

## **UNIT 1: introduction to education**

### **OBJECTIVES**

- Explain the meaning and scope of education
- Outline the aims of education
- Explain the relationship between education and culture

### **The meaning and scope of education**

Education is a word we hear very familiar in everyday life, because education is an important activity undertaken by almost everyone in society. Education as something that is important is not independent of the number of opinions and assumptions about the meaning and definition of true education. Below are descriptions of the term education which of course will vary depending on individual perception;

- The term education is derived from a Latin word educare, educere and educatum which means to learn, to know and to lead out respectively.
- That is education means to lead out internal hidden talent of a child or person
- According to Kelly (1999), education is defined as a lifelong process conducted by many agencies
- Kelly further defines it as an action exercised by the adult generations on those who are not yet ready for social life
- Snelson (1990) on the other hand defines education as a condition of human survival and it is looked at as the means where by one generation transmits the wisdom, knowledge and experience which prepares the next generation for life duties and pleasures
- Merriam Webster dictionary defines it as the action or process of teaching someone especially in a school, college, or university or as the knowledge, skill, and understanding that you get from attending a school, college, or university
- **John Dewey** also describes education as a process of experience.
- Other scholars define it as the field of study that deals mainly with methods of teaching and learning in schools
- It is also defined as whatever we learn from the time we are born to the time we die

- Education is the manifestation of perfection already in man. Like fire in a piece of flint, knowledge exists in the mind. Suggestion is the friction; which brings it out (*Swami Vivekananda*)
- By education I mean an all-round drawing out of the best in child and man's body, mind and spirit. (*Mahatma Gandhi*)
- Education is something, which makes a man self-reliant and self-less (*Rigveda*)
- Education is that whose end product is salvation. (*Upanishada*)
- Education according to Indian tradition is not merely a means of earning a living; nor it is only a nursery of thought or a school for citizenship. It is initiation into the life of spirit and training of human souls in the pursuit of truth and the practice of virtue (*Radhakrishnan*)
- Education develops in the body and soul of the pupil all the beauty and all the perfection he is capable of (*Plato*)
- Education is the creation of sound mind in a sound body. It develops man's faculty specially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty. (*Aristotle*)
- Education is the child's development from within (*Rousseau*)
- Education is enfoldment of what is already enfolded in the germ. It is the process through which the child makes the internal-external (*Froebel*)
- Education is the harmonious and progressive development of all the innate powers and faculties of man- physical, intellectual and moral (*Pestalozzi*).
- Education is the development of good moral character (*J.F.Herbert*)

### **Aims of education**

According to the MOE (1996), the following are the aims of education, thus producing a learner capable of

- being animated by a personally held set of civic, moral and spiritual values
- developing an analytical, innovative, creative and constructive mind;
- appreciating the relationship between scientific thought, action and technology on the one hand, and sustenance of the quality of life on the other;
- demonstrating free expression of one's own ideas and exercising tolerance for other people's views;
- cherishing and safeguarding individual liberties and human rights;

- appreciating Zambia's ethnic cultures, customs and traditions, and upholding national pride, sovereignty, peace, freedom and independence;
- participating in the preservation of the ecosystems in one's immediate and distant environments;
- maintaining and observing discipline and hard work as the cornerstones of personal and national development

Above all, Kelly (1999) asserts that the education system in Zambia aims at providing an education and learning environment which facilitates the cultivation of each pupil's full potential

From what is outlined above it is clear to say that education;

- helps in the development of human resource
- helps people to make sound decisions
- helps in having quality governance
- education influences politics and vice versa
- education reduces dependence on other nations
- helps women to take care of their families and have a say in their marriages etc.

## **Culture and Education**

### **Definition of culture**

- Culture is a collective term for socially transmitted behaviour patterns. In ordinary language culture means good manners and good taste.
- Taylor defines culture as "that complex whole which includes knowledge, belief, art, morals, and law, custom and any other capabilities and habits, acquired by man as a member of society."
- Ellwood says that "culture includes man's entire material civilization, tools, weapons, clothing, shelter, machines and even system of industry.

- Culture cannot be defined, but it be described. The culture of people is the way of life of those people, the things its people value, the things they don't value, their habits of life, their work of art, what they do and what they like”
- “According to Brown, culture can be either in form of material and non-material culture which are dependent on each other. By material elements is meant the whole of man's material civilization, tools, weapons, clothing, machines and industry. By non-material elements is meant language, art religion, morality, law and government.

### **Kinds of culture:**

There are four different kinds of culture and these are as follows:

- Individual culture
- Communal culture
- National culture
- World culture

Each individual has some personal traits and qualities which guide the habits, thinking and behaviour of the person. These personal likes, dislikes, interests, modes of thinking and patterns of social behaviour constitute his personal culture. Similarly, different communities have their different customs, traditions, beliefs and styles of living which is known as community culture. Likewise each nation has some distinct patterns of ideals, values, modes of thoughts and behaviour. Such national traits are known as national culture. Further with the rise in the means of transport and communication the whole world has shrunk into a small unit. The whole world are now supposed to be having common values of life such as cooperation, empathy, sympathy, social services, social awakening and social sensitiveness which is termed as world culture

### **Elements of culture**

These are sometimes referred to as the components but Schaefer and Lamm (1992) who call them elements, identify four:

- Language
- Norms
- Values
- Sanctions

Since these are found in virtually all cultures, they are known as *cultural universals*.

Another good example of a cultural universal may be the institution of family, but types and procedures for establishing a family may differ between or among cultures.

In one culture, a man is expected by society to have only one wife at a time while in a few specific cultures the norm is for a woman to have more than one husband simultaneously. Such is an example of a *cultural particular*.

Then there are the concepts of cultural variation and *cultural pluralism* – the latter referring to the co-existence of several subcultures within a given society on equal terms.

Apart from the four elements of culture listed above, some scholars include symbols and physical objects as the other elements.

### **Language**

Language is the organization of written or spoken symbols into a standardized system that thrives on the shared meanings people attach to what is being communicated. We use language as our primary means of communication, and while a significant proportion of it is verbal (carrying word content), probably the non-verbal category often is more reliable.

Language and other symbols are important partly because they allow us to communicate societal or group norms, values, the associated sanctions to one another and to future generations so that members of the group are well socialised.

### **Norms**

Giddens (2006) defines norms as the rules of behaviour which reflect or embody a culture's values, either prescribing a given type of behaviour, or forbidding it. In other words, they can be described as the shared rules of conduct that tell people how to act in specific situations.

Norms are generally established to enforce cultural values and therefore always backed by sanctions of one kind or another – varying from informal disapproval to physical punishment or execution.

Norms also vary in the strictness with which they are enforced and consequently, sociologists distinguish between two types of norms: folkways and mores (pronounced as 'mo-rays').

Folkways are the norms that do not have great moral significance attached to them, such as the expectation that every student attends lessons after grooming well and carrying the relevant books. It is rare to punish (s)he who has not carried a required book. On the other hand, mores have great moral significance attached to them and their violation endangers the well-being and stability of society.

If people go about killing one another for example society is greatly threatened. Similarly, it is difficult for people to acquire property if others are continually stealing it or setting it on fire. When mores are formalized, they are known as Laws; these are written rules of conduct that are enacted and enforced by the government.

## **Values**

Values are the socially shared conceptions or beliefs about what is good or bad, right or wrong, desirable or undesirable. Differences in value systems are mainly the basis for variations in human cultures. It seems that what individuals value is strongly influenced by the specific culture in which they happen to live. In school, some of the important values are punctuality for class, respect for authority, and honesty in paying the fees.

## **Sanctions**

The rewards or penalties used to enforce conformity to norms by acknowledging adherence with a pleasant response, and punishing for breaking the norm.

Positive sanctions include praise, personal recognition, awards, or a scholarship for a student who has distinguished herself in academic performance – fulfilling the norm and value of hard work!

Negative sanctions constitute all that is considered as punishment or threat of punishment where someone breaches the established norms and the value systems. In a classroom situation the norm may be that when a student wants to speak, raising of the hand to the teacher may be a sign to which the teacher should grant permission. However, when a student just speaks without being permitted to, the student's peers' frowns of disapproval or the teacher's rebuke become negative sanctions.

Sanctions may be formal, as implemented by a school in the rules and regulations, or informal. For their part, informal sanctions are the spontaneous expressions of approval or disapproval given by an individual or a group.

## **Symbols**

A symbol is anything that stands for something else. By "stands for" we mean that a symbol has a shared meaning attached to it. Examples: any word, gesture, image sound physical object, event, or element of the natural world as long as people recognize that it carries a particular meaning. Other examples include a church service, a class, ring, the word 'hello', a memorial object, or handshake.

All cultures communicate symbolically through a variety of methods. The use of symbols is the very basis of human culture. It is through symbols that we create our culture and communicate it to group members and future generations.

## **Student subcultures**

*Clark and Trow (1966) carried out research at several tertiary education institutions on student group behaviours and personal adjustment problems.*

*They identified four different student subcultures – to which Horowitz (1987) attested later, including the academic, collegiate, vocational, and nonconformist, which represent different orientations toward college or university life:*

**Academic** - *the ones who attach greater importance to interest in ideas, pursuit of knowledge, and cultivation of the intellect; they often spend leisure time reading books even those not required for course work and in intellectual discussions.*

**Collegiate** - *highly involved in social and other extracurricular activities; they consider learning from social relationships part of the college experience.*

The **Vocational** - these are in college primarily to prepare for a career; view practical work experience as more important than intellectual discussions or extracurricular activities.

**Nonconformists**-emphasize individual interests and styles; concern for personal identity, and are generally critical of and detached from the college, faculty, and administration.

### **Characteristics of culture:**

**Acquired traits:** Culture is sum total of acquired traits. A new born baby acquires traits in the process of growing up. the baby grows older he/she acquires different ideals, attitudes and values by imitation and social contacts. These experiences contribute to the formation of his personal culture.

**Distinct entity:** Different societies of the world have different cultural patterns establishing the different identities of different nations.

**Transmission:** Cultural traits and patterns are transmitted from generation to generation. Each generation is free to modify the cultural heritage and transmit it to the next generation. Cultural patterns are powerfully conditioned and influenced by the trends which appear from time to time according to different circumstances and conditions. The transmission is a continuous process.

**Utility:** A culture is good if it has utility to the individual and to the society. If it does not fulfill this purpose then it decays and dies out in the long run. Cultural fanaticism promotes



conflicts and chaos. Therefore, one should see and adopt cultural beauties and excellences of all the culture that exist in the world. It will promote the world culture on the one hand where as on the other cultural integration will take place.

***Dynamism:*** Culture is not static but is dynamic. It changes and grows with the change of time. Due to rapid rise in transport and means of communication one culture adopts another culture and become composite culture. One can notice that our culture has traveled a long way and changed from its previous times in numerous ways. Our thinking patterns, values, beliefs, behavior ideals etc all has changed. The different cultures of the world are interacting among themselves and syntheses of culture are taking place.

### **Relationship between culture and education**

- Cultural and education cannot be divorced from each other. They are interdependent. The cultural patterns of a society guide its educational patterns. As for example, if a society has a spiritual pattern of culture, then its educational procedures will emphasize the achievement of moral and eternal values of life.
- On the other hand if the culture of a society is materialistic, then its educational pattern will be shaped for the attainment of material values which promotes pleasures of senses and material comforts.
- A society devoid of any culture will have no definite educational organization. Hence, the culture of a country has a very powerful impact on its educational patterns.
- On the other hand, education as a part of culture has the twin functions of conservation and modification or renewal of culture. It is the culture in which education germinates and flourishes and exerts a nourishing influence. Human being receives from society the gifts of family life, community life, education, vocation, legal rights, safety and protection in the same way he/she inherits from the culture the gift of cultural heritage.
- Furthermore, education is conceived as a systematic effort to maintain a culture.
- "In its technical sense education is the process by which society, through schools, colleges, universities and other institutions, deliberately transmit its cultural heritage, its accumulated knowledge, values and skills from one generation to another."

- Education is an instrument of cultural change. Education can impart knowledge, training and skills as well as inculcate new ideas and attitudes among the young.
- It is culture in which education germinates and flowers. It is the culture also upon which education exerts, in turn, a nourishing influence.
- The intimate relationship between culture and education is evident from the fact the one of the major aim of education is to impart to the child cultural heritage and social heritage.
- Every individual is born into a particular culture which provides him with definite patterns of behaviour and values which guide his/her conduct in different walks of life. Thus, culture plays an important role in the life of a person.

### **Impact of culture on educational institutions:**

The aims and ideals of the educational institutions are influenced by the values and patterns of the society.

***Curriculum:*** The curriculum is prepared according to the culture of society. The system of education tries to realize the cultural needs of society through curriculum which conditions all educational activities and programmes.

***Methods of teaching:*** Culture and methods of teaching are intimately connected. The changing cultural patterns of a society exert its influence upon the methods of teaching. Previously teaching was teacher centered where teacher used to give knowledge to the child. Now it has become student centered. The teacher considers the needs, interests, aptitude, attitude, inclinations, behaviour etc before teaching. In this way education is a method of preparing child for the future for effective living. In short we can say that cultural and social conditions generate the methods and techniques of teaching in a powerful manner.

***Discipline:*** Cultural values influence the concept of discipline. The present cultural patterns of thinking and living are directly linked to our concept of discipline where the democratic values are accepted all over the world.

***Text Books:*** Curriculum is contained in the textbooks. Textbooks are written according to the formulated or determined curriculum. Only those textbooks are welcomed which foster and promote cultural values and ideals.

