A Lesson in Educational History to Help Explain Our Current State of Affairs

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[1] In this and all my other essays, I will periodically add applicable supplemental information as new information becomes available. Therefore, this published year refers to its first release to the public.

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Introduction

This essay is intended to analyze educational history in order to understand how our educational system came to be. We need to discover the good that may have been lost from the past, as well as the poor choices that were made at certain forks in the road.

In particular, a great deal of attention must be given to the American Progressive movement that was born of the German Statist movement. This movement hijacked the traditional classical education that helped develop minds that could logically reason through complex issues. Progressives were not interested in expanding minds; rather, they were bent on training minds that would produce obedient workers that could do mundane tasks efficiently and effectively. In order to get the American education system back on track with developing minds to reason through elements of classical education, we must understand, first, how it was dismantled.

Gatto (2001) reveals the Progressive's conspiratorial efforts by people like Rockefeller to create, through the public education system, a nation of workers in contrast to a nation of thinkers. Internet Archives' webpage for Gatto's book, *The Underground History of American Education*, states:

> John Taylor Gatto is a former New York public schoolteacher who taught for thirty years and won multiple awards for his teaching. However, constant harassment by unhelpful administrations plus his own frustrations with what he came to realize were the inherent systemic deficiencies of our 'public' schools led him to resign; he now is a school-choice activist who writes and speaks against our compulsory, government-run school system.
>
> *The Underground History of American Education* is a freewheeling investigation into the real – as opposed to the 'official' – history of schooling, focused on the U.S. but with examinations of other historical examples for the purposes of comparing and contrasting, as well as for tracing where ideas and concepts related to education originated. You will discover things you were never told in the official version, things that will, at times, surprise, disgust, and scare you. You will also be introduced to the little-known historiography of the darker side of the construction of compulsory government schooling.
>
> In the final analysis, Gatto believes that compulsory, government-run schooling is inherently destructive to true education, the cultivation of self-reliance, and indeed to individualism – which used to be a defining element of the American character. The true purpose of our public school system in reality has more to do with control than it does with learning. This does not mean that rank-and-file teachers, principals, and even superintendents believe they are making students dumber, more conformist, less self-reliant, less capable of genuine analytical,

> independent thought, and more easily controlled; most people involved in the system no doubt believe that they are trying their best to really teach their students. However, the system itself (which Gatto often characterizes as a complex web) ensures that its real purpose is served, despite the efforts of individual reformers within it – that true democracy is rendered unworkable even as the trappings of democracy are allegedly bolstered. Seen in this light, these institutions that produce barely literate, dependent, conformist, incomplete individuals full of emotional and psychological problems, who lack real knowledge (and whose capacity for acquiring such is deliberately weakened or eliminated), and who are just 'educated' enough to pay their taxes and buy the latest products, are not, in fact, failing schools – on the contrary, if we are to believe Gatto's analysis, they are performing their designated function PERFECTLY. That purpose is to mold people in such a way as to make them more easily controlled by corporations and the state (a clear-cut example of how, contrary to popular myth, the interests of big business and those of big government more often than not coincide.) [And remember, the basis of Fascism is the marriage of big government and big business in order to control society. *See* Klyczek (2018/2019) for further insight into the influence of Fascism on U.S. education.]
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> Though the organization of the book is somewhat haphazard, this book is compulsively readable to any critical thinker with an open mind to consider what's REALLY wrong with our school system (and, no, it's nothing so simple as a shortage of funds or a lack of 'accountability' – the real problems are deeper, philosophical, and systemic.) The book is absolutely riveting, and the country would be better off if more citizens read it and demanded real change to the system.
>
> Gatto's book deserves five stars because it dares to speak the truth.

* * *

I take a traditional approach to interpretation of history and make judgments of actions and condemn immoral choices. While there is no such thing as perfection, whether in the historic choices made by previous generations or my analysis and judgments in this work, it is through the Great Conversation taking place over millennia that we draw closer to truths that serves every individual.

History, of whatever subject one studies, offers insights into the forces at play that shape contemporaneous conditions. The history of education reveals the good and the bad from the past, and it is sometimes surprising that what we've been taught as a social good is not always what it seems. Certain individuals and events do not quite stack up to our glorification of them. Just because people's hearts were in the right place, doesn't mean they made the right choices or chose the lesser of evils they were presented with.

We may observe from Mesopotamia, Egypt, classical antiquity, and the Renaissance eras that formal education was developed and refined for and by the leisure classes. Formal

education was taken to great heights on their behalf, but education for the rest was typically not addressed. The Italian Renaissance was an exception where there was recognition for the need to train certain sectors, outside the gentry, in commerce and the crafts. This may explain why even the poorest citizens of Renaissance Florence had a higher standard of living than had previously been seen by the poor, as far as we know. In addition, brilliant artisans were products of this outstanding applied educational system, in conjunction with a highly developed apprenticeship system that was designed for the laboring classes. (Note: Unlike the academic community, I do not disparage labor. Like Renaissance Italians, I hold it in very high esteem, with greater admiration for it than for many other social endeavors; hence my dedication to applied studies concepts and my high regard for career technical/vocational education.)

Education's Roots in Religion

I would like to start an analysis of the history of education with the preface to a 1904 book titled *A History of Education* by F. V. N. Painter. The preface was written by the editor of the book, and through it, one can see a different world view compared to what we have in general circulation today, but I would say no less valuable and perhaps even more so, generally speaking.

One point the editor makes in particular, is how education is steeped in a culture's religious heritage, and in addition, that "A new phase of civilization demands a new system of education." This can be seen quite clearly since 1904 in the transition from a primary focus on a Christian rooted education (especially the pre-Horace Mann era) to Statist education beginning in the late 19th century (Statism goes by the name of Progressivism in North America). Communism and its child, Statism, are demented derivatives of Christianity. However, they perceive Christianity as a competitive threat and therefore are at war with their parent. This is especially true of Post-Modern collectivists who currently dominate academia.

I am not suggesting a return of Christian doctrines in public education (religion is a private matter for individuals or for a peaceful assembly of people). However, I would very much like to see Statist doctrines extracted from the public system since it is a religious viral poison that contributed to the atrocities of the 20th century when tens of millions of people were killed, and when legitimate individual interests and liberties were marginalized or eliminated in the name of "the greater good" by these collectivist and dangerous doctrinaires.

As the Editor's Preface points out, Christianity has always promoted the importance of the individual; whereas the collectivist types have typically referred to individualism as "rugged individualism" in a condescending manner – demonstrating their disdain for Christian values.

A side note: Fascism is a blend of Communist principles married with Capitalist principles (it has gone by different names, such as Welfare Capitalism, for example) and then joined with a blend of science and bureaucratic control. A faction of the Communists had come to realize that Communism was contemporaneously unworkable

(consider Robert Owen's failure in New Harmony, Indiana in the 1820s) and they believed that limited Capitalism that was highly regulated and highly taxed was necessary for a society to function. In addition, science, steeped in a reverence bordering on religious fanaticism, was blended with Statist principles of a benevolent dictatorial government to engineer a utopian society. The Nazis provide an example of how all of these forces blended together, which predictably erupted into hell on earth, albeit in a highly orderly hell. Social efficiency was at the root of their principles.

Though this section is out of chronological order in the history of education, the preface written by Harris provides a broad perspective, providing a good starting point.

The following is Harris' entire Preface from a digial copy found at Google Books:

EDITOR'S PREFACE

THE present work by Professor Painter takes up the subject from the standpoint of the history of civilization. The educational ideals that have prevailed have been derived from the principles that have controlled nations and religions. Each State has evolved a system of education in conformity with the fundamental idea of its civilization. It may or may not have had a system of schools, but it has possessed instrumentalities for education in the family, civil society, and religious ceremonial, besides its own direct discipline through the laws and their administration and through its public service, civil and military. In religion, whether Christian or "heathen," there is implied a definite fundamental view of the world which is referred to in all concrete relations, and by this there is given a sort of systematic unity to the details of life. The first object of parental government is to train the child into habits of conformity to the current religious view. The government seeks to enforce an observance of regulations that establish social relations founded on the view of the world furnished in religion.

We learn, therefore, to look for the explanation of the system of education in the national ideal as revealed in its religion, art, social customs, and form of government. A new phase of civilization demands a new system of education. The school, originally organized as an instru-

mentality of the Church, is needed to reenforce the other institutions, and accordingly in modern times gets expansion and modification for this object. It is in this study of the civilization as a whole that we learn to comprehend the organization of the schools of a country.

The attention of the reader is called, first, to the broad contrast between the spirit of education as it existed in Asia and that in Europe. Subjection to authority is the principle on which most stress is laid in the former. The development of the individual seems to be the constantly growing tendency in the latter, and especially in its colonies. Absolute rulers, castes, parental government, and ethical codes, form the chief themes of interest in Oriental education. Personal adventure, its celebration in works of art, the growth of constitutional forms of government that protect the individual from the crushing might of paternalism, free thought, its organization into science—these are the features that attract us in the civilization of the Occident, and which explains its educational systems.

Inasmuch as the element of authority continues throughout all history as a necessary strand of civilization, it follows that Oriental civilization has important lessons for all people, even the most democratic. The net result of the life of the race must be summed up and given to the child, so that he shall be saved from repeating the errors that had to be lived through before the wisdom expressed by the ethical code could be generalized. Implicit obedience has to be the first lesson for the child. How he shall gradually become endowed with self-control, and finally have the free management of all his affairs, is the further problem of the educational system.

After the reader has studied the spirit of the Asiatic systems, he will find his interest in fixing as clearly as

possible the spirit of Christianity before his mind. The influence of such an idea as that of the Divine-human God condescending to assume the sorrows and trials of mortal life, all for the sake of the elevation of individual souls, the humblest and weakest as well as the mightiest and most exalted, is potent to transform civilization. That the divine history should be that of infinite tenderness and consideration for the individual, even in his imperfections, acts as a permanent cause to affect the relation of the directing and controlling powers in human society to the masses beneath them. The whole policy of the institutions of civilization—family, State, Church—becomes more and more one of tender nurture and development of individuality as the highest object to be sought by humanity.

