sense organs. He urges the teacher to pay special attention in distinguishing the real needs of the child from his fancies.

The second section of the book is centred on the time from the child's learning to speak to age 12. During this time span, games and other forms of amusement should be allowed. The child should not be overtaxed by scholarly instruction. Rousseau points out that the child should be made to learn through experience and not through words.

The third section of the book deals with ages 12 to 15. This is the time for learning, not from books but from the "book of the world". He stresses that the child should gain knowledge independently in concrete situations. The teacher should, if necessary, provide the right situations and direction. Here, learning is centred on practical subjects such as a trade.

In the fourth section of the book, the child begins to learn morals, ethics, and religion. The age when this can commence is 15. It is also at this age that history is introduced.

According to Rousseau, the education of girls should also emphasize naturalness. However, it should be different due to differences in sex. Thus, a girl cannot be educated as a man. Because a girl's role is primarily in the home, her intellectual education is of no consequence. The studies for girls must emphasize the practical aspects.

Although Rousseau never had any success as a teacher, his theories, nevertheless, had a lasting influence. His contributions in the progression of scientific orientation of thought during the "Age of Enlightenment" or "Age of Reason" were anti-authoritarian and anti-dogmatic in the approach to truth.

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one of the main ideas of Rousseau on education.

(c) Fredrick Wilhelm Froebel (1782-1852)

Fredrick Froebel was born at Oberweissbach, Germany, on April 21, 1782. He was the son of a Lutheran Pastor. His mother died when he was an infant. He had an unhappy childhood until the age of ten when he was placed in the home of an uncle who took a personal interest in him.

Froebel tried several types of employment until in 1805 when he met Anton Gruner, a disciple of Pestalozzi. Gruner persuaded him to become a teacher. In 1837, he opened his kindergarten or "garden of children". This experiment attracted wide interests and other kindergartens sprang up despite political opposition.

Froebel's educational thought is a combination of idealism, Romanticism and mysticism. He viewed man as a child of God, of nature, and of humanity who must learn to understand his own unity, diversity, and individuality. On the other hand, man must understand the unity of all things.

Froebel pointed out that there were two aspects of education. First, the teacher was to remove hindrances to the self-development of the child. Secondly, the teacher should correct deviations from what experience has taught to be right and best. In other words, a teacher should avoid imposing education. However, when a child, especially at kindergarten age, is restless the teacher should find out the reason behind it and try to remove the impediment to the child's creative development.

He stressed that the school should be the place to which the pupil comes to know about the "inner relationship of things". According to him, "things" meant God, man, nature, and their unity. Consequently, his curriculum emphasized religion, language and art, natural history, and the knowledge of form. He further stressed that in all the subjects taught, the lessons should appeal to the pupil's interests. Thus, the school should not only concern itself with the transmission of knowledge but also with the development of character and the right motivation to learn.

Froebel also emphasized play in the child's education. The function of play was to actualize the child's inner destiny. Because games are "the most important step in the development of a child", they are to be watched closely by the teachers as guides to the development of the child. He used all sorts of toys to stimulate learning through well-directed play. The main aim of using toys was for the child to be able to distinguish form, colour, separation and association, grouping, matching, etc. The teacher's main responsibility was

to guide and direct the child's play with the toys. Thus, Froebel was the first to conceive of the kindergarten movement.

The nursery schools and day-care centres at that time merely looked after children while their parents were at work. Froebel revolutionized this by introducing the educational aspect. He introduced the use of toys and games for educational purposes. The curriculum consisted chiefly of three types of activities:

- (i) playing with toys and engaging in other occupations designed to familiarize children with inanimate things;
- (ii) playing games and singing songs for the purpose not only of exercising the limbs and voice but also of instilling a spirit of humanity and nature; and
- (iii) gardening and caring for animals in order to induce sympathy for plants and animals.

Thus, Froebel originated and popularized the kindergarten movement which catered for the educational needs of children between the age of four and six or seven through playing with a variety of toys.

Exercise 3

What aspect of education was Fredrick Froebel associated with?