***Teacher:*** Each individual teacher is imbued with the cultural values and ideals of the society of which he/she happens to be an integral member. Only such teacher achieves his/her missions successfully. They infuse higher ideals and moral values in children.

***School:*** A school is a miniature of a society. The total activities and programmes of a school are organized according to the cultural ideals and values of the society which establishes and organizes the school. Hence, school is the centre of promoting, moulding, reforming, and developing the cultural pattern of the society.

### **Impact of education on culture:**

Just as the culture influences education, in the same way education also influences culture of a country. It can be seen in the following manner:

***Preservation of culture:*** Every country has a distinct culture of its own. Hence, it tries to preserve its culture and its distinctiveness in its original form. Education is the only means through which this task can be accomplished. Thus, education preserves the culture of a society.

***Transmission of culture:*** The process of preservation includes the process of transmission from one generation to another. The famous sociologist Ottaway has rightly remarked ‘The function of education is to transmit social values and ideals to the young and capable members of the society.’

***Development of culture:*** The function of education is to bring the needed and desirable change in the cultural ideals and values for the progress and continued development of the society without which social progress cannot take place. Education creates an individual

modifies cultural processes by research and deeper investigations into all areas of human requirements.

***Continuity of culture:*** Culture is a life breadth of a society. Without which a society is bound to decay. Education upholds the continuity of culture through its diverse activities and programmes. A society establishes schools to preserve and transmit its culture to the coming generations. Children should be motivated to learn more and more from cultural interaction among various cultures. Thus cultural integration and assimilation will enrich the composite culture of a society.

***Development of personality:*** Education aims at developing the personality of a child. It employs diverse cultural patterns of thinking, behaviour and cultural values so that children are physically, mentally, morally, socially and intellectually develop with the development of society to the maximum extent.

***Removal of cultural lag:*** While material cultural develop at a faster speed due to scientific and technological inventions non material culture consisting of ideas, values and norms lags behind and create a gulf between the two. Education is the only means by which these gaps can be bridged.

## **ACTIVITY 1**

1. Critically explain the benefits of education to a society
2. Discuss the impact of culture on the education system in Zambia. Give concrete examples

## **UNIT 2 : TYPES OF EDUCATION**

### **OBJECTIVES:**

- Describe Formal, Informal and Non-formal types of education
- Identify the characteristic of each type of education
- Analyze the importance of non- formal education to the society

### **TYPES OF EDUCATION**

Education is the process of bringing desirable change into the behavior of human beings. It can also be defined as the “Process of imparting or acquiring knowledge or habits through instruction or study”. The behavioral changes must be directed towards a desirable end. They should be acceptable socially, culturally and comically and result in a change in knowledge, skill, attitude and understanding.

With the development of society; education has taken many shapes, such as child education, adult education, technical education, health education, physical education and so on. The other broad classification could be as follows;

### **FORMAL EDUCATION**

Formal education corresponds to a systematic, organized education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology. It is characterized by a contiguous education process named, as Sarramona1 remarks, “prudential education”, which necessarily involves the teacher, the students and the institution. It corresponds to the education process normally adopted by our schools and universities. Formal education institutions are administratively, physically and curricularly organized and require from students a minimum classroom attendance. There is a program that teachers and students alike must observe, involving intermediate and final assessments in order to advance students to the next learning stage. It confers degrees and diplomas pursuant to a quite strict set of regulations. The methodology is basically expositive, scarcely relating to the desired behavioral objectives - as a matter of fact, it is but seldom that such targets are operationally established. Assessments are made on a general basis, for administrative purposes and are infrequently used to improve the education process. Their character is, for the most part, punitive, obeying a mono-directional methodology that fails to stimulate students and to provide for their active participation in the process, though in most cases, failures are ascribed to them. The setting-up of a formal education system does not consider the students’ standards, values and attitudes that are relevant to the education system which, generally, is not tested or assessed at the level of student acceptance, as well as for efficacy and efficiency. The same methodology - poor, ineffective, scarcely creative - is adopted, whether the universe contains 10 50 or 200 students. Other institutional resources than the expositive method are seldom employed and, when they are employed, the basic learning principles are disregarded. The subjects are presented in isolated blocks, whether as to content or methodology. Thus, for instance, in the case of Physics, for techno- administrative reasons the subject is divided into theory, laboratory and exercises and, their adequate order and correlation is disregarded. In general, the objectives aimed at the personal growth of students are negligence and, the basic principles of learning fail to be considered in the planning and the performance of education systems. It is not excessive to say that in the case of formal education, for the most part teachers pretend to teach; students pretend to learn; and, institutions pretend to be really catering to the interests of students and of the society. Thus, generally, formal education cannot disguise its aloofness from the real needs of the students and of the community.

**In summary formal education has the following characteristics;**

1. Institutional activity.
2. Chronologically graded and hierarchically structured.
3. Uniform.
4. Subject oriented.
5. Full time.
6. Leads to certificates, diplomas, degree

**Non formal education**

As seen, formal education has a well-defined set of features. Whenever one or more of these is absent, we may safely state that the educational process has acquired non-formal features. Therefore, if a given education system is not present most of the time and there is non-contiguous communication, we may say that it has non-formal education features. Likewise, non-formal education characteristics are found when the adopted strategy does not require student attendance, decreasing the contacts between teacher and student and most activities take place outside the institution - as for instance, home reading and paperwork. Educative processes endowed with flexible curricula and methodology, capable of adapting to the needs and interests of students, for which time is not a pre-established factor but is contingent upon the student's work pace, certainly do not correspond to those comprised by formal education, but fit into the so-called non-formal education. Proportionally to the number of formal education factors that are absent from a process, we find several grades of non-formal systems.

Non-formal education seems better to meet the individual needs of students. According to Ward, et al, (1974) a systematic analysis of the main features of non-formal education, diversely from formal schooling, shows that participants are led to non-formal programmes because these offer

the expertise that they hope to acquire and the necessary assistance for a better understanding of their own selves and of their world. It is but natural that if the education offered by schools is without value for a student's life and fails to prepare him to deal with daily problems, he will simply refuse to participate in programmes that may finally disappear or, at best, have to be reformulated to gain significance for students. As non-formal education is focused on the student, it perforce presents flexible features as regards the initially established and adopted procedures, objectives and contents. It is therefore quicker to react in face of the changes that may affect the needs of students and of the community.

Given its scope, non-formal education is comprised of an ample diversity of educational situations, many of which have played a significant role in the renewal of educational systems and these are correspondence learning", "distance learning" and "open systems", which, because of their features fall within the scope of non-formal education.

In a nut shell, the following are the characteristics of non-formal education;

1. It is flexible.
2. It is learner oriented.
3. It is diversified in content and method.
4. It is non-authoritarian and
5. Built on learner participation.
6. It mobilizes local resources.
7. It enriches human potential.

### **Why is non-formal education necessary?**

A rather extensive literature currently emphasizes how inadequate formal systems are to meet - effectively, efficiently - the needs of individuals and of the society. The need to offer more and better education at all levels, to a growing number of people, particularly in developing countries



and, the scant success of current formal education systems to meet all such demands, has shown to a growing number of researchers the urgent need to provide alternatives that escape from the formal standards, in order to solve these problems. As Ward, et al.(1974) point out, “ Piaget, Freire, Havighurst, Coleman, Brookover and literally hundreds of other psychologists, educators, sociologists and philosophers have indicated clearly where education should be and where, instead it wallows in inefficiency, crust rigidity and stubbornness. Most of those critics advocate changes of the existing educational system and there is ample evidence of the need for dramatic efforts in this area.” And, they add: “There are two sets of alternatives to be sought: the first and most historically venerable is the improvement of the schooling establishment itself. While not at all a new or untried idea, its past record of relatively low success does not inspire confidence. The second sort of alternative to schooling as it is known today lies in the development of resources for learning outside the school.” In other words, they refer to the strategies offered by non-formal education, emphasizing that in one way or another most critics disparage formal education for its incapacity to fulfill the actual needs of students, whereas non-formal education is based on the notion that in order to obtain effective results it is necessary to identify and provide for the real needs of people. After all, how can we justify the adoption of formal education if, as Oliveira (1986) points out, “in large cities students spend more time in buses than in the colleges and many others cannot even get there, hindered by costs and distances.” The inadequacy and the incapacity of formal educational models to meet the needs of individuals and of society at large must lead to the search for alternatives that escape that mold. As said by Ward, et al. (1974) “The legitimacy of schools is based upon their role as credentialing agencies while non- formal education will derive its legitimacy only from its ability to meet real social needs.” The rigid structure of formal schools, mainly based on laws and regulations than on the real needs of students, offering a curriculum that leans away from individuals and from society, far more concerned with performing programmes than with reaching useful objectives, obeying a rigid set of clerical-administrative procedures, has long since fallen short of meeting individual and social needs. Non-formal education, starting from the basic needs of students, is concerned with the establishment of strategies that are compatible with reality.

### **Formal versus non-formal education**

The issue initially relates with a probable conflict between formal and non-formal education. While the former has been firmly established for quite a while and its traditions are accepted by society, non-formal systems in their most advanced forms are only now emerging. According to Ward, et al, the question is, what to do about them: “Allow them to continue and develop as competitive, alternative systems; repress them; adopt the formal educational institutions for the non-formal model; or integrate the whole into a broader concept and plan for educational development?” Considering that success, even when limited, should not be disregarded, in the case of nonformal education it is necessary that formal education should analyze the reasons that led to this success and, if possible, incorporate many of its proposals, structures and programmes.

Oliveira (1986), further suggests that “instead of attracting students to the classroom, universities should be accredited and authorized to offer distance learning as well, establishing, themselves, the equivalence of courses, teaching loads and requisites for enrollment and graduation, should that be the case.” It seems that there’s no doubt that no competition should exist between formal and non-formal systems, nor should they be considered conflicting systems. After all, one is not necessarily the antithesis of the other and in the educational universe there is rather more than enough room for both. The analysis above, suggesting the presence of a certain continuity in the transition from formal to non-formal systems, leads to the proposal of a strategy in which non-formal and informal elements would be gradually incorporated by formal education, so as to continue to meet the needs of individuals and of the society. Thus, the existing structures could be used and would little by little adopt and adapt non-formal propositions. It would be a politically and technically feasible strategy, allowing a gradual and painless transition. This would of course require the adoption of a series of measures with view to organize work teams in charge of planning that transition, so as to render it compatible with the reality that prevails within each institution and assist institutions and teachers as regards the required technical-administrative restructuring and, to organize with basic on multidisciplinary teams the necessary instructional materials.

We shall now present three transitions from the formal to the non-formal model with different degrees of alterations. In the first instance, a formal learning institution detects in some classes an insufficient level of pre-requisites (for instance, the usual knowledge of calculus required from

students who want a degree in Physics). In that case, the program that will be developed cannot ignore that fact, as is usually the case with formal models. Instructional materials, of the self-instruction type, previously prepared by a multidisciplinary team that includes mathematicians, redactors, education psychologists and technologists will be given to the students for individual utilization (in small groups) whether in the classroom, or not, for instance somewhere else in the campus appropriate for this type of self-instruction work and, especially, at home. The students will join the Physics class after having acquired the necessary knowledge, as comproved by assessment procedures. It is natural that the development of the original program must be restructured as regards time, so as to consider the alterations arising from the introduction of nonformal elements into the overall framework. It must be pointed out that the resulting system would not be strictly formal, since it is in an initial stage of transition from formal to non-formal.

Let us now consider a second instance in which this transition is deeper, that is, the rupture with formal features is greater. The fact that an university student requires an excessive amount of time to arrive at the campus is detected; a careful study by a multidisciplinary team - let us call it "team for non-formal studies implementation" -suggests, as a basic strategy, that by means of previously prepared instructional materials the program should be restructured so as to enable student to perform part of his or her work at home and only go to the campus when his or her presence should be required to carry-out supplementary work - such as experimental tasks, teamwork, meetings with the faculty for clarifications and required explanations, and so on. Some of these restructuration relating with technical-administrative issues, as for instance control plans, assessments, etc., must also be implemented. In this case, the system approaches non-formal elements although supported by a formal organization.

The third instance submitted to analysis relates to a formal institution which, in the case of certain night-course programmes, has to provide for an extremely heterogeneous population presenting a diversity of pre-requisites, geographically distributed far and wide, and coming from places distant from the campus. The required analysis and study of this problem would lead the team for non-formal elements implementation to suggest a more radical transformation of the system to a distance learning model which would be mostly developed at students' homes by means of self-

instructional materials and study guides, as well as previously prepared distance control systems. A two-way communication by mail would enable the correction of the students' works and the follow-up of their progress. Phone call communications would be used for additional guidance and clarifications, as would visits to the institution for personal contact between students and professors and to perform some supplementary work, either on week-ends or vacation periods. In this case, the transition from formal to non-formal is more widely encompassing, leading to the creation of a program endowed with non-formal features and supported by an originally formal institution. The above instances illustrate the three types of transition from formal to non-formal, each of which requiring different efforts and investments. They are part of an initial strategy to be considered for implementation of non-formal programmes. The second strategy would of course correspond to the creation of non-formal institutions which, as to their physical, technical and administrative organizations would be specially conceived to offer non-formal courses and also act as a technical support center for the logistics, administration, etc., of formal institutions, with view to a gradual transition to the non-formal model.