In the struggle between the study of the "humanities" and the study of the "moderns" (or science, modern languages, modern literature, and history), we have reached the process that still goes on in our own day unadjusted by the discovery of a common ground that conserves the merits of both tendencies. In Chinese education, with its exclusive training of the memory, in the study of Latin and Greek among modern European nations, and, indeed, in such trivial matters as the study of English spelling, with its lack of consistency and its strain on the mechanical memory, we see the same educational effects obtained. Memory is the faculty that subordinates the present under the past, and its extensive training develops a habit of mind that holds by what is prescribed, and recoils from the new and untried. In short, the educational curriculum that lays great stress on memorizing produces a class of conservative people. On the other hand, the studies that develop original powers of observation, and especially

a scientific mind, devoted to Nature and neglecting human history, produce a radical, not to say revolutionizing, tendency. It must be obvious that true progress demands both tendencies, held in equilibrium.

The study of the wisdom of the race, the acceptance of the heritage of the past life of the race, is essential to save the new generation from repeating all the steps traveled on the way hitherto. This necessitates the grounding of education in a study of the humanities. On the other hand, if this load of prescription is not to be a millstone that crushes out all spontaneity from the rising generation, there must be a counter-movement whose principle is the scientific spirit, approaching the world of Nature and the world of institutions with the free attitude of science and individual investigation, which accepts only the results that can be demonstrated or verified by its own activity, and enjoys therefore a feeling of self-recognition in its acquisitions. In science, man is doubly active: on the one hand, seizing and inventorying the particular fact or event; on the other hand, subsuming it under a universal principle that involves causal energy and a law of action. The act of subsumption gives the mind special gratification because it feels set free from the limited instance and elevated to the realm of principle, wherein it sees the energy that creates all instances, and contains them all potentially within itself. Hence, the spirit of revolution that is gaining so powerful a hold of society in the most recent times. The spirit of science is contagious, and impels toward complete emancipation from the past. But science has made comparatively little progress in the social and political departments, and, besides this, no one is born with science, nor is it possible for one to attain it in early youth. Hence, it is neces-

sary to retain the prescriptive element in education, and to insist upon implicit obedience to prescribed rule at first. There must be a gradual transition over to self-government and free scientific investigation.

W. T. HARRIS.

WASHINGTON, D. C., *September*, *1904*.

The Origins of Writing

Bowen reflects on the forces that provided for the establishment of writing and math.

> [T]he ability to abstract visual design from the environment and give it graphic representation is a conceptual skill of the highest order. Some time in that first period a further effort of abstraction was achieved, with the development of speech. … Speech and graphic representation provided the two elements from which the symbolisms of writing and reckoning were made, and these formed the basis of civilization. (p. 1)
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> … These wedge-shaped impressions … were developed by the Sumerians who created the first major civilization of the region.
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> Some pictograms were also used to symbolize other associated ideas, thereby becoming ideograms, so that the same symbol came to represent different sounds…. Since Sumerian had numerous words with identical pronunciations … but different meanings, some existing ideograms were used for these homophonic words. … [A] cuneiform script of thousands of complex symbols was developed to serve the Sumerian language. That script remained in use for almost 3000 years and throughout that time was adopted by numerous other peoples for writing their respective languages. (p. 7)

In Mesopotamia, the cradle of civilization, formal education was the purview of certain classes within society – priests, scribes, and other functionaries – and Bowen informs us that "towards the end of the third millennium [B.C.] man certainly had well-developed methods of schooling…." (p. 9) "Their training was highly organized during the Babylonian era, and considerable evidence is available; in the accounts of that training can be found the first recorded instances of man's efforts at organizing the process of education on a systematic, institutional basis … [with] the data indicating that learning was in fact connected closely with the mysteries of religion. Writing itself was held in some reverence and awe" (p. 11)

Education was the symbol of wealth and prestige, since only those with enough wealth could afford the leisure time to pursue an education. Over time, barriers were erected to its entrance in order to protect the acquired prestige, which can still be observed today.

Bowen offers the following information on the influence an alphabet had on learning and on culture.

> **Introduction of the alphabet**
> It is not possible to say just when the alphabet was first used by the Greeks. … Archaeological and literary evidence confirms the Phoenician origin and suggests the eighth century [B.C.] as the most likely.
>
> The acquisition of the alphabet … freed the Greeks from the encumbrances and associations of tradition that had so hampered previous oriental cultures. In the commercial world of Ionia, learning gained a fresh vitality; where the emphasis was on its practical utility, writing lost many of the mystical connotations it carried in other tongues.
>
> … Provisions for literacy were demanded by new economic conditions of life, and the Phoenician alphabet was the chosen instrument.
>
> … The simplicity of the alphabet, despite its many local variations, eliminated the difficulties and tedious study required by the more formidable oriental scripts which had previously confined literacy to a select minority of initiates. The alphabet did away with such scribal monopoly and made literacy available potentially to all. (pp. 59-60)

Education in Classical Antiquity

Marrou,[2] (1956) a French historian of education, explains the West's debt to the Greco-Roman cultures:

> The history of education in antiquity is not without relevance to our modern culture, for in it we can trace the direct ancestry of our own educational tradition. We are the heirs of the Graeco-Latins…. Most of all is this true of our system of education.
>
> … [T]he methods of the education of antiquity were revived at the time of the Carolingian Renaissance [circa 8th and 9th centuries A.D.], when a renewal of study took place. This restoration, like all restorations, was clumsy and imperfect; nevertheless, the Carolingians genuinely sought, and in one direction undoubtedly achieved, a revival of the broken tradition.

[2] "The period of time dealt with in this book stretches over a period of fifteen hundred years – in round figures, from 1000 B.C. to A.D. 500." (Marrou, 1956, p. xii)

> But above all it was the Renaissance of the fifteenth and sixteenth centuries which left its mark on our education by its conscious, intentional return to the strict classical tradition. Today, to a much greater extent than is commonly realized, we are still living on the humanist heritage…. (p. xi-xii)

Marrou explains how the Mediterranean region "knew only one classical education, only one coherent and clearly defined educational system" (p. xiii) – though this took time for it to fully develop. He places the period in which education became settled or optimized in its final form around the time of Plato (c. 428-348 B.C.) and Isocrates (436–338 B.C.).

> Education is a collective technique which a society employs to instruct its youth in the values and accomplishments of the civilization within which it exists. It is therefore a secondary activity, subordinate to the life of the civilization of which it forms a part, and normally appearing as its epitome. I say "normally", since irrational societies exist which impose on their youth an absurd education that has no relevance to life.[3] (Marrou, p. xiii)

Power (1924) looks at the educational system of Rome and its contribution to its fall, which supports Marrou's last point.

> The fact is that the Romans were blinded to what was happening to them by the very perfection of the material culture which they had created. All around them was solidity and comfort, a material existence which was the very antithesis of barbarism.[4] How could they foresee the day when the Norman chronicler would marvel over the broken hypocausts[5] of Caerleon[6]? How could they imagine that anything so solid might conceivably disappear? Their roads grew better as their statesmanship grew worse and central heating triumphed as civilization fell.
>
> But still more responsible for their unawareness was the educational system in which they were reared. Ausonius and Sidonius and their friends were highly educated men and Gaul was famous for its schools and universities. The education which these gave consisted in the study of grammar and rhetoric, which was necessary alike for the civil service and for polite society; and it would be difficult to imagine an education more entirely out of touch with contemporary life, or less suited to inculcate the qualities which might have enabled men to deal with it. The fatal study of rhetoric, its links with reality long since severed, concentrated the whole attention of men of intellect on form rather than on matter. The things they learned in their schools had no relation to the things that were

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[3] The U.S. has reached this point in many aspects of education.

[4] The antithesis of barbarism is not determined by material luxury, but, rather, by virtue and civility.

[5] A hypocaust was an ancient Roman system of under-floor heating, used to heat houses with hot air. The word derives from the Ancient Greek *hypo* meaning "under" and *caust-*, meaning "burnt" (as in *caustic*). The Roman architect Vitruvius, writing about the end of the 1st century B.C., attributes their invention to Sergius Orata. Wikipedia

[6] Caerleon is a suburban village and community, situated on the River Usk in the northern outskirts of the city of Newport, South Wales. Caerleon is a site of archaeological importance, being the site of a notable Roman legionary fortress, Isca Augusta, and an Iron Age hill fort. Wikipedia

> going on in the world outside and bred in them the fatal illusion that tomorrow would be as yesterday, that everything was the same, whereas everything was different.[7] (pp. 15-16)

Marrou addresses the transition of ancient warrior cultures to cultures of learning:

> To sum up this complex development in a simple formula, it might be said that the history of ancient education reflects the progressive transition from a "noble warrior" culture to a "scribe" culture. There are refined, mature civilizations, on which the legacy of the past, embodied in a written form, presses heavily, and whose education is in consequence dominated by the technique of writing. These are the "people of the Book" – as the Koran calls the Jews and Christians, with a respect not unmixed with astonishment. On the other hand, there are barbarian civilizations like Arabia at the time of the Prophet: in these civilizations the upper class is composed of an aristocracy of warriors, and education is therefore predominantly of a military kind: as such, it aims at training character and building up physical vigour and skill rather than developing the intelligence. (p. xiv)
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> Thus, from the social and political point of view, the scribes appear above the popular classes of peasants and manual workers as an upper class raised over the unorganized mass of serfs, and more or less directly sharing in the exercise of power. (p. xv)
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> This high opinion of the scribe's art found symbolic expression in the idea that writing was a sacred activity, of divine origin and inspiration, placed under the patronage of a god…. (p. xvi)

While academia may no longer see their domain under the patronage of a god, the reverence academics give to academia can be seen as a descendant of this idolatrous worship. However, the worship has shifted from that of a god to that of men of science who must be handed the reins of power for the "betterment" of mankind.

Marrou informs us the educational features of the West begin with Homer and the *Illiad* around the middle of the 8th century B.C. – with the *Odyssey* appearing later – and

> throughout its history, Greek literary education kept Homer as its basic text, the focus of all its studies.
>
> We must in fact reject any purely aesthetic explanation of the long favour he enjoyed. It was not primarily as a literary masterpiece that the epic was studied, but because its content was ethical, a treatise on the ideal. … Homer's real

[7] Both Marrou and Power address social behavior we can observe in the educational system of the U.S. It is a system that is, in large part, out of touch with reality. It benefits a small portion of the population (approximately 15 to 20%), yet extracts substantial resources far beyond the return on the investment.

> educational significance lies … in the moral climate in which his heroes act; in their style of life. (pp. 9-10)

Marrou points to the value of Homer's works being rooted in: 1) a privileged aristocratic warrior class system, that 2) evolved into "a refined type of knight" based on the ideals of bravery, heroism, honor and glory, which 3) eventually evolved into a more intellectual culture during the classical period, though the warrior element never completely disappeared in this era.