Maria Montessori (1870-1952)

Maria Montessori was born on August 31, 1870 in the Italian village of Chiaravalle, Ancona. She was an educator and originator of the educational system that bears her name.

After showing great promise early in life, she gained admission to the University of Rome where she earned the first medical degree ever given to a woman in Italy. After graduating in medicine in 1894, she was appointed assistant doctor at the psychiatric clinic of the University of Rome. While there, she became interested in the educational problems of mentally retarded children.

Her experience in teaching the retarded children led to her being appointed as a lecturer in Pedagogy at the University of Rome. She established a nursery school for tenement children. The school attracted worldwide attention, and Montessori schools were established in many countries between 1910 and 1920. As trends in education changed, the Montessori approach seemed less appropriate, and interest in the method subsided. The Montessori movement in Italy was stopped when the Fascists closed her schools. She moved to Barcelona and worked there until the Spanish Civil War forced her to move to the Netherlands. She was again forced to move at the outbreak of World War II and spent the war years in India. At the end of the war, she returned to the Netherlands where she lived and taught until her death in 1952.

(e) The Montessori Method

In the late 1960s, Montessori schools became popular again after half a century of obscurity. Because of her training as well as early interests, Montessori stressed cleanliness, order, and housekeeping skills as well as reading, writing and arithmetic. The techniques she developed to encourage learning utilized several aspects of both the discovery approach and programmed learning.

She assumed that the environment is a secondary factor in the phenomena of life. According to her, environment can modify as it can help or hinder, but it can never create. She referred to rewards and punishment as the instrument of slavery for the spirit. She recalled that all human victories and progress are the result of the inner force. She also observed that a man is not what he is because of the teachers he has had, but because of what he has done.

Although her views were humanistic, she nevertheless urged teachers to observe and experiment. She suggested that teachers should observe the natural, spontaneous behaviour of children and then arrange learning experiences to encourage its development. She further suggested that lessons should be brief, simple, and objective.

Montessori devised special didactic materials for use in her school. The child is made to select the activity that interests him, working at it without interference. According to her, there are definite periods in the development of each child. Thus, the didactic material is arranged in a systematic sequence to suit those periods. If a child does not achieve the desired result with any piece of materials, it is a sign that he is not yet ready to take the next step forward.

Gymnastic training is used to make for harmonious development of the motor mechanisms. Manual work included pottery and building exercises, as well as gardening and simple domestic chores which were included in the programme of work.

There have been many critics of the Montessori method. It is mainly attacked for its rigid and somewhat artificial methods of approach. However, it must be remembered that she made an important contribution in proving that the mentally deficient child needs the right kind of education rather than medical treatment. She stressed that the mentally deficient child would make progress if he is allowed to be freely active as well as when the teaching is "functional". It should also be noted that she catered for poor children in tenement buildings in Rome between the ages of three and seven who lacked early maternal care.

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the main techniques of the Montessori method.

SUMMARY

Modern education is an off-shoot of the Renaissance movement. Jean-Jacques Rousseau, Frederick Froebel and Maria Montessori were some of the philosophers who greatly influenced modern education. Jean-Jacques Rousseau stressed the importance of helping children to grow and develop naturally as well as the development of independent judgement, harmony of needs, and abilities. Froebel pointed out that there were two aspects of education. First, the teacher was to remove hindrances to the self-development of the child. Secondly, a teacher should avoid imposing compulsory education. Maria Montessori stressed cleanliness, order, and housekeeping skills as well as reading, writing and arithmetic. She devised special didactic materials for use in her school. The child is made to select the activity that interests him, working at it without interference.

SELF-ASSESSMENT EXERCISE

Explain the three types of activities in Froebel's kindergarten curriculum.

Discuss the main criticism of the Montessori method of education.

7.6 REFERENCES

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Further Reading

1. Rysk, R.R. 91969): Doctrines of Great Educators; the three educators discussed as well as JOHN DEWEY.
2. Curtis, S.J. and Boulwood, M.E.A. (1965): A Short History of Educational Ideas. London: University Tutorial Press. Chapters XI, XIV and XVIII. Focus on the discussions presented on the three educators discussed in this lecture.