### **Perspectives of non-formal education**

Despite the likely problems besetting the planners of non-formal systems, we can affirm that given their very features, systems created to meet the needs of individuals and of the society the future of non-formal education seems promising. Ward and collaborators suggest the promise of non-formal education with regard to their professionals and leaders.

- Firstly, “non-formal education promises to be a more effective approach to relating education to national development.”
- Secondly, “non-formal approaches offer education that is functional and practical, related to the life-needs of the people.”
- Thirdly, “non-formal education seeks to maintain a benefit/cost consciousness of what it does in order to provide the most effective and purposeful consequences with the most efficiency.”
- Fourthly, “it is the inherent commitment to seek innovative means to achieve the goals.”
- Fifthly, “.non-formal education offers a more eclectic, multidisciplinary approach to the problem of development in a country.”

- Sixthly,” non-formal education promises to produce short-term effects as well as long-term achievements.”
- And last, but not least, the seventh promise: “non-formal education assists in the decision-making of educational and development funding agencies on both a national and international level.” It cannot be denied that with basis on the varied instances of its successful implementation, as well as on its ethical and technical foundations, non-formal education offers an answer to the quest of alternatives to solve the educational problems we have, particularly in developing countries.

### **Informal education**

Informal education is quite diverse from formal education and, particularly, from non-formal education, although in certain cases it is capable of maintaining a close relationship with both. It does not correspond to an organized and systematic view of education; informal education does not necessarily include the objectives and subjects usually encompassed by the traditional curricula. It is aimed at students as much as at the public at large and imposes no obligations whatever their nature. There generally being no control over the performed activities, informal education does not of necessity regard the providing of degrees or diplomas; it merely supplements both formal and non-formal education.

Informal education for instance comprises the following activities:

- (a) Visits to museums or to scientific and other fairs and exhibits, etc
- (b) Listening to radio broadcasting or watching TV programmes on educational or scientific themes
- (c) Reading texts on sciences, education, technology, etc. in journals and magazines
- (d) Participating in scientific contests,
- (e) Attending lectures and conferences.

There are many instances of situations/activities encompassed by informal education, from those that may take place in the students' homes - such as scientific or didactic games, manipulation of kits, experiments, reading sessions (biographies, scientific news, etc.) - to institutional activities - lectures in institutions, visiting museums, etc. It is easy to see that the higher the degree of systematization and organization involved in informal education activities, the nearer it will be to non-formal education. This is a relevant fact in as much as it suggests the possibility of transition from informal to non-formal. We must ponder that, considered by itself, we cannot generally assert whether an educative action belongs to the formal, to the non-formal or to the informal universe. For instance, a visit to a Science Museum may be an informal education instance if arising from a personal and spontaneous decision by a student, as it is not directly related to his scholastic activities. However, if such a visit is part of an established curriculum, requiring from students a written report and including assessments by the teacher, or tutor, then it will probably be an activity associated to either the formal or to the non-formal education.

In summary the following are the characteristics of informal Education;

1. Life long process.
2. Individual learns from daily experiences.
3. Individual learns from exposure to the environment at home, at work, at play etc.

### **Summary on the types of education**



# Comparison....1

POINTS	INFORMAL	FORMAL	NON FORMAL
DEFINITION	<b>Informal Education</b> is a general term for <b>education</b> outside of a standard school setting. <b>Informal Education</b> is the wise, respectful and spontaneous process of cultivating learning. It works through conversation, and the exploration and enlargement of experience.	Organized, guided by a formal curriculum, leads to a formally recognized credential such as a high school completion diploma or a degree, and is often guided and recognized by government at some level. Teachers are usually trained as professionals in some way.	<b>Non formal Education</b> (NFE) is any organized <b>educational</b> activity that takes place outside the <b>formal educational</b> system. Usually it is flexible, learner-centered, contextualized and uses a participatory approach. There is no specific target group for NFE; it could be kids, youth or adults.

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### **UNIT 3: TRADITIONAL/INDIGENOUS EDUCATION**

#### **OBJECTIVES**

- **Define indigenous education**
- **Outline the advantages and disadvantages of indigenous education**
- **Explain the Structure and Organization of indigenous education**

#### **Introduction**

The origin of education can be traced back to man’s history. This means that education existed for as long as human beings started living in their societies in Africa. This type of education was known as indigenous African education or traditional African education.

However, before looking at indigenous education in detail, it is necessary to understand the scope of education. M.J Kelly (1999) states that “Education is not the same as schooling, but it is a lifelong process conducted by many agencies”. The word education has many meanings. He further states that it could refer to a “system or institution (a school system) to a certain activity. (Education is the action exercised by adult generation on those who are not yet ready for social life) to content (that is the Curriculum and Syllabus). To this effect, education can be categorized in three types. These are formal, informal and non-formal and the distinction between formal, informal and Non-formal is very important to the study of African indigenous Education.

#### **Meaning of indigenous education**

Before defining indigenous education, it is important to first define word indigenous

- Indigenous knowledge is often perceived as primitive, historical ancient practices of the African peoples.



- While that could have a meaning to those who propagate such views to Angioni (2002); Dei (2002); Purcell (1998), Turay (2002), the word indigenous refers to specific groups of people defined by ancestral territories, collective cultural configuration, and historical locations. Owour observes that indigenous denotes that the knowledge is typical and belongs to peoples from specific places with common culture and societies. (Owuor 2007)
- Wane (2002) observes that indigenous knowledge is dynamic and in the process of learning old knowledge new knowledge is discovered and this makes indigenous dynamic
- Webster's country, region; Dictionary (1979) defines "indigenous" as born in a native, growing or produced naturally in a country or not exotic; innate; inherent; inborn. In this work the term "indigenous" will be used synonymously with the term
- Now lets look at the definition of indigenous education; Mushi (2009) defines **African indigenous education** as a process of passing among the tribal members and from one generation to another the inherited knowledge, skills, cultural traditions norms and values of the tribe.
- In [www.eric.ed.gov/./recordDetail](http://www.eric.ed.gov/./recordDetail) African indigenous education is defined as the native, locally developed form of bringing up the youngsters by the older and more experienced members of the society. Being native is by no means to deny the fact that indigenous learning goals, content, structures and methods have not been enriched, or for that matter, polluted or both by outside influences.
- African indigenous education can also be defined as the form of learning in Africa traditional societies in which knowledge, skills, and attitudes of the tribe, were passed from elders to children, by means of oral instructions and practical activities. It put emphasis on practical learning and the young adult learned by watching, participating and executing what they learnt. The skills like carving, masonry, clay working, cloth making, building canoe making, cooking, and home management were insisted among the children in the community.

- However, the traditional education of African children is briefly summed up in the words of Kenyatta (1961) while describing the educational system of the Gikuyu (also spelt Kikuyu) people of Kenya: .... it will be found that education begins at the time of birth and ends with death. The child has to pass various stages of age-groupings with a system of education defamed for every status in life. They aim at instilling into the children what the Gikuyu cali "otaari wa mocie" or "kerera kia mocie," namely, educating the children in the family and clan tradition. Apart from the system of schools which has been introduced by the Europeans, there is no special school building in the Gikuyu sense of the word: the homestead is the school. . . . This is one of the methods by which the history of the people is passed from generation to generation.

### **Characteristics of indigenous education**

According to Snelson (1974), indigenous education varied according to the geographical set up or environment, cultural beliefs and customs, however its general nature was common to all tribes and at the same time it had the same characteristics. Snelson further asserts that five main components characterized indigenous education and these are as follows:

- It has instruction in the history and traditions of the clan and of the tribe
- Learning was done through observing, imitating and repeating what they needed to know of their environment
- It also involved the teaching of young ones their social obligation and ensuring inculcation of good manners
- It also involved religious teaching based on the Supreme Being called in some tribal groups: mulungu/lesa/leza. Issues of spirits and their influence on noes life were also taught.

- There was apprenticeship in practical skills where learners were taught through accompanying elderly experienced members on particular target skills. The young were exposed to certain skills so that they can gain experience and knowledge

### **Purpose and objectives of indigenous education (strengths of indigenous education)**

Adeyinka (1993), like Fafunwa (1974), summarizes the purpose of traditional education being a channel that enables an individual to:

- (1) Position himself /herself in the society into which s/he has been born to live;
- (2) explore the world and find his/her own place in it;
- (3) cultivate good habits and develop the right attitude to life and work;
- (4) develop as a good citizen;
- (5) develop his/her potentialities to the full so that s/he could acquire knowledge and training in a profession and so earn a good living.

Moumouni (1968) described this type of education as “the school of life” whose objectives were manifold, focused on producing an honest, respectable, skilled and co-operative individual who fitted into the social life of the society and enhanced its growth. Education is based on the socio-cultural and economic features shared by the various communities.

Other aims were to

- Create unity and consensus in society,
- To perpetuate the cultural heritage of the ethnic community and preserve its boundaries,
- To inculcate feelings of group supremacy and communal living
- And to prepare the young for adult roles and status.
- Female education was predominantly designed to produce future wives, mothers and homemakers.

The following are also cardinal aims of African traditional education as identified by Fafunwa (1974):

- To develop the child's latent physical skills;
- To develop character;
- To inculcate respect for elders and those in position of authority;
- To develop intellectual skills;
- To acquire specific vocational training and to develop a healthy attitude towards honest labour;
- To develop a sense of belonging and to participate actively in family and community affairs;
- To understand, appreciate and promote the cultural heritage of the community at large.

### **Philosophical Basis (the pillars) of African Indigenous Education:**

Ideally, African indigenous education as practiced by many communities simple or sophisticated, rests on firm and sound philosophical foundations. This implies that this system of education used its own principles on which it was built. Sifuna, 2006, like Omona (1998) has outlined five pillars upon which African Indigenous Education rests. These are:

- preparedness,
- functionalism,
- perennialism
- wholisticism
- And communalism.

However, Sifuna, (2006), like Omona (1998) contends with Mush (2002), that preparationalism as a philosophical base for indigenous knowledge implied the role of teaching and learning to equip boys and girls with the skills appropriate to their gender in preparation for their distinctive roles in the society e.g teaching girls how to become good mothers and how to handle their husbands soon after marriage while boys were prepared to become warriors, manual workers, good fathers and other male dominated occupations. The philosophy of communalism Sifuna (2006); Mush (2009) and Ocitti (1973), attest that communalism or group cohesion, parents sought to bring

up their children within a community in which each person saw his well-being in the welfare of the group. Children were brought up largely by the process of socialism as opposed to the process of individualism. This was done to strengthen the organic unity of the clan

Functionalism on the other hand implied becoming useful to oneself as well as to one's family, community, clan or society to learn what was of relevance and utilitarian to both the individual and the society. . Fafunwa (1974) argues that indigenous African education was functional because the curriculum was developed to attend to the realities of the community and was needs based.

The principle of perennialism which is also considered same as conservatism explains most colonial societies were backward oriented much more than being future –oriented. African indigenous education did not allow the progressive influence of the mind of young people. Mush (2009), observes that „criticism“ about what they learnt or were taught was discouraged and knowledge was not to be questioned. Questions seeking clarification on aspects not clearly understood were discouraged.

Finally, the principle of wholisticism as the name implies referred to multiple or integrated learning where a learner was required to acquire multiple skills. Little room was given for specialization in specific occupation it was not vividly compartmentalized. In this, aims content and method were intractably interwoven.

### **The Relevance of Indigenous Education Today:**

Indigenous knowledge is particularly important to modern environmental management in today's world. Environmental and land management strategies traditionally used by indigenous peoples have continued relevance. Indigenous cultures usually live in a particular bioregion for many generations and have learned how to live there sustainably. In modern times, this ability often puts truly indigenous cultures in a unique position of understanding the interrelationships, needs, resources, and dangers of their bioregion. This is not true of indigenous cultures that have been eroded through colonialism or genocide or that have been displaced.

A prime example of how indigenous methods and content can be used to promote the above outcomes is demonstrated within higher education in Canada. Due to certain jurisdictions' focus on enhancing academic success for Aboriginal learners and promoting the values of

multiculturalism in society, the inclusion of indigenous methods and content in education is often seen as an important obligation and duty of both governmental and educational authorities.

Many scholars in the field assert that indigenous education and knowledge has a "transformative power" for indigenous communities that can be used to foster "empowerment and justice. The shift to recognizing indigenous models of education as legitimate forms is therefore important in the ongoing effort for indigenous rights, on a global

### **Weaknesses of indigenous education**

- It does not change(it teaches the same things)
- Concentrates on treating every child equally and teaching them the same things despite of their differences of learning abilities and likes and dislikes.
- It has no syllabus
- There is no documentation
- There is no certification
- There are no trained teachers
- Only the elders are teachers
- No freedom of creativity and innovation
- There was little room given for specialization
- This type of education ignored cognitive abilities like reasoning

### **Conclusion**

The aims and principles of employed in the traditional African education are still relevant today. No serious educator in Africa can afford to ignore the principles draw from indigenous education. The assumption is that there is a certain degree, in which traditional education is still being promoted all over Africa in spite of the modifications which have come up as a result of adopting the western style of schooling. The aim is to prepare individuals for communal responsibility and interpersonal relationships as key components of the learning process. Therefore, combining specific skills acquisition with good character has been considered as virtues of being well educated and a well-integrated member of the society (Mungazi, 1996; Semali, 1999). As such Fafunwa's (1982) axiom that: No study of the history of education in Africa is complete or

meaningful without adequate knowledge of the traditional or indigenous educational system prevalent in Africa prior to the introduction of Islam and Christianity.