To the Homeric influence, Marrou adds, "Homer was not the only person the Greeks listened to, of course. Each century added its own classics, and added something to the Hellenic moral ideal. One of the first people to do this was Hesiod, who introduced such valuable ideas as Right, Justice and Truth." (p. 13)

Education in Sparta

Marrou next addresses the ways of seventh century B.C. Sparta, which is not an admirable culture by current standards (especially since the Nazis and other Fascists emulated their ways), but again, it was a stepping stone to a better understanding of man's nature, which is not always a pretty sight to behold.

Marrou provides, Spartan education "consisted of a practical and theoretical apprenticeship in the art of war. … The Spartans were not brought up to be knights, but soldiers…. [B]attles were no longer won by single-handed encounters, as had been the case particularly in the old heroes' duels, but as a result of the clash of two lines of close infantry." (p. 15) Whereas the knight was to be admired and respected by inferiors and superiors, the soldier is simply expendable not unlike a beast of burden. Marrou sums it up well:

> This tactical revolution, as Aristotle realized with extraordinary insight, had profound moral and social consequences. Whereas the old Homeric ideal of the knight as one of the king's troop had been profoundly personal, the new ideal was collective – devotion to the State – which became something it had never been in earlier ages, the focus of all human life, of all man's spiritual activity. It was the totalitarian idea…. Hence the profound feeling of solidarity between them, hence the enthusiasm with which they could devote themselves to the interests of their common land, ready to sacrifice themselves, who were mortal, for their city which was immortal. "It is a noble thing to be in the front of the battle and die bravely fighting for one's country," said Tyrtaeus, the finest spokesman of the new ethic.
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> It will be seen how energetically the new ideal subordinated the human person to the political collectivity. From now on the aim of Spartan education … was to

> produce, not individual heroes, but an entire city of heroes – soldiers who were ready to give their lives for their country.[8] (p. 16)

Education in Athens

Marrou explains the age-old dilemma of education being the exclusive domain of the wealthy classes prior to the democratization of Athens.

> In spite of this democratization, Athenian education kept closely to its aristocratic origins, and in its principles and organization it remained an education for gentlemen: at the height of the democratic era Isocrates could still remember a time when it had been the special privilege of an aristocracy wealthy enough to be able to enjoy its leisure. Indeed, as Plato insisted, it would always tend to remain the privilege of an elite, since few were prepared to suffer the sacrifices it entailed and few could appreciate its advantages.
>
> Even well on in the fifth century education was still mainly for the aristocracy, the great landed proprietors who had wealth and consequently a good deal of leisure, rather than the average Athenian who earned his humble livelihood as a peasant or a craftsman or a small shopkeeper. p. 38

If education is dominated by disconnected abstract concepts, then it will remain predominately within the sphere of the leisure class. But if its horizons were to be significantly broadened – yet its efficiency and effectiveness were to be improved so not as much time were required to accomplish the desired ends – we would experience a renaissance in the educational community and in our country in general.

Marrou explains how the aristocratic system of education spread to the general populace of Athens. Whereas tutors were the primary method of instructional transmission for the aristocracy, public schools developed for the lower classes. "The new education, intended for all free men, was necessarily of a collective character, and this led to the creation and development of the school. This was a decisive step: it is of paramount importance in the whole of the subsequent history." (p. 39") Marrou goes on to explain how the aristocrats had nothing but contempt for the democratization of education.

Physical training "occupied the place of honor" of the aristocratic culture. Music and dancing were important elements in education. "Greek culture and education were artistic

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[8] Whether it's a soldier in the military or in a bureaucracy, we can see where the Statists got their ideas. Whereas the concept of the chivalrous knight evolved into individual human value, which combined with Christian and Stoic ethics, led to Humanist ideals of the Renaissance and Enlightenment eras. And it was the Humanist ideals that led to the abandonment of slavery in the West. If the Humanist ideal that *all men are created equal* and who possess *inalienable rights* never came about and the State remained supreme above the individual, in all likelihood, slavery would still be with us in one form or another. The Nazis and Soviets certainly were not troubled with the idea of enslaving races or people (as property of the State) they deemed inferior or did not subscribe to the "revealed religion." It is amazing that we have had many presidents, legislators and Supreme Court justices who subscribe to the supremacy of the State over the individual given the countless State atrocities when individual rights are ignored.

rather than scientific, and Greek art was musical before it became literary and plastic. … [I]t is through songs that the teaching of doctrine is transmitted – songs, and poetry. Athens attached just as much importance as did Sparta to the moral quality of these songs and to their value as moral training….” (p. 41) This demonstrates how mnemonics are highly effective methods of transmitting instruction, simultaneously exposing students to music and rhymes, serving multiple purposes as all good instruction seeks to do.

> Such was the old Athenian education – artistic rather than literary, athletic rather than intellectual…. This is a point to be emphasized: the education was in no sense technical; it was still designed for the leisured life of the aristocracy.[9]
>
> These Athenian aristocrats might be great landed proprietors or men of affairs, but nothing in their education prepared them for such activities. (p. 43)

As in so many things associated with an upper class, classes below it emulate anything the upper class does, as the above demonstrates. The expression *monkey see, monkey do* comes to mind. For those destined for the trades, commerce, and agriculture, how much profit would these people garner from this aristocratic education? Perhaps a smattering of it would be beneficial if it were combined with what they were destined for, but if the aristocratic education dominates to the exclusion of everything else, then it does more harm than good.

For example: Since Latin was the primary subject studied by the upper classes of Renaissance Europe and afterward, and since it became the symbol of status and prestige, the lower classes aspired to master Latin if it was within their means. However, during the Medieval period, the Latin language was relegated to medicine, law, religion, and classical literature but it was no longer the language of any European race. If one’s livelihood was not involved in one of these disciplines, the command of Latin served no practical purpose, yet the common man would have given much to attain it just to feel some form of association with the upper classes, but it would have been at the expense of sacrificing useful knowledge for superfluous knowledge. Those in lower and middle socioeconomic sectors can hardly afford to waste significant amounts of time on frills. They must learn to be effective and efficient in the economic arena they must compete in if they hope to live comfortable lives. Otherwise they will be like fish out of water; i.e. they will have aristocratic training in an unforgiving world of labor where such knowledge is frequently scorned.

Marrou speaks of the gradual absorption of literacy into the educational program of Athens and points out that it was well established by the time of the Persian Wars.

> [W]riting had gradually been introduced, and it had spread so widely, and had come to be used so much in daily life, that in the end education was unable to ignore it. By the time of the classical era schools where the “three Rs” were taught were well-established institutions: the child no longer had two but three teachers:

[9] This is still true today. Consider the resistance to career technical education.

> the [physical education teacher] and the cither player, and also "the teacher of letters," who was one day to become … simply the "teacher." (p. 42)

The driving force for the adoption of literacy in Greek education was the desire to produce statesmen in a newly born democracy after the collapse of tyranny in the sixth century. The Greek desire to be superior over others was transformed over time from military exploits, to popularity contests through competitive sports, and to the exercise of power in political life. The newly created philosophy, sophistry – the art of manipulating words so as to make one's arguments seem the best of all choices in spite of any concern for the outcome, using logical fallacies as the primary weapons – was to prepare the Athenian "for political strife so that he would succeed in imposing his will on the city." (Marrou, p. 50) Bowen and Marrou reveal a dichotomy in ancient Greek culture where the social good and self-centeredness were tangled up in illusions through sophistry and which confounded the average person. This is one reason why a well designed educational system that is available to all is so very important, which is way the American Founders wrote so much on this subject since sophistry, the powerful weapon it is, never died.

The sophists, who were influential during the second half of the fifth century, drove this transformation of education in Greece, which does not speak well for what we inherited. Though it's possible it may have started off based on good intentions, sophistry became rooted in deceit, manipulation of facts, ignoring relevant information, all in the name of dominating others. However, "with the Sophists, Greek education finally forsook its knightly origins. … Thereafter, Greek education became predominantly a matter of the intellect and ceased to emphasize the value of sport."[10] (Marrou, p. 59)

An early figure amongst the sophists was Protagoras (c. 490 – c. 420 B.C.) who was of the opinion that political life was the most important thing and that

> knowledge of the truth was less important than the ability to make any particular audience admit the probability of any proposition whatsoever. … Consequently this education developed in the direction of a relativistic humanism: this seems to be expressed in one of the few genuine fragments that have come down to us from Protagoras – the famous formula, 'Man is the measure of all things.' … Protagoras is said to have been the first person to teach that it is possible to argue for or against any proposition whatsoever. His whole system of teaching was based on antilogy [*a contradiction in terms or ideas*]. This, then, is the first aspect

[10] An interesting side-note Marrou provides: "I have already mentioned the place of honour occupied by sport in the earliest Greek culture. This exaggeration of its importance proved fatal to it. As in our own day, the universal interest in sporting affairs, the glory of being a champion and the feverish desire to win great international competitions, led to the development of professionalism, and this gradually put an end to "amateur athletics." Because of the terrific competition, only highly-specialized experts could expect to be chosen, and for these, sport was simply a job…. Sport became a commercial racket. In Pindar's time Pan-Hellenic champions had often come from the greatest aristocratic and even from reigning families; from the time of the Peloponnesian War onwards they were nearly all professionals, recruited increasingly from the rural and least civilized districts…. Often they were coarse and brutal men, utter strangers to the noble ideals of the early aristocracy. Even their "sporting feeling" became dubious, like that of our modern professionals…."

> of the Sophists' education: how to learn to win any kind of argument. … [Protagoras] formulated the principles of eristics,[11] a debating-method that was supposed to confound any kind of opponent by taking points he had himself conceded and using them as a starting-point for further argument. … Its historical importance cannot be over-estimated: the tradition inaugurated by Protagoras explains the predominantly dialectical tone that was henceforth to dominate, for better or for worse, the whole of Greek philosophy, science and culture. The sometimes excessive use that the men of antiquity made of disputation as a means of discovery or proof, their facile over-confidence in it, their virtuosity at it – all this was part of the Sophist heritage.
>
> … [S]ince the end justified the means, they looked upon anything that seemed effective as good. Their eristic, being no more than the art of practical debate, tended to put convincing rational argument on the same level as tactical tricks that are sometimes little better than low cunning…. Genuine reasoning gave way to audacious paradoxes….
>
> … As Plato's Sophist, Polos of Agrigentum, declares, skillful orators, like tyrants, can have anyone they dislike condemned to death, or to confiscation of their property, or to exile. (Marrou, pp. 51-52)

This is an evil that has become woven into the fabric of our legal system and certain political factions of our day and it brings nothing but shame and disgrace upon a people who buy into its tenets. At some point in time, the West must purge itself of this malicious contagion and the sooner, the better.[12]

Perhaps Marrou provides us with insight into the origin of our "general education" culture that believes it is forming the well-rounded human being.