Exercise 2

The salient points in Quintilian's 3 stages of educational development were:

- | | | |
|------------|------|--|
| Stage I: | (i) | The direction of education towards the satisfaction of children's needs. |
| Stage II: | (i) | The formation of clear ideas by children. |
| | (ii) | The commencement of reading and writing. |
| Stage III: | (i) | The development of the intellectual capability of the child. |
| | (ii) | The study of the liberal arts. |

Exercise 3

The contributions of the Romans to modern education included:

- (i) Organization of education.
- (ii) Codification of knowledge
- (iii) State interest in education
- (iv) Learning of foreign language
- (v) Practical education
- (vi) Latin language

LECTURE 5

Exercise 1

The 'Dark Ages' refers to the earlier part of the Middle Ages beginning from the fifth to the eleventh centuries. The period is called "dark" because not much written information exists on that era. No significant developments in the area of education except what took place within the Church.

Exercise 2

The Church replaced the Greco-Roman schools with its non-Christian culture because the Church found out that it could not do its own work of propagating the Christian faith without educated leaders and followers. Thus schools were built to take care of the need of its clergy and adherents.

The earliest university was established for the purpose of educating clerks and monks beyond the level of the cathedral and monastic schools.

LECTURE 6

Exercise 1

Humanistic education refers to those studies that stressed the importance of man, his faculties, affairs, worldly aspirations and well-being.

Exercise 2

Three early Humanists were Manuel Chrysoloras, Desiderius Erasmus and John Colet.

Exercise 3

Reformation is the 16th century controversy over the proper interpretation of the Christian faith.

LECTURE 7

Modern Education differed from education during the Renaissance in the following ways:

Teaching in the mother tongue grows in importance thereby rivalling Latin.

The exact science such as physics and chemistry were included in the curriculum.

The correct method of teaching became a pedagogic question everywhere. By the end of the 18th century, the aims of education

shifted from emphasis on religious and rationalistic man to that of the secular, pragmatic and enlightened gentleman.

Exercise 2

One of the main ideas of Rousseau on education was attention to naturalness, i.e. nature should be allowed to educate the child.

Exercise 3

Frederick Froebel originated and popularized the kindergarten movement which catered for the educational needs of children between the ages of four and about seven through playing with a variety of toys.

LECTURE 8

Exercise 1

- (a) Indigenous education refers to the education that was traditionally given to African youths prior to the coming of Islamic and Western educational systems.
- (b) Four aims of indigenous education are: Inculcation of Physical training, intellectual training, moral training and vocational training.
- (c) the components are:
epistemology, ethics and metaphysics.

Exercise 2

- (a) The methods of teaching included: indoctrination, apprenticeships, proverbs and play.
- (b) Ways of learning included:
imitation, observation, participation, intuition and memorization.

Exercise 3

Merits of indigenous education include:

- (i) Provision of skills
- (ii) Character training
- (iii) discipline
- (iv) cultivation of virtues.

Weaknesses are:

- (i) Lack of literacy
- (ii) Secrecy
- (iii) Lack of scientific and technological skills
- (iv) Conservatism.

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LECTURE 5

Exer.

Monasticism played some roles in education in the following ways:

- (a) In the preservation as well as the spread of learning.
- (b) Monks in the monasteries drew up charters, prepared diplomatic dispatches, rules, regulations and financial accounts for the State.

2. The two types of church schools were:

- (a) Song schools originally attached to the cathedral churches. they taught choristers how to chant, sing as well as participate in church services.
- (b) Grammar schools - taught liberal arts as well as the scripture.

3. Universities originated because of the presence of students who were eager to acquire knowledge coupled with the growth of towns and cities with authorities that support the acquisition of higher education.

4. The early universities were characterized by self-governance, the right to elect their rectors and charge fees.

LECTURE 6

1. Three educational attributes of humanism were:

- (a) The rejection of the medieval tradition that did not belong to the new society. For example although the humanists did not concern themselves with extending education to the masses, they turned their attention to the sons of princes and rich burghers.
- (b) Education should not be regarded as being completed at school.
- (c) Education emphasized the study of liberal art.

The Humanists stressed the development of writers and artists who were free