### **Activity**

In various tribal groups carry out a research on examples which were used in indigenous education to instill discipline among the natives

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### **Unit IV: History of Western Education**

#### **OBJECTIVES:**

- Explain on the characteristics of Greek - Roman Education
- Explain the implication of Greek and Roman education on the Zambian education system.
- Analyze the development of Western Education

#### **1. GREEK EDUCATION**

Greek Education is represented by three educational thinkers and these are;

- Socrates
- Plato
- Aristotle

Greece is made up of several small cities which includes Sparta and Athens among others were the most famous. The two though quite different in their social and education set up, both depend on slave labour and heavily guided their common Greek ancestry.

### **Spartan Education**

This developed as a military state comprising of permanent military camps. The whole state run like a military camp and education was state controlled to produce patriotic obedient and military efficient citizens. Education which was viewed as a tool for solving society problems, covered the whole life from birth till old age. Children were brought up for the state together in barracks from 7 years to develop a sense of comradeship, male and female had almost the same education type of emphasizing physical fitness in order to be a military, service to the state. Gymnastic featured mostly neglecting any literacy or cultural pursuits in the country.

All subjects were meant to contribute to their military efficiency e.g military music, and drama

### **Athenian Education**

It was a democratic city where everyone enjoyed the right to vote or being voted into elective offices, participating in decision – making in the general assembly. There was no state sponsored education to enable them participate with knowledge and intelligence rather than ignorance. Anyone could form a school without state regulation or control of what went on in these schools. However to some extent, school curriculums were relatively balanced. Physical exercise swimming, music, writing, reading, literature and art.

Below is the detailed discussion of the three educational thinkers of Greek education

### **Socrates**

Socrates was a Greek philosopher and the main source of Western thought. Little is known of his life except what was recorded by his students, including Plato.



## Synopsis

Socrates was born in 470 BC, in Athens, Greece. He was the son of Sophroniscus, an Athenian stone mason and sculptor, and Phaenarete, a midwife. Because he wasn't from a noble family, he probably received a basic Greek education and learned his father's craft at a young age. It is believed Socrates worked as mason for many years before he devoted his life to philosophy. Contemporaries differ in their account of how Socrates supported himself as a philosopher. Both Xenophon and Aristophanes state Socrates received payment for teaching, while Plato writes Socrates explicitly denied accepting payment, citing his poverty as proof.

Socrates then married Xanthippe, a younger woman, who bore him three sons—Lamprocles, Sophroniscus and Menexenus. There is little known about her except for Xenophon's characterization of Xanthippe as "undesirable." He writes she was not happy with Socrates's second profession and complained that he wasn't supporting family as a philosopher. By his own words, Socrates had little to do with his sons' upbringing and expressed far more interest in the intellectual development of Athens' young boys.

Athenian law required all able bodied males serve as citizen soldiers, on call for duty from ages 18 until 60. According to Plato, Socrates served in the armored infantry—known as the hoplite—with shield, long spear and face mask. He participated in three military campaigns during the Peloponnesian War, at Delium, Amphipolis, and Potidaea, where he saved the life of Alcibiades, a popular Athenian general. Socrates was known for his courage in battle and fearlessness, a trait that stayed with him throughout his life. After his trial, he compared his refusal to retreat from his legal troubles to a soldier's refusal to retreat from battle when threatened with death.

However, we know of Socrates' life through the writings of his students, including Plato and Xenophon. Plato's *Symposium* provides the best details of Socrates's physical appearance. He was not the ideal of Athenian masculinity. Short and stocky, with a snub nose and bulging eyes, Socrates always seemed to appear to be staring. However, Plato pointed out that in the eyes of his students, Socrates possessed a different kind of attractiveness, not based on a physical ideal but on his brilliant debates and penetrating thought. Socrates always emphasized the importance of the mind over the relative unimportance of the human body. This credo inspired Plato's philosophy of

dividing reality into two separate realms, the world of the senses and the world of ideas, declaring that the latter was the only important one.

Furthermore, as a philosopher, Socrates believed that philosophy should achieve practical results for the greater well-being of society. He attempted to establish an ethical system based on human reason rather than theological doctrine. He pointed out that human choice was motivated by the desire for happiness. Ultimate wisdom comes from knowing oneself. The more a person knows, the greater his or her ability to reason and make choices that will bring true happiness. Socrates believed that this translated into politics with the best form of government being neither a tyranny nor a democracy. Instead, government worked best when ruled by individuals who had the greatest ability, knowledge, and virtue and possessed a complete understanding of themselves.

For Socrates, Athens was a classroom and he went about asking questions of the elite and common man alike, seeking to arrive at political and ethical truths. Socrates didn't lecture about what he knew. In fact, he claimed to be ignorant because he had no ideas, but wise because he recognized his own ignorance. He asked questions of his fellow Athenians in a dialectic method (the Socratic Method) which compelled the audience to think through a problem to a logical conclusion. Sometimes the answer seemed so obvious, it made Socrates's opponents look foolish. For this, he was admired by some and vilified by others.

During Socrates's life, Athens was going through a dramatic transition from hegemony in the classical world to its decline after a humiliating defeat by Sparta in the Peloponnesian War. Athenians entered a period of instability and doubt about their identity and place in the world. As a result, they clung to past glories, notions of wealth, and a fixation with physical beauty. Socrates attacked these values with his insistent emphasis on the greater importance of the mind. While many Athenians admired Socrates's challenges to Greek conventional wisdom and the humorous way he went about it, an equal number grew angry and felt he threatened their way of life and uncertain future. Because of this Socrates was sentenced to death.

## **Execution of Socrates**

The jury was not swayed by Socrates's defense and convicted him by a vote of 280 to 221. Possibly the defiant tone of his defense contributed to the verdict and he made things worse during the deliberation over his punishment. Athenian law allowed a convicted citizen to propose an alternative punishment to the one called for by the prosecution and the jury would decide. Instead of proposing he be exiled, Socrates suggested he be honored by the city for his contribution to their enlightenment and be paid for his services. The jury was not amused and sentenced him to death by drinking a mixture of poison hemlock.

Before Socrates's execution, friends offered to bribe the guards and rescue him so he could flee into exile. He declined, stating he wasn't afraid of death, felt he would be no better off if in exile and said he was still a loyal citizen of Athens, willing to abide by its laws, even the ones that condemned him to death. Plato described Socrates's execution in his Phaedo dialogue: Socrates drank the hemlock mixture without hesitation. Numbness slowly crept into his body until it reached his heart. Shortly before his final breath, Socrates described his death as a release of the soul from the body

### **What are the major contributions of Socrates to the development of education?**

1. Socratic method- Dialectical discussion should be held between two people with different views in order to come to a better understanding by challenging each other's' views, making them think critically and back up their claims.
2. Socratic irony- True wisdom is knowing that one knows nothing. Do not be arrogant and act like you know everything, because you don't. Be open-minded and listen to what others have to say, even if they differ from you. Be humble, and actively learn.
3. Philosophia- Philosophy begins in wonder. Be curious. Always be learning. Question everything and think critically, always seeking answers, always learning from others, always soaking in every bit of information. And do not just specialize in one thing; learn all that you can about anything.
4. Merit-based Totalitarianism: learning can be improved by; discovering talented students through rigorous testing giving more education to those who prove themselves intelligent and raising children as dependents of the state

5. Holistic Education: schools to have a variety of subjects to round out the students; subjects may include music, the arts, physical education, and fact-learning

## **PLATO**



**SOURCE:** <https://www.google.co.zm/search?>

### **Plato's Life and Accomplishments**

Plato was a philosopher who was born in Greece (particularly in Athens) somewhere around 427 BC to a family of the political and social elite. Since Plato was somewhat associated with this group, he had the opportunity to study many different subjects from many different teachers until he famously became a disciple of Socrates. Socrates was executed a few years later in 399 BC for corrupting the youth and failing to observe the gods. After his death, Plato faithfully continued and

adapted his philosophical tradition but never forgot that his teacher died as a result of democratic vote.

Years later, Plato founded the Academy where people would study a wide variety of subjects from a variety of instructors. Plato believed that this system would lead to social progress and a more stable government. Eventually, one particularly promising student at the Academy by the name of Aristotle became Plato's protégé.

He spent the ensuing years writing and teaching at the Academy until his death in 347 BC. His ideas eventually became the basis for the Western philosophical tradition.

### **Plato and Education**

Plato was the earliest most important Greek Philosopher and educational thinker. Plato thinks education as a key for a society and he stress on education, for this purpose he want to go to the extreme level even removing children from their mothers and rise them by the state, he want to identify the skills of the children and give them proper education for that particular skill which they have so they could be become a suitable member of the society and fulfil their duty in society. Plato want to a search for intelligent and gifted children in the whole society, Plato's don't belief that talent belong to a limited class therefore he stress on education for all so the talented children get the chance to shine.

Plato contributed a lot in the form of ideas and it inspired his follower to find new ways for education and training of the children. In fact Plato himself did not contribute directly to science and mathematics but he stress on these subjects, his philosophy of education influenced the developments of these subjects in centuries to come.

In the philosophy of Plato we can see some signs of the philosophy of Socrates; However Plato covered the major aspects of philosophy discussed today.

Plato was born in an upper class family in Athens; he was interested in political career, but after the death of his teacher Socrates, Plato pursues his teacher philosophy. For the purpose of education Plato travel to Egypt and Italy, there he learnt mathematics. After returning home he established an Academy, to teach moral values to the elite youth of Athens to make them better leaders of the society.

Plato shows his ability of writing in different fields; ethics, music, drama, poetry, metaphysics, dance, architecture which are the ideal forms of Government. Contribution of Plato in scientific subject is little but his ideas on education inspired his followers to explore new dimension in education.

Plato writes in his book "Let us describe the education of our men. What then is the education to be? Perhaps we could hardly find a better than that which the experience of the past has already discovered, which consists, I believe, in gymnastic, for the body, and music for the mind." Plato not only consider better education for men but also believe on strong body and sound mind, (for body he recommend sports and for sound mind music).

“Plato” No man should bring children into the world, who is unwilling to persevere to the end in their nature and education.”

## **Educational theories of Plato**

### **Education for All**

Plato want every boy and girl educated to it limit.

### **State Education**

Education should be provided by the state not by parents.

### **Organization and Curriculum**

Plato curriculum was consist of gymnastic and music, where in gymnastic include physical training and music used in broad term for dram, history, oratory and music in real term, he define different stages for the organization and curriculum as outlined below;

#### **1. Elementary School**

Co-education at elementary level and teach them mathematics, poetry, music and literature till the age of eighteen years.

#### **2. Military Training**

After elementary education two years of Physical education should be given to them and select best of them for higher education; to prepare for the future guardians of the state.

### **3. Higher Education**

Higher education should be given from twenty to thirty-five years of age, the subjects to be studied at this stage included mathematics, literature and philosophy. Later on he would be opponent at a minor administrative position to get experience for the future more important governing positions.

To continue, nothing was more important to Plato in human life as education. He considers education the greatest thing in human life as his mention in his book “The one great thing”. “The object of education to him was to turn the eye which the soul already possesses to the light. He went on to say that, the whole function of education was not to put knowledge into the soul, but to bring out the best things that are latent in the soul, and to do so by directing it to the right objects. The problem of education, then, is to give it the right surrounding

Plato’s Theory of education was an indispensable necessity for mankind. It was a positive remedy for the problems and operation of justice in an ideal state.

### **Women Education**

Plato also emphasizes on women education, he consider the same kind of education for women. Women should have the same physical and educational training; they should know the art of war. The main aim of Plato was that each member of the society should undertake his work and responsibilities. Plato also believed that women are equal to men and that, although some women are physically smaller or weak, some women are physically equal to men therefore those women who are physically strong should be allowed to learn the same skills that men do. In his book “Republic” Plato describes how male and female receive the same education and be given the same duties in society as given to the male member. These people are the ones who will be in charge his republic which would be an ideal society, where philosophers are kings. In other words, who know what is good for the people and for the mankind and take their decisions based on that knowledge.

### **Teaching Methods**

Plato recommended play method at elementary level; he emphasized that student should learn by doing. And when he reached the higher level of education, his reason would be trained in the processes of thinking and abstracting. Plato also wants motivation and interest in learning. He is

against the use of force in education. "Knowledge which is acquired under compulsion obtains no hold on the mind." In another place he writes "Do not then train youths by force and harshness, but direct them to it by what amuses their minds so that you may be better able to discover with accuracy the peculiar bent of the genius of each.

Plato writes in his Republic "Bodily exercise, when compulsory, does no harm to the body; but knowledge which is acquired under compulsion obtains no hold on the mind". He continues to say that "The most effective kind of education is that a child should play amongst lovely things." this means that Plato wants a place where children love to go and stay there and they play with things which enhance their education by playing.

Plato also gives importance to nursery education, he thinks nursery education plays a vital role in the education of man, it help to build his moral character and state of mind "The most important part of education is proper training in the nursery."

Plato think It will be hard to discover a better [method of education] than that which the experience of so many ages has already discovered, and this may be summed up as consisting in gymnastics for the body, and music for the soul... For this reason is a musical education so essential; since it causes Rhythm and Harmony to penetrate most intimately into the soul, taking the strongest hold upon it, filling it with beauty and making the man beautiful-minded.

The above quotation of Plato show, how he sees education, he wants the total development of a man, mind body and soul by using every possible mean. That why in another place Plato writes; "But then, if I am right, certain professors of education must be wrong when they say that they can put a knowledge into the soul which was not there before, like sight into blind eyes. They undoubtedly say this, he replied. Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or in other words, of the good.