> The perfect Sophist … had to be able to speak and hold his own on any subject whatsoever: this meant that his competence had to be universal, his knowledge had to extend over every kind of specialized study. The Greeks had a word for it: he must have a "polymathy."[13] (p. 54) … The child and the adolescent should study, "not to become experts but to educate themselves." (p. 57)

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[11] **Eristic**, from the ancient Greek word Eris meaning *wrangle* or *strife*, often refers to a type of argument where the participants fight and quarrel without any reasonable goal. The aim usually is to win the argument and/or to engage in a conflict for the sole purpose of wasting time through arguments, not to potentially discover a true or probable answer to any specific question or topic. Eristic is arguing for the sake of conflict as opposed to the seeking of conflict resolution. Wikipedia

[12] The teachings of Confucius, though not always appropriately implemented, were nonetheless based upon virtue, honesty and integrity. In other words, it was based on moral principles rather than immoral ones that sophistry is infamous for. Though it is not suggested we adopt this political philosophy wholesale, it does provide a template, a starting point to analyze to see what might be applicable under current conditions. Of course the West has its own wealth of political philosophy found in Natural Law Enlightenment thinking; however, it's always good to consider various philosophies and to find common themes that point to universal truths that are timeless.

[13] A **polymath** (Greek: "having learned much") is a person whose expertise spans a significant number of different subject areas. The term applies to the gifted people of the Renaissance who sought to develop

Marrou now brings us to the culmination of Greek education:

> The generation of Socrates and the great Sophists, a generation so fruitful in ideas but so [undeveloped] and confusing, was succeeded by a new generation destined to bring Greek education to maturity. This education had long been arrested at the archaic stage of its development, and uncertain of its future. It now achieved that final Form which remained intact through all later developments and was the hallmark of its originality to historians.
>
> This decisive achievement was accomplished at the beginning of the fourth century – in point of fact, during the decades 390 and 380 – and it was essentially the result of the work of two great teachers, Plato (427-348) and Isocrates (436-338). …
>
> Not that these two men … introduced many changes in the institutions and technical methods of education; all they did was to single out the best of their predecessors' and perfect them. Their principal achievement was of a much more profound character; it was the discovery, made once and for all, of the main categories of advanced culture, both in their own thought and in that of antiquity. And in making this discovery, they found that they had also discovered the main principles of education. (p. 61)
>
> Plato was less concerned with the education of the ordinary citizen than with the problem of how to train political technicians, experts in political affairs who could act as advisers to kings or as leaders of the people. It may be that this was an aristocratic prejudice. (p. 65)
>
> Nevertheless Plato's work in the sphere of education itself was of much greater historical importance than the political role he had intended it to play. Opposing the Sophists because they were too exclusively concerned with immediate practical results [at any expense], Plato built his system of education on a fundamental belief in truth, and on the conquest of truth by rational knowledge.
>
> The true statesman, the ideal "king" whom it was Plato's purpose to train was to be distinguished from his counterfeits by the possession of "Science," an immediate, rational knowledge of government, in the technical sense … – genuine knowledge based on reason, as against vulgar opinion.
>
> Plato's criterion was not success but truth: hence the supreme value of true knowledge based on rigorous demonstration, of which the prototype is geometrical truth. (p. 66)

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skills in all areas of knowledge, in physical development, in social accomplishments, and in the arts, in contrast to the vast majority of people of that age, who were not well educated. Wikipedia

A couple of the things Marrou credits Plato with recommending was for State control over education and for equality of education of boys and girls, though not based on a co-educational program but rather separate teachers and classes. “This was a reflection of the development taking place in the outside world – the emancipation of women in the fourth century. Here … we have an anticipation of the Hellenistic era.” (p. 69)

> As regards gymnastics, Plato spoke out violently against the competitive spirit, which, as I have remarked, was already wreaking havoc on sport in his day. He aimed at restoring it to its original purpose as a preparation for war; and for this reason the branch of pure athletics in which he was chiefly interested was wrestling, the immediate preparation for combat. … Plato also introduced fencing and heavy and light infantry fights and, generally speaking, insisted on the exercises being of a military nature … archery, throwing the javelin, slinging, marching, manoeuvres, camping. To this standard training he added the aristocratic hunting….
>
> There was another archaic feature – the endeavor to give back to sport its true educational value, its moral significance, so that it should have an equal share with intellectual culture in the formation of character and personality. But here again archaism and “modernism” were closely connected: Plato’s conception of gymnastics included the whole field of hygiene, with rules about the proper ordering of daily life and particularly about diet – a favourite subject in the medical literature of his day. The influence of medicine on Plato’s thought was profound, at least equal to that of mathematics, and Greek medicine, by a remarkable process of development which can be traced through the fifth and fourth centuries, had come to believe that its fundamental object was not the immediate treatment of sickness but something much wider: the maintenance of health by a proper mode of life. (Marrou, p. 70)
>
> Plato was prepared to pass strict laws to ensure that the arts went on being taught in the old way, remote from all the innovations and disintegrating tendencies of “modern” music which were supposed to encourage all manner of degeneracy and lawlessness and immorality. For here, as always, Plato’s whole effort was dominated by moral considerations. (Marrou, p. 71)

Marrou speaks of Plato’s condemnation of the historic poets, such as Homer, due to the illusions they promote; and illusion is in conflict with truth and rational knowledge, the pursuit of which is the purpose of education. Plato appears to be a purely rational soul, talented in the logical-mathematical realm. His focus is always on rational development. This certainly would have conflicted with Christianity when it came into being. Christians assign rationality to a subservient role and place faith and love far above it.

Perhaps this helps explain why Greeks embraced slavery but Christians typically condemned it, especially during the Enlightenment era. Christian thought sees the value of every individual, which Statists do not believe in. They only see groups as having value and individuals being expendable for the good of the State; individuals are to serve in whatever capacity the State demands.

> … Plato unexpectedly introduces a third order of studies, or at least enlarges its scope to such an extent that the whole educational structure is transformed. This is mathematics. For Plato this was not … a subject to be reserved for the later stages of education; it could exist at every stage, even the most elementary … [adding] concrete problems of real life or business. … No one who wanted to be looked upon as "a man rather than as a pig being fattened up for market" could afford to be without this minimum of mathematical knowledge. (Marrou, p. 73)

Regarding Plato's curriculum, he used the Pythagorean Quadrivium system that used arithmetic, geometry, astronomy and acoustics as the disciplines of study.

> But much more important was the need to purify one's idea of these sciences: they were to eliminate every remnant of sense experience and become purely rational…. (p. 75)

Being purely rational is well and good for worldly matters up to a certain point, and it has an important place in figuring many things out, but certainly not for the pursuit of truth in its entirety. Being rational can allow one to see the effects of a truth, as Enlightenment Natural Law philosophers advanced, but not its cause, which they also admitted. The cause is beneath the surface that pure rationality cannot penetrate. This is why philosophers and scientists who are stuck almost exclusively in the Greek tradition of rational thinking will frequently split hairs and continue to dissect things, but with no advancement of truth. It is also the reason postmodernists abandon the pursuit of truths and surrender to relativism since it is so much easier to deal with emotionally, even though its worldly effects are so destructive.

It's as if there were a membrane of illusion between logic and absolute truth through which logic cannot penetrate; hence the divide between the faith of scientists – caught up in the realm of only that which is explicable and comprehensible in logical terms – and that of the faith of theologians – caught up in the realm of that which is predominately inexplicable in logical terms.[14] So, those who rely on logic exclusively in their attempt to penetrate it, circle around on top of the membrane as if they were a drill bit trying to push their way through. Unfortunately for them, the bit cannot pass through so they continue to go round and round like a dog chasing its tail.

This is the dilemma of Plato's reliance on rational thinking alone. Again, logic and reason can discover many things that are extremely important to mankind, but not deeper truths.

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[14] For an excellent example of this, see Lao Tzu's *Tao Te Ching*, circa 6th century B.C. He starts this classical work with "The Way that can be told is not the eternal Way." In other words, language cannot express truths; it can only discuss the shadows or emanations or penumbras in parables and analogies. This is what religious antagonists have so much trouble with when they rely predominately on rationality. To them, if it cannot be spoken to directly or if it cannot be perceived through one of the five senses, then it cannot exist. This is based on the presumptuous belief that man can see or understand all there is to know, i.e. "*Man is the measure of all things*" (Protagoras, c. 490 – c. 420 B.C.). Another perspective to consider is offered by Buddha who suggested that the pursuit of material wealth, status and prestige, and worldly knowledge stroke the ego but are illusionary traps that prevent one from rising above suffering.

Rationality has its limits and scientists need to abandon their arrogant and constraining reliance on it. This would open the door to the pursuit of wisdom – which is typically wanting in scientific circles – if they accepted this reality. Their logical-mathematical minds restrict them, making it difficult to see outside their limitations. The problem with many is the mistaken belief that they are the smartest people in the world; and if they are unable to comprehend something, it is frequently believed it is incomprehensible. Such arrogance is really quite astonishing. Instead of admitting their limitations, many in this community attack religions, demonstrating the small minds many possess.

I believe an important ingredient in this condemnation is that ancient religions compete with the religion of Statism that many in scientific circles genuflect to since they are so reliant on big government handouts that fund their pet projects as well as their belief that they should run the "new world order" by being at the helm of the State. It's a form of religious and political war, and in the West, the religion of Christianity, with its recognition of the importance of individuals, is at odds with Statism that believes individuals are not so unlike worker bees that should sacrifice self-interest for the hive. This provides the answer to the question so many have asked: How is it Hitler was able to convince the German people – an extremely rational and logical people – to follow his demented ways. This provides a good example of the limitations of rationality, which the Greeks of antiquity did not see and which many in contemporary scientific circles do not see.

Marrou postulates that Plato established the foundation upon which secondary education is laid:

> Rising above all utilitarian considerations, Plato assigned to mathematics a role which was above all propaedeutic:[15] its purpose was not to store the memory with useful knowledge but to create a "well-developed head," i.e. a mind capable of receiving intelligible truth…. It is impossible to over-estimate the immense historical importance of this doctrine, which marks a decisive step in the history of education; for Plato here introduces nothing less than the actual theory, and indeed the specific syllabus, of what can only be called secondary education.[16] (p. 75)

We now turn to Isocrates who was on the opposite side of the coin regarding Western aristocratic education. Whereas Plato was the mathematician and scientist, Isocrates was the oratory and literary figure that dominated classical education of Greece and Rome thereafter.

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[15] **Propaedeutics** or **propedeutics (*noun*)** is a historical term for an **introductory course** into a discipline: art, science, etc. Etymology: Greek: *paideutikós*, "pertaining to teaching before hand". Propaedeutics may be defined as knowledge necessary for learning, but not for proficiency. Wikipedia

[16] This perspective is still with us. It was the position taken by those who have fought against the manual arts movement of the late 19th century and against the industrial education movement of the early 20th in the U.S. While there is wisdom in the concept, it can be taken too far where utilitarianism is ignored to the detriment of the majority of citizens. Practical, applicable knowledge is important for survival if one is not of the leisure class.

> From the time of Isocrates onwards this literary category, the public lecture, assumes the decisive importance which it is to have throughout Hellenistic and Roman culture and thus on the way in which teaching developed. … His example was quickly and enthusiastically copied, to such an extent that in the Hellenistic age the oration became one of the most popular branches of literature and as a result came to have a special place in education. (Marrou, p. 80)
>
> For the same reasons as Plato and in almost the same words, he accepts with approval the old traditional education dating back to archaic times, but adds the main innovations in teaching which had been introduced since: his education was thus addressed to the complete man, body and soul – physical training and mental culture going forward together, as two interlocking and balanced forms of discipline.
>
> Whereas for the historian, Plato is rendered somewhat suspect by his Utopian reforming activities, Isocrates is a much more reliable witness to current educational practice…. He also recommended an interesting addition, "the knowledge of the past, of events and their consequences."
>
> To these literary studies Isocrates added mathematics…. He advices [students] to spend some time on the subject of mathematics, which he praises, like Plato, for its formative value: being abstract and difficult, it is a subject that accustoms the mind to sustained effort, gives it exercise, and sharpens it. (Marrou, p. 83)

Could this last be the origin of the mental disciplinarian movement of the late 19th and early 20th centuries in the U.S.?

The following is a nice summary by Marrou of what Isocrates stood for and accomplished.

> His teaching was practical and realistic: Isocrates' aim was to get his pupils to do the work themselves, to share in the work of creation. In this way he gradually enabled them to discover the ideal that lay behind his art – an ideal carried out by old teachers of rhetoric, century after century, right down to our own day, and which was the kind of writing that is easy to read and, on the surface, easy to understand, but in which the attentive reader will discover endless felicities, interlaced as it is with innumerable allusions to history and philosophy, and full of illustrations and embellishments.
>
> Though the aim of this teaching was, like the Sophists', mastery of speech and expression, Isocrates' eloquence was very far from being irresponsible and indifferent to its actual content; its aim was not mere success. Isocrates was undoubtedly concerned to rebut the philosophical objection to oratory voiced by Socrates in the *Gorgias*, and he endeavoured to load his art with a content of real values; his eloquence was not amoral – it had, in particular, a distinct civic and patriotic purpose.

> … [Isocrates] was not only opposed to Plato and with him all the other Socratics … he was also anxious to distinguish himself from the Sophists' real successors – people like Alcidamas, for example, who, like Isocrates, was a pupil of Gorgias, but an out-and-out practitioner entirely concerned with success, with the effectiveness of the spoken word as it was used in the assembly or the tribunal; a great expert on improvisations…. (p. 85)
>
> Thus in the hands of Isocrates rhetoric is gradually transformed into ethics. … Isocrates appears as the original fountainhead of the whole great current of humanist scholarship.
>
> … Let us take any concrete problem: the question will be what to do, and what to say. There will never be any theoretical knowledge precise enough to tell us this. The "genuinely cultivated" man says Isocrates, is the kind of person who has a gift for "hitting upon" the right solution or at least the solution that is most nearly right, the best in the circumstances: and this is because he has the right "opinion." (p. 89)

This last correlates well with the concept of an applied studies program. Theoretical knowledge is too vague by itself to arrive at solid answers and understanding; it provides support to the acquisition of answers but not the direct path to them.

Marrou indirectly touches on what Lao Tzu spoke of when pointing out that the great mysteries of the universe cannot be described with words.

> And here it is necessary to go a little more deeply into the question of the connection which we have said exists between rhetoric and morals, and to discuss in much greater detail the intimate bond that we believe the art of oratory creates between form and content. These, we said, are inseparable; and this is so because the effort to find the right expression demands and develops a sensitivity of thought, a sense of different shades of meaning, which it is difficult to express in conceptual ideas, and even, sometimes, impossible. This idea will be familiar to anybody who has read Valery or Bremond: there are things that a poet feels and makes you feel at once, and which no amount of science can ever fathom. (p. 90)

Kallendorf (2002) reflects on Aristotle's position on losing one's way in taking studies to far:

> Aristotle, … being concerned with the active, civic life, believed one should not over-indulge in the liberal arts nor linger over them in pursuit of perfection. For someone who dedicates himself completely to theory and the delights of literature perchance becomes dear to himself, but whether a prince or a private citizen, he is surely of little use to his city.[17] (p. 59)

[17] This can be observed in many academics who are so wrapped up in their self-absorbed work that they become resentful of students and having to teach in lecture halls, thereby treating students like dirt.

Marrou points out that

> the generation following Aristotle and Alexander the Great that education assumed its classical and definitive form; thereafter it underwent no substantial change. … While still retaining its essentially moral character, education became more and more dependent on books, and in consequence took a more scholastic turn. The school came to the forefront and developed its institutional character, gradually taking the place of the spontaneous or organized youth club…. The transition to a scribe education had finally been accomplished.
>
> When we say "classical education" we really mean "Hellenistic education." This became the education of the whole Greek world, when the latter achieved some sort of stability after the exploits accompanying Alexander's conquests and the hazards of the wars of succession following his death. It remained in use throughout the Mediterranean world for as long as the latter could be termed "ancient," overlapping the strictly Hellenistic age and lasting into the Roman era.
>
> … [T]hroughout the eastern half of the Mediterranean world, Hellenistic education continued unchanged and without a break for the whole of the Roman era, and even beyond; for … the triumph of Christianity did not lead to the educational revolution that one might expect; the classical system of education stretched throughout the whole length of Byzantine history. (pp. 95-96)
>
> In its most highly developed form, Hellenistic education consisted of a complicated course of studies which began when the pupil was seven and went on until he was about twenty. (p. 102)
>
> In the Hellenistic era, education stopped being a matter of private initiative and became, generally speaking, subject to official control. This was something new, at least on such a large scale. (p. 103)
>
> One would have thought that since the State was so concerned with the proper functioning of educational establishments it would have taken on their direction and upkeep itself. … It had neither the resources nor the administrative apparatus that would have enabled it to take direct charge of public education. (p. 112)

Marrou addresses the age-old problem of information overload that schools burden their students with. He explains how this happens.

> There is also a general law to be kept in mind: educational syllabuses tend to become increasingly top-heavy as the years go by, with the result that subjects gradually sink – they begin by being "advanced" and end by being "ordinary" or even elementary. When a civilization enjoys a long uninterrupted development, each generation adds something new to its culture, and as this becomes more and more complex and more and more difficult to assimilate, parallel changes become necessary in teaching syllabuses. The new subject-matter is at first absorbed by the higher education, which is the immediate reflection of contemporary culture,

> but as this cannot expand beyond a certain point, it is soon obliged to unload some of its material upon the lower grades.
>
> This is often resented by the lower grades as illegitimate, an unwarranted invasion of their territory; but it is nevertheless inevitable. The same thing can be seen happening today: primary-school education has puffed itself up with "encyclopaedic" pretensions which it has taken from the secondary schools, and the secondary schools in their turn have taken over what used to be advanced science and philology. …
>
> We are all familiar with the spectacle of parents pushing their children as quickly as possible up the examination ladder at the risk of endangering their full mental development, and we find the little Greek schoolboy displaying the same apprehension as the modern boy at the prospect of the gigantic course of study towering ahead of him as he is forced to embark earlier and earlier on exercises that had formerly been left to a later stage. We often hear people complaining that school-work is becoming too heavy. The Ancients had the same experience: it is an inevitable consequence of the progress of culture. (p. 160)

It may be inevitable, but periodically it must be reversed. Burdening students with so much superfluous information is stunting to their mental faculties and offers nothing in return, except, perhaps, entry into colleges that believe, almost to the point of religious fanaticism, that one cannot amount to anything without all of this accumulated and disconnected data.

Marrou notes the loss of the meaning and purpose of literary education. It was meant to impart an understanding of life and man through numerous examples.

> Culture and education were being invaded by scholarship on all sides. It was essential, for example, to know the names of all the persons who had been restored to life by the art of Asclepius; to know that Heracles was bald when he came out of the sea-monster which had swallowed him for a moment when he was trying to rescue Hesione from it.
>
> The philosophers – Sextus Empiricus for example – were to make a great deal of fun of this mania for learning, which was indeed a bit absurd; and as the centuries rolled on, the reason why it was a good thing to study the poets became more and more hazy in the Greek consciousness until, from the time of Plutarch to the time of St. Basil, the question had become simply a subject on which to exercise one's skill as so often happens, the means had become an end: the study of the classics had become an object in itself, and no one quite knew why it was so important to be acquainted with them. (pp. 168-69)

This is why Latin and Greek studies lost favor in the U.S. at the end of the 19th century. The "modern subjects" took their place and opened the door for everyone to attend high school if they chose. However, much was lost when the lessons of Latin and Greek classics were little understood by many instructors. It would behoove our culture to

rediscover the gems of wisdom found in the classics; however, they must be read in English due to the waste of time it would be for most people to study these dead languages in spite of the wealth they provide. Rather, let them be studied as a science in linguistics classes as an analysis of how languages can develop to very high levels of expression.