### **Plato Aims of Education**

\* To develop leader among the future rulers.



- \* To develop hard and competent workers.
- \* To produce leaders with military skill among the warriors.
- \* To produce future Civil Servants of the state.

The highest goal of education, Plato believed, is the knowledge of Good; to nurture a man to a better human being it is not merely an awareness of particular benefits and pleasures.

### **Stages of Education**

Plato describes different stages of education in his republic. According to Plato the education of child should be start at the age of seven year and before this stage the child should stay with their mother or elders and learn moral education from them. After the age of six years both girls and boys should be separated and boys should play with boys and girls with girls and they should be taught the use of different arms to both sexes. This stage goes up to the age of seventeen years. During these years they should teach them music and early education. After the age of seventeen years the youth should be brought to battle field to learn real life experiences.

The four stages start at the age of twenty five to thirty years and in this age they get the training of Mathematical calculation and last for another ten years, after the completion the selected one's are admitted in the study of dialect.

During fifth stage they study dialect for another five years and after that, at the sixth stage one is ready to become a ruler and philosopher and the one enter in practical life.

### **Plato's View on Moral Ethics**

Ethics is the most important branch of philosophy. Plato especially gives attention to the moral and ethical education of the men, later on Plato gradually widened the scope of his investigations by reflecting not only on the social and political conditions of morality, but also on the logical and metaphysical presuppositions of a successful moral theory.

Plato presents his ideas for an ideal society in his Republic and he provided detail about the curriculum and system of education. According to Plato the ideal society or ideal state was made

up of three classes namely; the philosopher kings (intellects), the guardians (warriors) and the ordinary citizens (appetite/economic classes). The philosopher kings govern the society, the guardians kept order and defended the society whilst the ordinary provide material need of society such as farmers, merchants and crafts workers. Plato continued to say that an ideal society was characterized by; values of justice, and harmony. Justice to mean responsibility of citizens owed to the state, rather than equal sharing of national cake of provision of every man's due. He adds on to say that all individuals should contribute to the welfare of the society through their natural talent and expert training and each man minding his own/her own work instead of interfering with ones capabilities

### **How did Plato contribute to education?**

Plato contributed to the theory of art, in particular dance, music, poetry, architecture, and drama. He discussed a whole range of philosophical topics including ethics, metaphysics where topics such as immortality, man, mind, and Realism are discussed. He discussed the philosophy of mathematics, political philosophy, and religious philosophy. In his theory of Forms, Plato rejected the changeable, deceptive world that we are aware of through our senses proposing instead his world of ideas which were constant and true. In his Republic, Plato talks of geometrical diagrams as imperfect imitations of the perfect mathematical objects which they represent. He also contributed to logic and legal philosophy, including rhetoric.

Although Plato made no important mathematical discoveries himself, his belief that mathematics provides the finest training for the mind was extremely important in the development of the subject. Plato's contributions to the theories of education are shown by the way that he ran the Academy and his idea of what constitutes an educated person. Over the door of the Academy was written: "Let no one unversed in geometry enter here".

Plato concentrated on the idea of "proof" and insisted on accurate definitions and clear hypotheses. This laid the foundations for Euclid's systematic approach to mathematics. All of the most important mathematical work of the fourth century was done by friends or pupils of Plato, including Eudoxus, Aristotle, and Archytas.

In mathematics Plato's name is attached to the Platonic solids. In the *Timaeus*, there is a mathematical construction of the elements earth, fire, air, and water being represented by the cube, tetrahedron, octahedron, and icosahedron respectively. The fifth Platonic solid, the dodecahedron, is Plato's model for the whole universe.

Plato's Academy flourished until 529 when it was closed down by the Christian Emperor Justinian, who claimed it was a pagan establishment. Having survived for 900 years it is the longest surviving university known.

Plato carved out a subject matter for philosophy by formulating and discussing a wide range of metaphysical and ethical questions. To explain the similarities and resemblances among objects of the physical world, he developed a metaphysics of Forms. His views about ethical questions could be grounded in his metaphysics of Forms via the contemplation of the Form of The Good. Plato therefore found an inherent connection between metaphysics and ethics. His greatest work, *The Republic*, developed an insightful analogy between harmony in the state and harmony in the individual, and it is often considered one of the greatest works ever written. Plato wrote dialogues that considered the nature of virtue itself, as well as the nature of particular virtues. He also considered epistemological questions, such as whether knowledge is justified true belief.

In addition to this, Plato contends that knowledge comes from within—to “educate”—rather than received from without. He continues to say that the role of a teacher is therefore to help the student come to fundamental truths (“Ideas”) that they already in some sense know but are unable to either recognize or articulate. Socrates called himself a “midwife of ideas.” The role of a teacher is then not that of imparting new things to the student. Such a contribution from Plato to the pedagogy and the philosophy of education is huge

### **Plato's philosophy of education: Its implication for current education**

Plato regards education as a means to achieve justice, both individual justice and social justice. According to Plato, individual justice can be obtained when each individual develops his or her ability to the fullest. In this sense, justice means excellence. For the Greeks and Plato, excellence is virtue. According to Socrates, virtue is knowledge. Thus, knowledge is required to be just. From this Plato concludes that virtue can be obtained through three stages of development of knowledge:

knowledge of one's own job, self-knowledge, and knowledge of the Idea of the Good. According to Plato, social justice can be achieved when all social classes in a society, workers, warriors, and rulers are in a harmonious relationship. Plato believes that all people can easily exist in harmony when society gives them equal educational opportunity from an early age to compete fairly with each other. Without equal educational opportunity, an unjust society appears since the political system is run by unqualified people; timocracy, oligarchy, defective democracy, or tyranny will result. Modern education in Japan and other East Asian countries has greatly contributed to developing their societies in economic terms. Nevertheless, education in those countries has its own problems. In particular the college entrance examination in Japan, Korea, and other East Asian countries caused serious social injustices and problems: unequal educational opportunity, lack of character education, financial burden on parents, and so on. Thus, to achieve justice, modern society needs the Platonic theory education, for Plato's philosophy of education will provide a comprehensive vision to solve those problems in education. There is also some controversy about the relationship between education and economics. It is a popular view common in East and West that businesses should indirectly control or even take over education to economically compete with other nations. However, Plato disagrees with this notion since business is concerned mainly with profit whereas a true education is concerned with the common good based upon the rational principle of individual and social justice.

#### **Activity 4.1**

- Explain Plato's theory of forms in layman's terms?
- What were the contributions and/or educational philosophy of Socrates, and Plato?
- What are the differences between the philosophies of Socrates, and Plato?
- What is Plato theory of an ideal state?
- What is Plato's greatest contribution to education and why?
- How did Greek education contribute to modern education?
- What was Socrates' contribution to the philosophy of education?

## Aristotle



Aristotle, the Greek philosopher and scientist, was born in Stagira, a town in Chalcidice. At the age of seventeen he became a member of the Greek philosopher Plato's school, where he stayed for twenty years. After Plato's death in 348 **B.C.** Aristotle taught philosophy, first at Atarneus in Asia Minor, then in Mytilene on the island of Lesbos. Then he became tutor of Alexander the Great at the court of Macedonia. In 335 or 334 **B.C.** he returned to Athens and founded a school called the Lyceum.

Aristotle's first writings were dialogues modeled on Plato's examples; a few have survived in fragmentary form. The main body of writings that have come down to us consists of treatises on a wide range of subjects; these were probably presented as lectures, and some may be notes on lectures taken by students. These treatises lay unused in Western Europe after the collapse of the Roman Empire in the sixth century, until they were recovered in the Middle Ages and studied by Muslim, Jewish, and Christian thinkers. The large scope of the treatises, together with the extraordinary intellect of their author, gained for Aristotle the title, "the master of those who know."

The treatises are investigative reports, describing a method of inquiry and the results reached. Each treatise includes:

- (1) a statement of the aim of the subject matter;
- (2) A consideration of other thinkers' ideas;
- (3) An examination of proposed principles with the aim of determining the one that has the best prospect of explaining the subject matter;
- (4) A search for the facts that illustrate the proposed principle; and
- (5) An explanation of the subject matter by showing how the proposed principle explains the observed facts.

The treatises were essential to the work of the Lyceum, which was a school, a research institution, a library, and a museum. Aristotle and his students compiled a List of Pythian Winners; researched the records of dramatic performances at Athens; collected 158 constitutions, of which only The Constitution of Athens has survived; prepared a literary and philological study called Homeric Problems; and put together a collection of maps and a museum of objects to serve as illustrations for lectures.

Aristotle's writings on logic worked out an art of discourse, a tool for finding out the structure of the world. The other subject matters of Aristotle's treatises are of three kinds:

- (1) The theoretical sciences:—metaphysics, mathematics, and physics—aim to know for the sake of knowing;
- (2) The productive sciences:—such as poetics and rhetoric—aim to know for the sake of making useful or beautiful things; and
- (3) The practical sciences: - ethics and politics which aim to know for the sake of doing, or for conduct.

Aristotle said that the theoretical sciences are capable of being understood by principles which are certain and cannot be other than they are; as objects of study their subject matters are necessary and eternal. The productive sciences and the practical sciences are capable of being understood by principles that are less than certain; as objects of study their subject matters are contingent.

Thus Aristotle's idea was that distinct sciences exist, the nature of each to be determined by principles found in the midst of the subject matter that is peculiarly its own. A plurality of subject matters exists, and there is a corresponding plurality of principles explaining sets of facts belonging to each subject matter. What is learned in any subject matter may be useful in studying others; yet there is no hierarchy of subject matters in which the principles of the highest in the order of Being **explain the principles of all the others.**

### **Education for a Common End**

Unlike Plato's Republic and Laws, Aristotle's treatises do not contain lengthy discussions of education. His most explicit discussion of education, in Books 7 and 8 of the Politics, ends without being completed. Yet, like Plato, Aristotle's educational thinking was inseparable from his account of pursuing the highest good for human beings in the life of a community. The science of politics takes into account the conduct of the individual as inseparable from the conduct of the community. Thus Aristotle holds that ethics is a part of politics; and equally, politics is a part of ethics. This leads him to argue that the end of individuals and states is the same. In as much as human beings cannot realize their potentiality apart from the social life that is necessary for shaping their mind and character, an investigation into the nature of society is a necessary companion to an investigation into the nature of ethics. The good life is inescapably a social life—a life of conduct in a community. For Aristotle, "the Good of man must be the end of the science of Politics." In community life, the activity of doing cannot bring into existence something apart from doing; it can only "end" in further doing. And education, as one of the activities of doing, does not "produce" anything apart from education, but must be a continuing process that has no end except further education.

### **Aims of education according to Aristotle**

In Aristotle's explicit remarks about the aims of education, it is clear that, like all activities in pursuit of the good life, education is "practical" in that it is a way of conduct, of taking action. At the same time, in pursuing the good life, the aim is to know the nature of the best state and the highest virtues of which human beings are capable. Such knowledge enables us to have a sense of what is possible in education. Educational activity is also a "craft" in the sense that determining the means appropriate for pursuing that which we think is possible is a kind of making as well as a kind of doing. It is commonplace to say that, in doing, we try to "make things happen." Education is an attempt to find the kind of unity of doing and making that enables individuals to grow, ethically and socially.

The Politics ends by citing three aims of education:

- the possible,
- the appropriate, and
- The "happy mean."

The idea of a happy mean is developed in the Nicomachean Ethics. There human conduct is held to consist of two kinds of virtues, moral and intellectual; moral virtues are learned by habit, while intellectual virtues are learned through teaching. As examples, while humans are not temperate or courageous by nature, they have the potentiality to become temperate and courageous. By taking on appropriate habits, their potentialities can be actualized; by conducting themselves appropriately they can learn to actualize their moral virtues. Thus children learn the moral virtues before they know what they are doing or why they are doing it. Just because young children cannot control their conduct by intellectual principles, Aristotle emphasizes habit in training them. First, children must learn the moral virtues; later, when their intellectual powers have matured, they may learn to conduct themselves according to reason by exercising the intellectual virtues.

### **Responsibility of the state towards education according to Aristotle**



Arguing that the state is a plurality that should be made into a community by education, Aristotle insisted that states should be responsible for educating their citizens. In the *Politics*, Book 8, he makes four arguments for public education:

(1) From constitutional requirements;

(2) From the origins of virtue;

(3) From a common end to be sought by all citizens; and

(4) From the inseparability of the individual and the community. In most states in the Greek world before Aristotle's time, private education had prevailed.

Finally, Aristotle's enduring legacy in education may be characterized as threefold. First is his conception of distinct subject matters, the particular nature and conclusions reached in each to be determined as the facts of its subject matter take their places in the thinking and conduct of the investigator. Second is his insistence on the conjoint activities of ethics and politics, aiming to gain the practical wisdom that can be realized only insofar as citizens strive for the highest good in the context of a community of shared ends. This means that the end of ethics and politics is an educational end. And, third, the education that states need is public education.

Although thinkers may know in a preliminary way what the highest good is—that which is required by reason—they will not actually find out what it is until they learn to live in cooperation with the highest principles of reason. The highest good is never completely known because the pursuit of it leads to further action, which has no end but more and more action. The contingent nature of social existence makes it necessary to find out what is good for us in what we do; we cannot truly learn what it is apart from conduct. While reason is a part of conduct, alone it is not sufficient for realizing the highest good. Only by our conduct can we find out what our possibilities are; and only by further conduct can we strive to make those possibilities actual.