A form of religious faith developed in Greece regarding the attainment of culture, which education was meant to serve. The "magical power" education possesses in the minds of many, is still with us today, which explains why citizens tolerate the demands on their children's time and so much tax revenue being expended on such a disastrous system. It reveals the allure to seek upper class status and prestige, which comes at the expense of common sense. The idea or fantasy of success through "upper class credentials" (in reality, college credentials typically provide career opportunities that are designed to serve the wealth creators; they themselves typically are not the creators of wealth) replaces the means to success through practical mechanisms. It is commonly overlooked that those in the upper class, at some point in a family's history, had someone who succeeded through a practical or applied or real world livelihood. Wealth did not magical fall upon a family. Someone had to earn it through hard work. But our society shuns this step in a family's evolution of wealth accumulation and demand that the wealth should come exclusively through college credentials. This is a fantasy that harms millions of people who accept this falsehood. The "stars are in alignment" for a very small percentage who are lucky enough to profit from education in this way. Gambling at a casino has better odds than this. Yet our collective heads remain buried in the sand.

There appears to have been a real lack in technical education in Greek antiquity. Marrou spells this out in the follow paragraph:

> It comes as a surprise to a historian to discover that except for medicine there were no regular courses of study to prepare anyone for any of the professions. To take the case of law … there is no record of any law schools having existed anywhere; the teaching of law was to be one of the innovations introduced under the Roman Empire. … The same absence of documentary evidence forces us to the same conclusion in the case of all the other technical experts – the engineers, surveyors and sailors who are so familiar in Hellenistic society and yet so strangely absent from its education. These may of course have been the people who did the exercises in geometrical and arithmetical calculus which have been found on papyri and which do not seem to have formed part of the regular secondary-school education; but we cannot find any record of any higher centres of education in which these subjects were regularly taught. The technician, like the scientist, learned his job in a very simple, archaic way, the way of personal relationship between master and pupil, craftsman and apprentice. (p. 191)

Marrou makes an interesting observation about the teaching profession: "teaching is not exactly a happy hunting-ground for innovators – things are inclined to go on long after their original [reason for existence] has disappeared into the mists of oblivion." (p. 196)

The "whole man" is addressed next.

> Classical Greece wanted education to concern itself with the whole man, … which also insists that education and training should be "general," in reaction against the over-emphasis on "instruction," i.e. development of the intellectual faculties only. Yes, said the Greeks, the whole man, body and soul, sense and reason, character and mind. (Marrou, p. 219)

Indeed body and mind need to be balanced. Too much of either one and the person becomes lopsided in mental and physical abilities. Early 19th century American educators spoke of how physically unhealthy scholars were. Marrou sums up the concept of balancing physical and mental abilities: "The classic expression of this ideal was given in the words of a Latin poet who was writing as late as the second century A.D.: 'We should pray for a sound mind in a sound body.'" (p. 219)

While developing the whole person is very important up to a certain point, if it dominates to the exclusion of instruction for economic and social/political preparation/participation, we will have a society filled with individuals that may be well rounded for a life of leisure, but not for the demands of the real world that the overwhelming majority of us are destined for. Not having a slave based society means most everyone must work. Besides, once individuals are habituated to training their own minds and bodies through a proper education, they can pursue further development on their own. The educational establishment does not have the responsibility to completely finish our education as it currently attempts to do for its own self-aggrandizement. Education is to start the process with a solid foundation, with each of us then continuing it for life, in both mind and body.

Developing the "whole man" is certainly foundational, but then individuals need a capstone to finish the work by pursuing a profession. No educational program is complete in laying a foundation until it has provided career training. For those who are not born into wealth, preparation for a career is an **absolute must**, and we need to get away from the idea of measuring worth based on credit hours, which has proven useless; but, instead, work toward competency in both the "whole man" (general education) and career education – they are two sides of a coin. Therefore, some individuals could potentially finish their formal education at age 16 while others may not be finished until sometime in their 20s.

General education contributes to competency as long as it is designed correctly, which is currently not the case. In addition, career education is not the exclusive province of postsecondary education. This is a cultural dynamic and bias that evolved serving academics' ambitions, but not individuals and society. Promoting career education **for all** will certainly alleviate many social ills that we are currently plagued with – not the least of which are minority challenges – and thereby steer our culture away from an aristocratic mindset – i.e. "My child should be superior to all others, which will be accomplished through credentialing that colleges provide." Credentials should be seen as practical tools where there is a fit between an individual's talents and the needs of society, but not as a mechanism for superiority. This is a human evil that must be eliminated if we ever expect to have social harmony and natural equity.

The attitude of the ancients on the "whole man" provides evidence of the source of our society's belief in general education and its development of the "well-rounded man" which comes from the idea of the "renaissance man."

> It is from the Ancients that we have inherited our ideas of a "general culture" – which, as we have seen, is one of the meanings of the ambiguous term. Classical education flattered itself that it could provide a standard training in all subjects for every type of student. It aimed at developing all his potentialities without mutilating a single one, so enabling him to fulfill to the best of his ability whatever task should later be imposed upon him by life or the demands of society or his own free choice. Ideally such an education was supposed to result in a kind of indeterminate human product of very high intrinsic quality, ready to respond to any demand made upon it by the intellect or circumstance. (Marrou, p. 223)

What can one say to such ignorance other than, "You really believed that?" Gardner's multiple intelligence theory demonstrates the absurdity of this Greek perspective. Granted, it is important to have exposure to many of the primary human interests outside of one's talents, but to think that one can become highly proficient at all of them, as school disciplines are currently taught, is **extremely** naïve.

Marrou's section *The Man as Opposed to the Technician* states:

> Classical teaching was chiefly interested in the man himself, not in equipping technicians for specialized jobs…. It had no use for technique. It was not unaware of the possibility of technical development; it simply rejected it.[18] Its one aim was to form the man himself, the kind of man who would ultimately be ready for anything but had no special bias in any particular direction.

In other words, *A jack-of-all-trades and a master of none*. While this is may be appropriate in a slave-based system the Greeks had where one's responsibilities and duties were to upper class interests, it certainly is not appropriate in a free society like ours that is striving for the minimization of class forces.
Marrou continues:

> Only medicine, because it had a more immediate social relevance, and was thus the first to split off as a separate autonomous branch of learning, managed to develop its own particular type of training. And even so the physicians seem to have been continually dogged by an inferiority complex. From Hippocrates to Galen they go on saying: "The physician is a philosopher as well." (p. 222)

He then points out that since Greece was a slave-based culture and most freemen were free from "degrading work," they had the leisure of having no need of technical training. This attitude is still with us if you listen to some in academia who find any applied studies (e.g. "pure" sciences versus engineering), or working with one's hands, as degrading and therefore beneath them. The snobbery is really quite revolting and it makes

[18] And it stills rejects it.

many who are successful in life, in spite of academia, laugh when the academic establishment asks for donations or increases in taxes to support them. The attitude is "You've got to be kidding me! Why would I support a subculture that spurns those who do not come through it and who are ridiculed by it?"

Marrou provides some good advice of over-specialization in disciplines.

> There is a terrible tyranny at the heart of [disciplines]. Any particular technique tends by its own inner logic to develop exclusively along its own line, in and for itself, and thus it ends by enslaving the man whom it should serve. It is only too clear today that science can make scientists inhuman, biology can make doctors forget that it is their duty to cure people, and political science turn doctrinaire politicians into tyrants. The classics tell us again and again that no form of government, no branch of knowledge, no technique, should ever become an end in itself: since they are created by man, and supposed to serve man, they should always, no matter what their results, be subordinated in the way they are used to one supreme value: humanity. (p. 225)

This needs to be remembered when curricula is being designed. It must serve individuals in a very general manner rather than as a career specialty as general education school subjects are currently taught. I imagine such a perspective would shock most educators. Most of them believe their subjects **are** taught in a general manner; but this is far from the truth. School subjects are highly specialized and are designed to train every student to pursue a career in that subject. Perhaps this is why they tend to despise career technical training in high schools – it competes with their subjects. In addition, perhaps tribalism draws lines in the sand between career education and general academic education which then creates animosity between them.

Education in Rome

Marrou starts off with what separates the historic origins (no later than 6th century B.C.) of Roman from Grecian education. The overriding influence over Greece was the heroic knight, whereas in Rome, it was the peasantry. "At about the end of the sixth century, therefore, we find the city of Rome, and its culture, in the hands of a rural aristocracy, landed proprietors who farmed the land themselves – a very different kind of class from Homer's military aristocracy…." (p. 230) Marrou even points out how the whole Latin language is one based on a peasant culture as was Roman architecture, though of course later, Rome (long after the establishment of the Republic between 503 and 508 B.C.) adopted Greek architecture for the city of Rome.

Marrou compares Rome to Greece:

> How different from Greece! The contrast is clear from the child's earliest years. In Rome it was not a slave but the mother herself who brought up her child, and even in the greatest families she considered it an honour to stay at home….

> From the age of seven onwards the child ceased, as in Greece, to be entirely in the hands of the women, but in Rome he came under his father. This is absolutely typical of the Roman system of teaching. The father was looked upon as the child's real teacher, and even later on, when there were proper teachers, they were still supposed to behave more or less like fathers. (p. 232)
>
> When the boy was about sixteen, this home education came to an end. There was a ceremony to mark the beginning of the next stage…. He was now a citizen. But he had not finished his education. There was his military service, and before that, usually, a year spent in "preparing for public life." (p. 233)

Marrou sums up the primary purpose of the original Roman education as the promotion of virtuous citizens. Greek philosophers spoke of it, but Romans lived by it during the years of the Republic.