## **Aristotle's philosophy of education: Its implication for current education**

Aristotle's influence on educational thinking has been of fundamental importance. There can be no doubting of his significance. He was:

A tireless scholar, whose scientific explorations were as wide-ranging as his philosophical speculations were profound; a teacher who inspired and who continues to inspire generations of pupils; a controversial public figure who lived a turbulent life in a turbulent world. He bestrode antiquity like an intellectual colossus. No man before him had contributed so much to learning. No man after could hope to rival his achievement

Aristotle believed that education was central and he believed that the fulfilled person was an educated person. Here are the elements of his thought that continue to play a key part in theorizing informal education.

- First, his work is a testament to the belief that our thinking and practice as educators must be infused with a clear philosophy of life. There has to be a deep concern for the ethical and political. We have continually to ask what makes for human flourishing. From this we should act to work for that which is good or 'right', rather than that which is merely 'correct'.
- Second, along with many others in his time, he placed a strong emphasis on all round and 'balanced' development. Play, physical training, music, debate, and the study of science and philosophy were to all have their place in the forming of body, mind and soul. Like Plato before him, he saw such learning happening through life – although with different emphases at different ages.
- Third, he looked to both education through reason and education through habit. By the latter he meant learning by doing anything that we have to learn to do we learn by the actual doing of it... We become just by doing just acts, temperate by doing temperate ones, brave by doing brave ones.' (Aristotle Nicomachean Ethics, Book II, p.91). Such learning is complemented by reason – and this involves teaching 'the causes of things'. We can see

here a connection with more recent theorists that have emphasized experience, reflection and connecting to theories.

- Fourth, and linked to the above, Aristotle bequeathed to us the long-standing categorizing of disciplines into the theoretical, practical and technical. We have suffered at different points from a continuing emphasis in education, after Aristotle, on contemplation as the highest form of human activity. However, many writers have picked up on his concern for the practical – and for practical reasoning. We can see this at work, for example, in the work of Carr and Kemmis (1986), and Grundy (1987) when they argue for a concern with process and praxis in education. It has also been a significant element in the reformulation of informal education by writers such as Jeffs and Smith (1990; 1994, 1996).

Aristotle's bequest is not an unproblematic one. There is much to dislike about some of his ideas and the way in which subordinated groups are excluded from the benefits of education in his thinking. However, the study of his thought remains deeply rewarding for many educators.

### **Aristotle Aim of Education**

His view about the aim of education was different from that of his predecessors Socrates and Plato. He believed in the purposefulness of education. According to Socrates and Plato, '[the aim of education is to attain knowledge](#)'. To them the attainment of knowledge was necessary both for the interest of the individual and the society, hence it was virtue by itself. Aristotle has a different view.

To him the aim of education **was not only the attainment of knowledge but also the attainment of happiness or goodness in life**. He believed that virtue lies in the attainment of happiness or goodness. He has divided 'goodness' into two categories 'goodness' of intellect and goodness of character. The former can be produced and increased by teaching and is the product of training and experience. The latter is the result of habit, and it can be attained by the formation of good habits.

However, Aristotle's **definition of education** is the same as that of his teachers, that is, the "the creation of a sound mind in a sound body". Thus to him the aim of education was the welfare of the individuals so as to bring happiness in their lives.

### **Aristotle Scheme of Education**

Aristotelian scheme of education is quite similar to that prescribed by his teacher, Plato, in his "Republic": He also believes that the education of the early childhood period should be the responsibility of the parents. After this, further education is the responsibility of the state, but it does not mean that parents are free from the responsibility of their children. They are still responsible for their moral education.

### **Aristotle curriculum**

Like Plato, he also stresses on 'gymnastic'. But to him the purpose for getting the training of gymnastics was not only to produce perfection in athletics but also to develop the spirit of sportsmanship and above all to develop good habits for the control of passions and appetites. He considers music and literature useful for the 'moral and intellectual development at an early stage of education.

He recommends the teaching of 'mathematics' for higher education because it develops the power of deductive reasoning in man. The teaching of physics and astronomy is also necessary at this stage.

### **Aristotle Method of Teaching**

Aristotle suggested inductive and deductive methods of **teaching**. He was the first to formulate the logic of these procedures. Aristotle applied these methods both for the objective and subjective studies: It is in this respect that he is considered as the father of modern sciences.

### **Conclusion on the contributions and/or educational philosophy of Socrates, Plato and Aristotle?**

**Socrates** spent his whole life trying to educate the young in the streets of Athens; one and all were welcome which, undoubtedly, made for interesting discussions or debates, full of banter, leg-pulling, and irony. The problem was that men are full of prejudices and half-baked ideas, while they think they know, or have a right opinion on all subjects ('what is justice?'... "I know, that's an easy one"). Then as now, conventional thinking, conventional ideas are derived from one's environment, and frequently they are not more than platitudes; in other words, 'politically correct',

or opinions taken from ‘reality shows’, modern equivalents of the agora (marketplace) of ancient Athens.

**Plato** based his educational philosophy on what he considered the plight of man and his customary condition or state: one of ignorance and the tyranny of sensual attractions, which he called lower eros and was the counterpart of a political bankruptcy. That attempt was verily a therapy (of the soul or psyche), and only the best of men (philosophers as kings, or kings as philosophers) could carry it out. It required a life of virtue conducive to justice -the normal, or normative, state of the soul. Underlying everything that Plato talked about was his account of the Ideas or Forms, the supreme one being the Good, all things tending to it by nature or through a right education.

‘The myth of the Cave is ‘a symbol of the inverted life of man: the human prisoners cheerfully exchange shadows for reality, oblivious of their bondage and ignorant of their own nature... the condition for which Plato seeks to devise a therapies, a scheme of education adequate to cope with it. Since, according to the Republic, the structure of the city-state may be regarded as the soul of man “writ large”, the education which Plato prepares for the soul is, at the same time, a contribution to true statesmanship.

In Book VII of the Republic Plato systematically expounds his educational theory, and shows how it is not possible to impart information to someone who has no inkling of the truth. The end of education is wisdom (episteme, sophia), which includes contemplation (of the Good or Beauty itself). It is thus not a multiplication of “knowledge”. Reason or Intellect (dianoia) is the vehicle, and dialectic the way. The point about virtue needs repeating: virtue and knowledge are mutually dependent, the former being a habit or disposition of mind.

**Aristotle:** There are only scraps of his work On Education, however we can get a picture of his ideas from surviving works. Aristotle believed that education was central and that the fulfilled person was an educated person he continued to say that our thinking and practice as educators must be infused with a clear philosophy of life. There has to be a deep concern for the ethical and political. We have continually to ask what makes for human flourishing. From this we should act to work for that which is good or ‘right’, rather than that which is merely ‘correct’.

Second, along with many others in his time, he placed a strong emphasis on all round and ‘balanced’ development. Play, physical training, music, debate, and the study of science and philosophy were to all have their place in the forming of body, mind and soul. Like Plato before him, he saw such learning happening through life although with different emphases at different ages.

Third, he looked to both education through reason and education through habit. By the latter he meant learning by doing ‘anything that we have to learn to do we learn by the actual doing of it... We become just by doing just acts, temperate by doing temperate ones, brave by doing brave ones.’ (Aristotle Nicomachean Ethics, Book II, p.91). Such learning is complemented by reason – and this involves teaching ‘the causes of things’. We can see here a connection with more recent theorists that have emphasized experience, reflection and connecting to theories.

Fourth, and linked to the above, Aristotle bequeathed to us the long-standing categorizing of disciplines into the theoretical, practical and technical. We have suffered at different points from a continuing emphasis in education, after Aristotle, on contemplation as the highest form of human activity. However, many writers have picked up on his concern for the practical – and for practical reasoning. We can see this at work, for example, in the work of Carr and Kemmis (1986), and Grundy (1987) when they argue for a concern with process and praxis in education. It has also been a significant element in the reformulation of informal education by writers such as Jeffs and Smith (1990; 1994, 1996).

Aristotle’s bequest is not an unproblematic one. There is much to dislike about some of his ideas and the way in which subordinated groups are excluded from the benefits of education in his thinking. However, the study of his thought remains deeply rewarding for many educators.

#### **Activity 4.2**

- How did Aristotle contribute to education?
- What were the contributions and/or educational philosophy of Socrates, Plato and Aristotle in laymen’s terms or school student’s terms?
- How does the educational philosophy of Plato, Socrates and Aristotle affect the current educational system?

- Does the Ancient Greek virtue of Socrates, Plato, and Aristotle still apply today?
- What are the differences between the philosophies of Socrates, Plato and Aristotle?
- Why is Aristotle called the father of science

## **ROMAN EDUCATION**

Education in ancient Rome progressed from an informal, familial system of education in the early Republic to a tuition-based system during the late Republic and the Empire. The Roman education system was based on the [Greek system](#) – and many of the private tutors in the Roman system were Greek slaves or freedmen. The educational methodology and curriculum used in Rome was copied in its [provinces](#), and provided a basis for education systems throughout later [Western civilization](#). Organized education remained relatively rare, and there are few primary sources or accounts of the Roman educational process until the 2nd century AD.

Furthermore, the development of Roman education is categorized into three phases based on the three shifts of political systems (monarchy, the republic and the empire) underwent by the Romans,

(Akinpelu, 1981). The first category is the traditional education era, followed by the Greek culture introduction and lastly, the assimilation and transformation of imported system.

Typical of Roman education basically was acquisition of simple practical skills to enable them gain knowledge in farming especially, then participation in military and other public services. It was not a legal requirement to educate children, but it was somehow generally accepted that they be provided knowledge so as to have a future full of happiness and prosperity. (<http://www.mmdtk.org/VRomanEducation.html>). The girls mainly got education in their expected chores like weaving, spinning, cooking and baby sitting. For some lucky and privileged, the learnt reading or writing either at home or in elementary schools. Higher education

with mathematics or rhetoric was not allowed for the girls as it was seen as a waste of time and money by many Romans.

In the case of boys, education meant reading and writing coupled with law, morality and physical training. Corporal punishment was expected to be part of teaching of teaching with the aim dealing with misbehavior and curb against poor performance.

The second phase of education development as propounded by Akinpelu, (1981) was introduction of the Greek culture having conquered Greece from about mid-way of the third century B.C. ho brought with them books on their civilization and culture. At the same time the Greek slaves who worked as teachers and mentors for the Roman children facilitated the Greek literary and intellectual culture among the Romans. During this period gave birth to education on law and oratory arising from political freedom, the legislature and the active judicial organs of government.

However, this government and judicial freedom was lost as soon as democratic republic era collapsed and overtaken by the Empire. Education was then centered on oratory for the purposes of culture entertainment, debate and intellectual leisure time and to large extent, for preparation of civil servants and administrators, (ibid, 1981).

Roman education is represented by the ideas of Quintilian and Cicero who dwelt on a number of issues that have influenced education system in the world today. Below are their contributions to education;

**Quintilian** (Marcus Fabius Quintilianus)

### **Introduction**

Quintilian is thought to have been born somewhere around 35-40 A. D. (Kennedy, 1969, p. 15) in Calagurris, now known as Calahorra, Spain. He studied in Rome, later becoming a teacher of oratory and rhetoric (Mayer, 1967). His father had been an orator before him (Russell, 2001, p. 143, Book IX) but never was as prominent as his son would become.



Quintilian's major work titled *Institutio Oratoria* (The Orator's Education) was a series of twelve books containing lessons involved with the form of rhetoric. In Book I Quintilian recommended that the orator's education in rhetoric begin as a young boy, in the tradition of the Greeks. Book II then dealt with the foundations of rhetoric, leading to the next nine books, in which the first five detailed 'Invention' and ended with "Elocution, with which was associated Memory and Delivery" (Ibid).

His final book depicted the orator in every facet of life from "his character, the principles of undertaking, preparing, and pleading cases, his style, the end of his active career and the studies he may undertake thereafter" (Ibid., p. 63, Book I). Overall, it was Quintilian's hope to "educate the perfect orator" (Ibid., p. 63, Book I), by providing a template of teaching rhetoric as well as formatting methods of teaching altogether through his books.

### **Theory of Value. What knowledge and skills are worthwhile learning?**

Quintilian believed that all forms of knowledge were equally important and that speaking, writing and reading were the most dominant of skills. He illustrated that talent, good health and valuable attributes are "of no profit without a skilled teacher, persistence in study, and much continued practice in reading, writing and speaking" (Ibid.). Learning to speak well was so important that Quintilian advised that upon the child's birth, the parent must "make sure that the nurses speak properly" for the parent must "devote the keenest possible care, from the moment he becomes a parent, to fostering the promise of an orator to be". If such resources were unavailable, Quintilian later insisted there be "one person always at hand who knows the right ways of speaking, who can correct on the spot any faulty expression used by others" (Ibid., p. 71, Book I).

Under Quintilian's advice, Greek was to be taught first because it was where true instruction began, followed by Latin. After learning to speak, read and write, Quintilian stressed that other subjects and skills be mastered, however, he maintained that speaking correctly was paramount. When learning 'grammatici' or the "study of correct speech and the interpretation of the poets" (Ibid., p. 103) all other skills were tied in for:

### **What are the goals of education?**

Overall, Quintilian believed that the goal of education, aided by his belief and aim to create the 'perfect orator', to create an upstanding citizen in every facet of everyday life and to cultivate an individual above the basic standards of nature.