In Marrou's section *The Peasant Virtues*, he helps us understand why Rome became so powerful. A people who are highly virtuous, like early Americans, are rewarded with harmony and a higher standard of living. He states:

> This may well be regarded as a further aspect of the practical, down-to-earth, peasant character of early Rome. It is found in other spheres. The virtues that the old education aimed at developing were the peasant virtues – hard work, frugality, severity. Any Roman child would hear denunciations of luxury and its corrupting influence, and eulogies of the indifference to self shown by old consuls and dictators like Cincinnatus, who used to cultivate the soil with their own hands, and had to be dragged from their ploughs when the senate voted them chief magistrate. (p. 237)

Next Marrou points out how earlier Romans were a practical people and that education without preparation for the real economic world would be irresponsible. Then he addresses physical education where, again, they proved themselves to be utilitarian. When the Greeks had long forsaken military preparation and replaced it with sports, Romans maintained physical training for military purposes. "There was no sport, as we understand it." (p. 238) "Besides their sound moral principles, their sense of the deep seriousness of life was opposed to the Greek love of sport, for it seemed to them a purposeless and useless kind of activity. Roman Republicans had no time for elegant leisure…." (p. 249) Marrou references Plutarch's list of what type of training took place: "fencing, throwing the javelin, sword-play, vaulting, riding, the use of every kind of weapon; boxing, how to endure great cold and heat, how to swim across a cold fast-flowing river." (p. 238)

When Romans adopted Greek education, there were those who embraced it and those against it. Those against it were represented by Cato the Censor, "who … criticized Greek culture for carrying the poisonous germs of 'softness' and immorality." (p. 245)

In the first century B. C. Latin literature began to replace Greek with Virgil leading the way in the hearts of Romans. "Henceforth, an educated Roman was a man who knew his

Virgil, as a Greek knew his Homer, as a treasury of wisdom and beauty buried in the depths of his memory, lines of which came back to him whenever he needed to express, or insist on, or stand up for, any feeling or idea." (Marrou, 252) Cicero displaced Greek domination over rhetoric and eloquence by demonstrating how Latin had become as sophisticated a language as Greek. After Cicero, "with the beginning of the Empire, the knowledge of Greek in Rome began to decline. … As soon as Latin revealed that it was just as capable as Greek of transmitting the highest cultural values, the two languages met, in a sense, on equal terms." (p. 259) A similar transition occurred many centuries later when John Locke said English was ready to replace Latin as the language of eloquence.

Marrou shows us the source of the current requirement to study a foreign language:

> Thus from the time of Horace onwards an educated Roman was proficient in the two languages, Greek and Latin…. This is a fact worth noting, for Roman classicism thus prepared the way for modern forms of humanism that are based on a second language … which is used to transmit a tradition generally recognized as having an essential superiority over all others, and therefore to be imitated. … The Latins … were always deploring the "poverty" of their own language compared with the magnificence of Greek. (p. 255)

Marrou points out that the Romans who had to study both Greek and Latin were at a disadvantage to the Greek students who studied only their own language.

> And a child's time and capacity are limited: how could a Latin boy be expected to get on with the Greek classics as well as a boy in the East, when they took up, at most, half of his syllabus and the Greek boy did nothing else? Henceforth, being educated meant, to a Latin, knowing Virgil and Cicero. Something similar has been happening to us since the seventeenth century: as Greek declined before the onset of Latin, so Greek and Latin have been giving way to "modern languages." From the teaching point of view it is not practical to try to keep two languages going at once. … At the beginning of the fifth century [Paulinus] wrote, with an engaging simplicity: "To have to learn two languages at once is all right for the clever ones and gives excellent results; but for an average mind like mine such dispersion of effort soon becomes very tiring." (p. 259)

Understanding that the origins of our current demands on college bound high school students to study a foreign language originated when the need for Roman students to study Greek early in the Republic was important due to the lack of eloquence in Latin of that period (i.e. it was still too primitive a language, compared to Greek, to get across sophisticated ideas), reveals the flaw in this college entry requirement. The study of the science of linguistics for general understanding of language structure and development, would serve students far better than the study of some foreign "romantic" language that suits the fancy of some parents and educators who are wedded to it due to tradition.

Addressing the appearance of Christian schools, Marrou offers:

> In the fourth century, however, there appeared a type of Christian school that was wholly devoted to religion and had none of the features of the old classical school; already mediaeval and not classical in it inspiration, it remained for a long time peculiar to its own environment and had little outside influence. This was the monastic school. … Monasticism brought back into the Christian tradition the virtues of the simple and unlettered, as against the intellectual pride fostered by the old culture…. (p. 330)

After the collapse of Rome and the classical schools had completely disappeared in the West due to the disintegration of civilization, "the religious schools became the only medium whereby culture could be acquired and handed on." (Marrou, pp. 336-337) "[B]y the sixth century the only kind of education in existence was that which had been taken over by the Church." (Marrou, p. 344) Education after the Lombard invasions of 6th century A.D. was almost entirely religious in the regions that had been the Western Roman Empire. Much of the culture of classical antiquity was forgotten though preserved in books stored in monasteries.

Marrou addresses the forerunner of the mediaeval university, which was the episcopal school formed after the fall of Rome. It originated so that in order "to secure a regular supply of candidates for the priesthood it was necessary for the bishop himself to give them a general education as well as their specialized theological training…." (p. 335) Next Marrou address the formation of what eventually evolved into the village school. The presbyterial schools were organized in the 6th century A.D. when a Christian council directed all parish priests to recruit young boys and provide them with Bible instruction in order to prepare successors to themselves. From the village school, this eventually led to the modern school.

Charlemagne (742-814) revived education during his reign as emperor. Graves (1919) explains:

> [He] realized that a genuine unity of his people could be brought about only through the inner life by means of a common language, culture, and set of ideas. To produce this, he felt that a revival of learning was necessary, and sought to spread such of the Roman culture as had been preserved. By the latter half of the eighth century there had been a great loss in knowledge and education. (p. 27)

Charlemagne revived monastic, cathedral, and parish schools.

> [He] brought with him from Rome into Frankland masters in grammar and reckoning, and everywhere ordered the expansion of the study of letters. … Schools seem to have been everywhere revived or established for the first time in the various monasteries, cathedrals, and villages….
>
> All the monastic and cathedral schools of Frankland thus came to offer at least a complete elementary course, and some added considerable work in higher education. Reading, writing, computation, singing, and the Scriptures were taught first, but, beyond this, instruction in grammar, rhetoric, and dialectic was often

> given, and in the more famous monasteries the *quadrivium* also appeared in the course. The schools in the villages, under the care of the parish priests, furnished only elementary subjects. … As a rule, elementary education was gratuitous and open to all. (Graves, p. 31)
>
> … Charlemagne almost makes elementary education compulsory by decreeing in his capitulary of 802 that "every one should send his son to study letters and that the child should remain at school with all diligence until he should become well instructed in learning." (Graves, p. 32)

Black (2001) speaks of the formation of European universities: "It is well known that the rise of the universities and of scholasticism[19] after the turn of the thirteenth century constituted one of the major turning points in the history of Western learning." (p. 23)

Graves states that mediaeval universities

> arose from the old cathedral and monastic schools, and were brought into prominence through the broadening influences of the later Middle Ages. The contact with Arabic science and culture and Greek philosophy through the Crusades and the Moors in Spain, the interest in dialectic and theological discussions, with its development of scholasticism, the wider horizon produced through a knowledge of the Orient and of different customs and traditions, the reaction from "otherworldliness" resulting from the ideals of chivalry and the growth of cities and wealth, the consequent emphasis upon secular interests and knowledge, all played a part in creating the intellectual atmosphere that was necessary for the growth of these organizations. (p. 76)

Kallendorf (2002) provides the following to describe the humanist origins and purpose:

> The cycle of disciplines we call the humanities emerged in their modern form during the Italian Renaissance, around the turn of the fifteenth century. The humanities … came into existence as the result of an educational and cultural reform movement led by scholars, teachers, writers, and civic leaders who are today known as humanists. The humanist movement, as defined by most modern scholars, developed in Italy during the fourteenth century out of the medieval rhetorical tradition in response to the challenge of scholastic education. The overwhelming emphasis of medieval scholastic education was on practical, pre-professional, and scientific studies; it prepared men to be doctors, lawyers, or professional theologians and taught primarily from approved textbooks in logic, natural philosophy, medicine, law, and theology. Humanist educators … believed education should have a moral purpose and should fit youths to take up leadership

[19] "**Scholasticism,** the philosophical systems and speculative tendencies of various medieval Christian thinkers, who, working against a background of fixed religious dogma, sought to solve anew general philosophical problems (as of faith and reason, will and intellect, realism and nominalism, and the provability of the existence of God), initially under the influence of the mystical and intuitional tradition of patristic philosophy, and especially Augustinianism, and later under that of Aristotle." http://www.britannica.com/topic/Scholasticism

> roles in courts and civic life. The best way to bring about this result, they believed, was to immerse young men and women in the best literature of classical antiquity, especially its poetry, history, oratory, and moral philosophy.[20] Renaissance humanists, in contrast with medieval university professors, aimed to educate an entire social and political elite, male and female alike, and not just the male, pre-professional portion of it. In language borrowed from classical antiquity, they claimed to teach "free men," people who did not have to work for a living – hence the expression *artes liberales*. Humanist educators aimed to create a particular type of person: men and women who would be virtuous because they had read and identified with powerful examples of classical virtue; who would be prudent because they had extended their human experience into the distant past through the study of history; and who would be eloquent, able to communicate virtue and prudence to others, because they had studied the most eloquent writers and speakers of the past.
>
> … Humanistic education of this type became immensely popular in Italy in the half century between 1390 and 1440 and spread to Northern Europe at the end of the fifteenth century; it remained entrenched in European educational systems down to the twentieth century. (Page vii)

Graves addresses the Renaissance and humanistic education stating:

> There appeared a general intellectual and cultural progress that began to free men from their bondage to ecclesiasticism and induce them to look at the world about them. [Old and restrictive] tendencies were clearly being replaced by a genuine joy in the life of this world, a broader field of knowledge and thought, and a desire to reason and deal with all ideas more critically. Uniformity and repression through authority were clearly giving way to renewed and enlarged ideals of individualism. The purpose of education was gradually coming to be no longer an attempt to adapt the individual to a fixed system, but to produce a differentiation of social activities and to encourage a realization of the individual in society. … [The Renaissance] may be taken to indicate that the spirit of the Graeco-Roman development had returned, and that possibility of expression was granted to the individual once more. (pp. 106-07)
>
> The awakening preceded the recovery of classical literature and learning, but intellectual freedom was very greatly heightened and forwarded thereby. The only food at hand that could satisfy the intellectual craving of the times was the literature and culture of the classical peoples. The discovery that the writings of the ancient world were filled with a genuine vitality and virility, and that the old authors had dealt with world problems in a profound and masterly fashion, and with far more vision than had ever been possible for the restricted mediaevalists, gave rise to an eager desire and enthusiasm for the classics that went beyond all bounds. As we have seen, a knowledge of classical literature had never altogether

[20] "At the restoration of learning in the fifteenth and sixteenth centuries, the classics were brought out from the libraries of the cloisters in which they had been buried." (Woodbridge, 1830, p. 9)

> disappeared, and various works had been preserved by the monks and others. to search out the manuscripts of the Latin and Greek writers, the monasteries, cathedrals, and castles were now ransacked from en to end. The manuscripts found were rapidly multiplied, and the greatest pains were taken to secure the correct form of every passage. … thus, besides the recovery of old knowledge, a better method of criticism and a development of the critical judgment were produced that were quite impossible under the scholastic system of the Middle Ages.
>
> Because of their emphasis upon the beauty of this world and upon human affairs, rather than upon the life to come, the devotees of the new movement were generally called *humanists*, and in later times the intellectual phase of the Renaissance became known as *humanism*. The new learning was regarded as that which taught mankind how to live most fittingly. (pp. 108-09)

Educational Reform

There are so many educational reformers in history that an encyclopedic compendium would be required to cover the subject, but it is not my intent to provide an exhaustive account on this topic. I will content myself with laying a foundation of understanding that helps us see through the mists of time so that we may better make corrections to navigational errors and to embrace that which serves mankind well.