### **Theory of Knowledge**

- Quintilian believed that knowledge was not inherent and could only be acquired through proper education; that is, knowledge exists, but must be attained through proper training and learning.
- Quintilian believed that the proper training one must undertake to possess knowledge is the art of oratory.
- He later went on to state that "knowledge needs no 'instrument' because it can be perfect even if it does nothing" further adding that the artist, in this case the orator, needs the 'instrument' like "an engraver needs his chisel, and a painter his brush"
- Although Quintilian believed that knowledge is not inherent, he also did believe that humans were born with the natural quest for reason:

Furthermore, when discussing mistakes, Quintilian recommended utilizing certain materials to avoid mistakes in order to build on progress. When teaching the child to write, he suggested having the child trace the outlines of the letters utilizing grooves in the tablets in order to expeditiously aid in what could be considered a laborious process (Ibid., p.79, Book I).

Building on his theory of learning through guides and repetition, Quintilian also believed that when learning to read and write one must not give way to haste, for, when attempting to read, "the result is hesitation, interruption and repetition, because they are venturing beyond their powers and then when they make mistakes, losing confidence also in what they know" (Ibid., pp.79-80, Book I).

### **Theory of Learning**

- Quintilian believed that learning was the acquisition of knowledge and its associated abilities and competently committing them to memory.
- He stated that children must begin learning at an early age for "the elements of reading and writing are entirely a matter of memory" which is at "it's most retentive" during childhood

(Ibid., p. 73, Book I). Memory is an important trait and is the key feature of learning according to Quintilian, and he felt that there was nothing more important than "practice for nourishing and strengthening it" (Ibid., p. 81, Book I).

- Adding to the importance of rehearsal, he later stated that "continual practice...is in fact the most effective way of learning" (Ibid., p. 385, Book II).

Quintilian further thought it important to chain all knowledge together, that way retrieval was possible. Learning is an important function, and Quintilian deemed it so stating:

"It has to be admitted that learning does take something away-as a file takes something from a rough surface, or a whetstone from a blunt edge, or age from wine-but it takes away faults, and the work that has been polished by literary skills is diminished only in so far as it is improved"

Memory is a learning tool that, like all other instruments, must be practiced and reviewed. Quintilian warned that one "must beware of trusting the first memory too readily" advising that repeating and reviewing avoids any hasty mistakes and ensures "speed and continuity.

Skills and knowledge, according to Quintilian, are acquired through many different practices revolving around rehearsal. Important skills that Quintilian stressed learning involved speaking, and writing well, in addition to an established knowledge for the foundation of most subjects: "Speaking well and writing well are one and the same thing". By practicing one's speech along with "writing in one's own hand is important in our studies and is the only way to ensure real, deep-rooted progress".

Imitation should not be a form of education for it is not a form of learning, and it only leads to a multitude of weaknesses according to Quintilian. Although he considered it important to follow templates and standards in education, such as writing tools, he emphasized that only at the rudimentary level was imitation acceptable. He raised five points against the practice of imitation, arguing that it "

- is not sufficient on its own and only a lazy mind is content with what others have discovered;
- it is a disgrace to be content merely to attain the effect one is imitating;
- it is generally easier to improve on something than simply to repeat it;

- Whatever resembles another object is bound to be less than what it imitates;
- And, the greatest qualities of the orator are inimitable of everything that is not taught in textbooks"

### **Qualities of a teacher as described by Quintilian**

Quintilian believed that the teacher was one of the most important elements in a child's life, and that everyone plays a role. From birth, all those that have any type of contact with the child impact the child's education. In their formative years, which Quintilian believed to be before the age of seven, the child is learning from his family, nurses, 'paedagogi' (slaves responsible for the "early training and behavior", and peers. The teacher was to play a more important role in the lives of children and their education more so than any other influence, for Quintilian believed that the teacher's obligation was to both "foster the good qualities he finds in each of the students, and, so far as possible, to make good of their deficiencies, and correct or change some of their characteristics for he is the guide and molder of the minds of others".

Teachers, as well as students at the time of Quintilian were to be only males. Quintilian stated that the teacher should be one of good character, for children are with them for a majority of an impressionable time period, and "the impeccable character of the teacher should preserve the younger pupils from injury, and his authority deter the more aggressive from licentious behavior". The good character of the teacher, according to Quintilian, was to aid the teacher to take on a "paternal role" and "be free from any vice and intolerant of it in others". Other qualities Quintilian insisted the teacher possessed were further outlined below;

- Let him be strict, but not grim, and friendly but not too relaxed as to incur neither hatred nor contempt;
- he should talk a great deal about what is good and honorable;
- the more often he has admonished his pupils, the more rarely will he need to punish them;
- he must not be given to anger, but he must not turn a blind eye to things that need correction;
- he must be straightforward in his teaching, willing to work, persistent but not obsessive;
- he must answer questions readily and put questions to himself to those who do not ask any;
- in praising his pupils' performances he must neither grudging nor fulsome (the one produces dislike of the work, the other complacency);

- in correcting faults, he must not be biting, and certainly not abusive for many have been driven away from learning because some teachers rebuke pupils as though they hate them" (Ibid., p. 271, Book II).

The most qualified teachers were sought in Quintilian's vision, and were to be men who were well learned in a variety of subjects and capable of higher reasoning. If they are not, then the pupil may never learn proper material for "the unlearned teacher may well approve faulty work and force his pupils to like it because of his own judgment" (Ibid., p. 281, Book II). Because all students possess different learning styles and traits, Quintilian stressed that the teacher must take note of this. He claimed that it is "a virtue in a teacher that he should carefully observe the differences in the abilities of the pupils whose education he has undertaken, and understand the direction to which their various talents incline" (Ibid., p. 317, Book II). Realizing what natural bent the pupil may have a propensity for, a teacher must nurture. Two things for which Quintilian stressed teachers avoid were "trying to do the impossible and diverting the pupil from what he can do best to something for which he is less well suited" (Ibid., p. 323, Book II). The major duty of the teacher, Quintilian urged, is to have "pointed out the right course at the start than to rescue a pupil from errors into which he has already fallen" (Ibid., p. 313, Book II). In order to do this, Quintilian illustrated methods for the teacher to follow.

### **Methods of teaching**

Quintilian likened the teacher's methods to that of examples in nature. By providing a 'division' in curriculum, Quintilian explained that the teacher is to give a broad outline of the material, have the students give their own version of the material after presentation and combine the two to clear up any misunderstanding. He urged the methods be combined, for if they were to only follow the former, "the student will only hear the corrections" and not necessarily absorb the material; and the latter where the students "are more willing to listen to advice than criticism" (Ibid., p. 313, Book II).

He then clarified the statements saying that beginner students must receive the "material predigested" supplying them with a 'track' to follow leading them to eventually perform the

instruction on their own power. (Ibid., p. 313, Book II). After they have successfully completed the beginning tasks, the teacher can then provide them with further freedom. If they do not, and commit further mistakes, Quintilian advised that the pupils must then "be brought back under his guidance" (Ibid., p. 313, Book II). He compared this type of instruction to that of the characteristics of birds:

"When their young are tender and feeble, they collect food in their own mouths and divide it among them; but when the young seem fully grown, they teach them to go a little way from the nest and circle around it, leading the way themselves, until they have proved their strength and are allowed the freedom of the sky and left to rely on their own self-confidence" (Ibid., p. 315, Book II).

In order to manage a class, Quintilian stated that it is important the population not be an overabundance: "a good teacher will not burden himself with a bigger crowd of pupils that he cannot manage" (Ibid., p. 89, Book I). In addition to this, Quintilian added "it is very important to ensure that he looks at his teaching not as a matter of duty but of affection (Ibid., p. 89, Book I).

### **The Quintilian curriculum**

One of the more important traits in teaching involves assortment of subject matter according to Quintilian. He explained that "variety refreshes and restores the mind" after asking why men should not "divide hours among other concerns" (Ibid., p. 247, Book I). He further added that "the learner will be refreshed by change just as the stomach is refreshed by a variety of sustenance and nourished more appetizingly by a number of different foods" (Ibid., p. 247, Book I). Overall, Quintilian emphasized the "Study depends on the will to learn, and this cannot be forced. Thus renewed and refreshed, they will bring to their learning both more energy and that keener spirit" (Ibid., p. 99, Book I). It is important to keep a fresh curriculum and provide the students with a multitude of subjects to learn.

The curriculum teachers were to follow, as Quintilian emphasized, was rooted in many subjects and stressed the importance of oration. Reading, writing and speaking were considered by Quintilian to be the most important functions of the pupil, and he laid out implicit instructions on the facilitation of said material. When learning the letters of the alphabet, Quintilian believed that learning the shapes of the letters along with the pronunciation and succession was important;

subsequently, syllables and pronunciation were equally important to master . Following the basic reading, writing and speaking portion, Quintilian insisted the child then be schooled in grammatici which was "the subject comprised of two parts: the study of correct speech and the interpretation of the poets".

The study of grammatici was extremely important Quintilian thought because "the principles of writing are closely connected with those of speaking, correct reading is a prerequisite of interpretation, and judgment involved in all these". All of the prominent poets, philosophers and historians of (what is now considered) antiquity were to be a part of the reading as well as music and many other subjects, for the reader needed a broad understanding of the 'universe'. The subject matter of the readings was to contain moral undertones and be substantial models for exemplary morals. "These tender minds, which will be deeply affected by whatever is impressed upon them in their untrained ignorance, should learn not only eloquent passages, but, even more, passages which are morally improving" .

Following the elementary education of the child, it was then Quintilian's attempt to lay out the curriculum for the future orator which dealt with every possible angle from interpreting narrative, court room appearance, how one carries himself, as well knowledge of 'cases' and examples all to be used when both giving a speech or arguing/pleading a case. Quintilian's curriculum is his twelve books, which he intended to supply the orator with a guide to lifelong learning and provide those teaching the art of rhetoric a template to follow.

### **Learning opportunities**

In The Orator's Education,

- Quintilian placed emphasis on the education of boys and spoke of the paternal importance echoed in the time of the Roman Empire
- Quintilian never mentioned the education of females except for when he wished "for the parents to be as highly educated as possible
- When the education of the future orator was at hand, Quintilian felt that all around him from his parents, slaves, and nurses were to be as highly educated as possible.

- He also believed that 'slaves' had an opportunity to be educated, but felt that this 'lower class' "scorn to give up the role of instructor and, conceiving that they have a certain title to authority (a frequent source of vanity in this class of persons) become imperious and sometimes even brutal teachers of their own foolishness" (Ibid., p. 69, Book I).

Quintilian made it quite clear that only males were to be the educated ones of Roman society. He does not once mention the role, methods for teaching or barely the existence of females in his work.

## CECIRO



**Marcus Tullius Cicero**; Classical Latin: 3 January 106 BC – 7 December 43 BC) was a [Roman](#) politician and lawyer, who served as [consul](#) in the year 63 BC. He came from a wealthy [municipal](#) family of the [Roman equestrian order](#), and is considered one of Rome's greatest orators and prose stylists. Later in his life he spent his time writing on philosophical issues, apart from his orations and religious essays which influenced a lot of Latin literature. The most important philosophical idea is that of duties written in Latin officia and translated as our obligation to those



we have personal relationships with (Hooker'1996). His major works in education include Brutus and orator.

Cicero believed in freedom in education as he supported republican government. Introduction, main body and conclusion were the order he proposed for teaching. Discovery learning and memorization of material.

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### ***Unit V: Western/Education in Northern Rhodesia***

#### **Objectives:**

- **Explain on the history and contributions of Missionary education in Zambia**
- **Critically analyze the BSA Company Policy on Education in Northern Rhodesia**
- **Explain on the objectives of the Phelps-Stokes Commission Report on Education in Africa/Northern Rhodesia and its recommendations and resolutions**
- **Discuss on the British Colonial government participation in African Education, 1925 – 1963**

**Overview:** this chapter gives the back ground of the beginning of formal education in Zambia with specific references to the works of missionaries.

#### **Missionary Education**

The twilight of the nineteenth century coincided with the coming of pioneer missionaries to Northern Rhodesia now Zambia. The first 'missionary', but also an explorer whose mission was an impetus to further missionary activities in Northern Rhodesia was David Livingstone. Born in 1813 at Blantyre – Scotland, Livingstone studied Latin, Greek, Medicine and Botany. His father was a deacon in a Congregationalist Presbyterian chapel by 1836. As a son of a deacon, he too developed interest in religion, as such "he offered himself for service with the London Missionary Society (LMS) at the time Robert Moffat was on leave in Britain. Moffat's remark that, looking north from Kuruman, he had seen the smoke of a thousand villages, where no missionary has ever been fired the young man's imagination, and he sailed to Africa" (Weller & Linden, 1984: 11). It was during this apprenticeship that he reached the Zambezi near Sesheke in 1841.

However, the expansion of missionary activities in Central Africa is accredited to the great contributions made by other missionaries other than Livingstone. And though David Livingstone never established a mission station in Zambia, he had planted the seed of missionary work and indeed the foundation of religious education was laid in Zambia as many missionary societies came after his death.

Among the first groups of missionary societies to enter the country and to bring a new culture were:

- Pioneer Brethren Missionary by Frederick Arnot in 1883
- Francois Coillard's Paris Evangelical Missionary Society (PEMS) in 1885 ;
- The Plymouth Brethren Mission of Christian Mission to Many Lands (CMML) under William Lammond in 1905
- The London Missionary Society (LMS) in 1883,
- Primitive Methodist Church (PMC) in 1893
- The Dutch Reformed Church (DRC) in 1899
- The Universities Mission to Central Africa (UMCA)
- Church of Scotland by Robert Laws
- Jesuit fathers by Fr Joseph Moreau, Fr Jule Torrend, Fr Moreau in 1902 and 1905 respectively

- White Fathers by Cardinal Lavigerie in 1895
- S.D.A by William Anderson in 1905
- Brethren in Christ Missionary Society by sister Hannah Davison and Adda Engle in 1906
- South African General mission by Albert Bailey in 1910
- University Mission to Central Africa by Bishop Hine in 1910
- Wesley Methodist missionary society by Henry Loveness and Douglas Gray in 1913
- Church of Christ in 1923
- Salvation Army in 1926
- United Missions in the Copperbelt in 1936
- United Society for Christian literature in 1936
- Pilgrim Holiness in 1933
- Franciscan Fathers in 1931
- Capuchin Fathers in 1931
- The Catholic Church had some of its missionaries sent to Northern Rhodesia as well and the first groups to enter the country were the White Fathers and Society of Jesus (Haar, 1992; Snelson, 1974). These and many more other groups not mentioned consist of the first generation of missionaries to enter Northern Rhodesia around the 19th century. Missionary activities proliferated across the country as years went by. At least, fifteen 15 missionaries were already operating schools in Northern Rhodesia by 1924 (Weller & Linden, 1984).

These missionary societies approached Northern Rhodesia from different directions; from the southern border the LMS had already been operating in Southern Rhodesia (1850s) and Tanganyika (northern part of the country). The Dutch Reformed Church of South Africa (DRCSA) came from Basutoland, as for the eastern border the Free Church of Scotland had worked in Nyasaland since 1875. Although the southern border acted as the entry point, the Paris Evangelical Missionary society explored the western part of the country. In north – western Zambia, South Africa General Mission opened a station in 1910 (Chuba, 2005). The pattern in missionaries' activities can be attributed to many factors at play, including the

geographical location, as well as the financial and human resources of the different missionary groups.

Missionary Education in Pre-Colonial Zambia Snelson acknowledged Missionaries' contribution to Education in Zambia when he wrote, "truly, the foundation of the country's educational system were laid at great cost..." (1974: 44). This comment came after reflecting on missionary activities in Northern Rhodesia and Zambia today. Missionaries established the first schools in the country on the mission stations where they conducted their evangelisation activities. According to Snelson (1974: 14), "few societies defined their educational policies in specific terms. Where a policy existed, its implementation, or otherwise, depended on the individual missionaries and on the assistance which they were able to obtain from their home committees". In other words, human and financial resources were factors in the spread of educational work among missionary societies. The capacity of the missionary group also mattered a great deal. Those with resources expanded their missionary and educational work massively. Basically, thus, schools were agents of conversion (Simuchimba, 2005; & Carmody, 2004). By 1925, "of the two thousand or so schools in operation, more than half were under the control of White Fathers and the Dutch Reformed Church, Church of Scotland and the London Mission Societies. The remaining four hundred schools were divided between the eleven smaller groups and the Barotse National School" (Snelson, 1974: 15). Competition for adherents was rife among missionary societies in different parts of the country, thus the multiplication of schools in large numbers. At mission stations, the structures built for hosting services were also used for educational activities. The Bible was the main textbook used in mission schools. The aim of education was to increase the ability in converts to understand the scripture, even though some pupils had different motives. Thus, the initial curriculum in mission schools was centred on religious instruction from the content of scriptures and church doctrines. This was supplemented by instructions in the three 'R's (reading, writing, and arithmetic), singing and some hygiene. Both missionaries and African converts (catechists) become religious teachers. As missionaries became occupied with religious activities at mission stations, the bulk of students considered as fully literate were sent out into villages to open schools. The former came back to the mission station once a year for three months to attend 'teachers school' and would return back to their village schools to continue teaching

and preaching (Snelson, 1974). Missionaries also initiated Teacher Education through institutions known as ‘normal schools’.

However, in summary the following were the main activities of the missionaries

- To open mission stations
- To learn local languages of the area in which they opened mission stations
- To start schools and teaching elements of reading, writing and arithmetic. This was done with the aim of making the local people be able to read the bible and be able to translate the scriptures which in turn was believed to have improved the way Africans were living.

It was however, generally believed that the way of life of Africans was evil and salvation was necessary. Africans were called evil for practicing polygamy, witchcraft, drinking beer, drumming, dancing, and for having continence in sex relationships. For this reasons, Africa was called a dark continent.

### **Activity**

- Discuss as to why Africa was called a dark continent.
- Missionary Education in Pre-Colonial Zambia Snelson (1974) acknowledged Missionaries’ contribution to Education in Zambia when he wrote, “truly, the foundation of the country’s educational system were laid at great cost”. This comment came after reflecting on missionary activities in Northern Rhodesia and Zambia today. Therefore critically analyze the main activities of missionaries in Zambia
- Identify specific missionary societies and their activities in Zambia
- Discuss the factors that led to some areas having more mission stations than others. Support your answer with the help of a map showing the mission stations

### **Group Work**

Discuss on the following general missionary conferences

- 1914 General Missionary conference
- 1918 Native School Proclamation
- 1919 General Missionary Conference

- 1922 General Missionary Conference
- 1924 General Missionary Conference
- The Phelps-Stroke Commission

## **BSA COMPANY EDUCATION POLICY IN NORTHERN RHODESIA**

### **Introduction**

The British South Africa Company (BSAC or BSACo) was established following the amalgamation of [Cecil Rhodes'](#) Central Search Association and the London-based Exploring Company Ltd which had originally competed to exploit the expected mineral wealth of [Mashonaland](#) but united because of common economic interests and to secure [British](#) government backing. The company received a [Royal Charter](#) in 1889 modelled on that of the British [East India Company](#). Its first directors included the [Duke of Abercorn](#), Rhodes himself and the South African financier [Alfred Beit](#). Rhodes hoped BSAC would promote colonisation and economic exploitation across much of south-central Africa, as part of the "[Scramble for Africa](#)". However, his main focus was south of the [Zambezi](#), in Mashonaland and the coastal areas to its east, from which he believed the Portuguese could be removed by payment or force, and in the [Transvaal](#), which he hoped would return to British control.<sup>[1]</sup>

It has been suggested that Rhodes' ambition was to create a zone of British commercial and political influence from "[Cape to Cairo](#)", but this was far beyond the resources of any commercial company to achieve and would not have given investors the financial returns they expected. The BSAC was created in the expectation that the gold fields of Mashonaland would provide funds for the development of other areas of Central Africa, including the mineral wealth of [Katanga](#). When

the expected wealth of Mashonaland did not materialise and Katanga was acquired by the [Congo Free State](#), the company had little money left for significant development after building railways, particularly in areas north of the Zambezi. BSAC regarded its lands north of the Zambezi as territory to be held as cheaply as possible for future, rather than immediate, exploitation.

As part of administering [Southern Rhodesia](#) until 1923 and [Northern Rhodesia](#) until 1924, the BSAC formed what were originally paramilitary forces, but which later included more normal police functions. This force and its replacements were paramilitaries, although there was a small force of European civil police in the towns. The British South Africa Police were replaced by the Barotse Native Police force, which was formed in 1902 (other sources date this as 1899 or 1901). This had a high proportion of European NCOs as well as all European officers and was merged into the Northern Rhodesia Police in 1911. The Northern Rhodesia Police remained after the end of BSAC administration.

In addition to the administration of Southern and Northern Rhodesia, the BSAC claimed extensive landholdings and mineral rights in both the Rhodesias and, although its land claims in Southern Rhodesia were nullified in 1918, its land rights in Northern Rhodesia and its mineral rights in Southern Rhodesia had to be bought out in 1924 and 1933 respectively, and its mineral rights in Northern Rhodesia lasted until 1964. The BSAC also created the Rhodesian railway system and owned the railways there until 1947.

However, the first stage for the BSAC in acquiring territory was to enter into treaties with local rulers. For instance, he [Lozi](#) of the [Barotseland](#) formed a kingdom whose king, [Lewanika](#) had begun his rule in 1876, but had been driven from power in 1884. After his return in 1885, his concerns about further internal power struggles and the threat of Ndebele raids prompted him to seek European protection. He asked [François Coillard](#) of the [Paris Evangelical Missionary Society](#), which had set up a mission to the Lozi, to help him draft a petition seeking a British protectorate. This reached the Colonial Office in August 1889, but no immediate action was taken to accept it. Even before this, Cecil Rhodes, while attempting to obtain a Royal Charter for the BSAC, considered Barotseland as a suitable area for company operations and as a gateway to the copper deposits of Katanga. Rhodes sent Frank Lochner to Barotseland to obtain a concession and



made an offer to the British government to pay the expenses of a Barotseland protectorate. Lochner sponsored the misconception that BSAC represented the British government, and on 27 June 1890, Lewanika gave his consent to an exclusive mineral concession. This (the Lochner Concession) gave the company mining rights over the whole of the area in which Lewanika was paramount ruler in exchange for an annual subsidy and the promise of British protection, a promise that Lochner had no authority to give. However, the BSAC advised the Foreign Office that the Lozi had accepted British protection.

The Foreign Office had reservations over the nature and extent of the supposed protectorate and it never sanctioned the Lochner Concession, because it did not grant BSAC any administrative rights and it involved monopolies, prohibited in the BSAC Charter. However, in negotiations with the Portuguese government, Barotseland was claimed to fall within the British sphere of influence and the [Anglo-Portuguese Treaty of 1891](#) allocated the Barotse Kingdom's territory to the British sphere, although the boundary with Angola was not fixed until 1905. Lewanika protested that the terms of the treaty had been misrepresented to him. No BSAC Administrator was sent to Barotseland until 1895

### **Contributions of the BSAC to Northern Rhodesia's education system**

Rhodesia was a product of British Empire building. Yet as Keatley (1963) pointed out, the turn of the 19th century saw two kinds of empire builders at play in Southern Africa. Cecil Rhodes epitomized the empire builder in the "hard political sphere, he built with money and military power" (Keatley, 1963: 121). The second type of empire builder was the missionary. From 1859, when Robert Moffat established the first mission station at Inyati, until the end of colonial rule in 1980, missionary enterprise dominated the development of African education in Rhodesia. By 1900, about 18 Christian denominations were operating in Rhodesia (Challiss, 1982).

From the early days of white settlement Cecil Rhodes went out of his way to stimulate missionary activities in the country. Rhodes had a number of reasons for encouraging the growth of missionary activity.

- First: missionary endeavor helped to fulfil the injunction of the [Royal] Charter which called upon the British South Africa Company to concern itself with the general welfare of Africans. In an age when the Imperial government expected the colonies to be self-reliant and at a time when the British South Africa Company expenses largely precluded expenditure upon public education, it was fortunate that a large number of missionary societies were to be attracted by Rhodes to work in the territory (Challiss, 1982: 455).
- Second. Rhodes believed that missionary education for Africans which focused on elementary literary skills and religious instruction was compatible with his own belief that "the transition of Africans from barbarism to civilization must be gradual (Challiss, 1982: 29).
- Third, Rhodes presumed that Christian influence would pacify Africans. As he put it, "missionaries are better than policemen and cheaper (Challiss, 1982: 28-29). The state's financial contribution to African education had been enacted in 1899 through an Education Ordinance which stated the conditions for state aid to schools.

However, by 1907, only three schools out of about a hundred qualified for aid. Speaking in the Legislative Council in 1922, Moffat noted that the number of Africans receiving education was about 51,000 at an annual cost to the state of £16,500. Moffat congratulated the authorities for education an "extraordinarily large number of [African] pupils at a very small cost. The year before, in 1921, the state had spent approximately £200.000 on the education of 5,621 white pupils. Government expenditure on African education was not in proportion to African contributions to the state's revenues. As early as 1894, the colonial authorities introduced taxes on Africans and these taxes made the life of Africans very difficult.

Furthermore, the Hut Tax of 1894 affected households, while the poll tax of 1904 was levied on all males over the age of 14. These taxes were an important source of revenue for the financially feeble B. S. A. C. administration. In the 1903/4 financial year, the state raised £100,806 from direct taxes on Africans and an additional £59,119 from various forms of indirect taxes on Africans (Challiss, 1982). Yet, in that same year, the state's contribution to African education was only £153.155 (Challiss, 1982). The significance of the African contribution to revenue is seen clearly from the figures above and these contributions were made at a time when whites paid no direct

taxes to the treasury. Clearly then, the Company exploited Africans for its own benefit and for the benefit of the settlers. Although Government aid to African education was minimal, it was nevertheless effectual in strengthening the state's influence on the curriculum in African schools.

There was an emphasis in government policy on the development of industrial training and the form it would take. There was a need that African pupils should learn to read and write, either in English or in their own languages. The sole purpose of such instruction, was to help reduce friction between African labourers and their white employers who often had misunderstandings with each other on account of mutual unintelligibility (Challiss, 1982: 58-59).

Africans showed an interest in formal education and this is reflected by enrollment figures. There were an estimated 8,577 African pupils attending grant-aided schools in 1912. In 1929, the number of this category of pupils had reached 108,752. The administration of African education in the colony originally fell under a Director of Education who was also responsible for European education. This relationship lasted until 1927 when the Department of Native Education was inaugurated. This brought educational policy in line with general government policy which sought to maintain segregation and limit African educational development