Let us therefore turn to the impact the Reformation had on education. Graves points out the influence of the Renaissance on this revolution:

> **General Cause of the Reformation** – The revolt of the Protestants from the Catholic Church, a movement generally known as the 'Reformation,' may be regarded largely as an outgrowth of the Renaissance. It began to appear as the humanism of the North reached its height in the early part of the sixteenth century. The opposition to repressive authority that was characteristic of the age was felt in the case of ecclesiastical, as of cultural, educational, and social matters, but the Church stubbornly resisted the efforts toward reformation and emancipation in doctrine and ritual. The transformation was, therefore, not effected gradually and quietly, but came to pass through force. The immense wealth, large numbers, and trained intellects of the supporters of the ecclesiastical institutions made it possible for a long time to thwart the spirit of the age, and the result was revolution rather than evolution. (p. 179)

Graves examines the decadence of the contemporaneous Catholic Church and its unwillingness to change in the face of the new humanistic movement born of the Renaissance, with its respect for the individual. This led to the revolution against the Church.

> It has been seen in the foregoing chapter how the humanistic revival, with its tendencies toward individualism, had, in the more pious countries of the North, taken on a moral and religious aspect, and had resulted in efforts to secure a more

> accurate translation of the Scriptures, without regard to the traditions and dogmas of the Church. At the same time that ecclesiastical pomp and ceremony had come to such a height, there was present in the sixteenth century an evident tendency to consider theology unnecessarily complicated and to react toward a simpler faith. Many were seeking to read the Bible for themselves and to stress repentance rather than the outward forms of religion. This had led to a freedom of discussion and a criticism of the conduct of monks, priests, and theologians, and of other abuses in the Church. Moreover, outside of Italy, the national sentiment that had arisen produced a feeling against the secular powers exercised in each country by the pope. (pp. 180-81)

Prior to the Reformation, education throughout most of Europe was available primarily to the wealthy classes or only through monasteries for the clergy, though portions of Renaissance Italy had a well-developed public education system prior to the Reformation. The principles of the Reformation were based on an educated laity not only capable but obligated to read and understand the Bible. Therefore, the leaders of the Reformation promoted compulsory education for all boys and girls, though progress to this end was very slow. Martin Luther,[21] Philip Melanchthon, and John Calvin were the most influential figures of the Reformation and had tremendous influence in opening educational doors.

Graves provides a nice summary of Luther's intent:

> **The Civic Aim of Education** – The purpose of education Luther everywhere holds to involve the promotion of the State's welfare quite as much as that of the Church. The schools were to make good citizens as well as religious men. In his *Letter* he claims: "The highest welfare, safety, and power of a city consist in able, learned, wise, upright, and cultivated citizens, who can secure, preserve, and utilize every treasure and advantage…. Though there were no soul, nor heaven, nor hell, but only the civil government, would not this require good schools and learned men more than do our spiritual interests? … For the establishment of the best schools everywhere, both for boys and girls, it is a sufficient consideration that society, for the maintenance of civil order and the proper regulation of the household, needs accomplished and well-trained men and women."
>
> **The Organization of Education by the State** – Educational institutions, he believes, should, on that account, be maintained at public expense for every one – rich and poor, high and low, boys and girls alike. Parents are, however, frequently too selfish, ignorant, or busy to look out for the schooling of their children, and "it will, therefore, be the duty of the mayors and councils to exercise the greatest care over the young." In his *Sermon* he even goes so far as to maintain: - "The civil authorities are under obligation to compel the people to send their children to school…."

[21] See Luther's *Letter to the Mayors and Aldermen of All Cities of Germany in Behalf of Christian Schools* and his *Sermon on the Duty of Sending Children to School* to better understand his position on education.

> This is the first hint since the Roman days of a system of education supported and controlled by the State, which before very long was destined to become general in Germany and then throughout the world.
>
> **Industrial and Academic Training** – The most important innovation of Luther, however, was his desire to introduce schools in which the common people could be fitted for their occupations in life. He likewise wished to correlate the school more closely with the home. "My idea," he says on this matter, "is that boys should spend an hour or two a day in school, and the rest of the time work at home, learn some trade and do whatever is desired, so that study and work may go on together." But he does not limit education to an industrial training. He also plans a more academic course for "the brightest pupils, who give promise of becoming accomplished teachers, preachers, and workers." (pp. 184-86)

Graves points out that Luther was not so much influenced by the Renaissance but by a personal discovery within himself. Part of that discovery was the appeal to free thought in religious matters "and in this way his movement becomes identified in spirit with the Renaissance." Free thought is the core of Western heritage since the Renaissance, except where Statism and socialism have come to dominate the minds of people. It must not be lost otherwise we can fall back into the trappings of medieval styled stagnation and tyrannical governments as the 20th century provides ample evidence. (p. 182)

Regarding the aim of Protestant education, Graves states:

> [Protestantism] depended less upon uncritical and obedient acceptance of dogma than upon the constant application of reason to the Scriptures. The Protestants, therefore, generally stressed not only the religious conception of education, but the idea of its universality, since they felt that every one should be intelligent enough to make his own interpretation. With nearly all of them, too, education was to be civil as well as religious. It must promote Christian beliefs and lead to church affiliation, they held, but it should exist quite as much for the sake of the State as of the Church.
>
> To accomplish this, the reformers, as a rule, desired to cooperate with the civil officials in matters of education, and to have the schools managed, and to some extent supported, by the State. It came to be felt that it was the duty of the civic authorities to insist that each child should obtain at least an elementary training, and in this way the modern tendency toward universal, free, and compulsory education began. (p. 197)

On pages 204 and 205 Graves offers a summary of the influence *reason* had on Protestantism. He references Luther's arguments against the Pope where he informs the Pope "that reason is the chief of all things" and "surely what is contrary to reason is more contrary to God" but once the Reformation was well accepted, he changed his position stating, "the more subtle and acute reason is, the more poisonous a beast it is, with many dragons' heads; it is against God and all his works." What Luther discovered is the limitations of reason. It is not evil in and of itself, but only in the way it is used, or

abused. Reason has an extremely important place in discovering truths, but it is limited since it cannot get to the heart or deeper meaning of things and when people get into hairsplitting of religious dogma, they take it too far. If Luther understood this, he would not have been so rash with the Pope when attempting to convince him of Church wrongdoings, or later being every bit as rash in the opposite direction once the Reformation prevailed. Such contradictions demonstrate the limitations of the minds of men.

To continue Graves' summary on reason:

> Apparently all the other Protestant reformers were similarly inoculated with the spirit of the age, and bade farewell to 'reason' when their own doctrines and opinions were once well fixed. So various creeds were established as authoritative, and were enforced by the governments, wherever they were adopted. An improved statement of doctrine was regarded as the most important feature of religion, and the possibility of a religious life for others under any formulation than one's own was emphatically denied. The various Protestant sects became as intolerant of any opposing doctrine as ever Mother Church had been. The standard for estimating religion came to be theological formulations rather than life and conduct.
>
> Under these conditions there was about as little liberality in the Protestant education as in that it sought to supplant. The schools of the reformers strove to propagate their new types of Christianity with little regard for open-mindedness and the search for truth. During the latter half of the sixteenth and the first half of the seventeenth century, despite the humanistic and religious material of the curriculum, there was a decided tendency to react from the individualism of the Renaissance and the early part of the Reformation. The Protestant Reformation had largely abandoned its mission. (pp. 204-05)

Contemporary public education has similar dynamics that have cornered it into a single way of thinking along with the abandonment of reason. The progress of mankind is not unlike trying to find our way to the end of a maze. We currently see these same forces playing out in the scientific community where dogma rules every bit as stubbornly as religions have experienced; and yes, in the eyes of many inside and outside the community, science has become a religion. In many cases (such as the Global Warming dogma), to disagree with scientific "consensus" is heretical, and you will be called a "flat-earther" if you dare question the scientific will. To use Locke's words from his *Essay Concerning the Human Understanding*, sectarian scientists impose their beliefs upon followers "to take them off their own reason and judgment, and put them on believing and taking them upon trust without further examination." Further inquiry is strictly prohibited once "consensus" has been reached, especially under political big government oriented forces.

Realism[22]

Graves introduces the Realism movement as a continuation of the good that came from the Renaissance and Protestant Reformation in the continuing evolution of the recognition of the worth of individuals, grounded in humanistic principles, and who were not to be defined by tradition and dogma, but who are independent and self-determined. "It implied a search for a method by which *real things* may be known, and held that real knowledge comes through the reason or through the senses rather than through memory and reliance upon tradition. … There seems also to have been an attempt on the part of several writers to adapt education to actual living in a real world and to prepare young people for the concrete duties of life." (Graves, pp. 240-241)

Graves considers the early educational Realists and how they continued using classical elements but modified their approach.

> These reformed humanists … wished to use the classical authors to understand life and nature through an appreciation of what had been the highest productions of the human mind, and to make education a preparation for real living. Erasmus, for example, is scathing in his ironical description of Ciceronianism,[23] and justifies grammar simply as a gateway to ideas and real things. …
>
> Elsewhere we have seen that Erasmus was vehemently opposed to wasting time upon the details of accidence[24] and syntax, and that he felt the main purpose of grammar was to unlock the content of the classics. Through this literature he believed that a knowledge or reality came, and that geography, natural history, and agriculture should be studied for the sake of the light they throw upon it. Similarly, Melanchthon states: – "I always endeavor to introduce you to such authors as will increase your comprehension of things while they contribute toward enlarging your language. These two parts belong together, and have sworn friendship, as Horace says, so that one stands and is supported by the other, because no one can speak well if he does not understand what he wishes to say, and again knowledge is lame without the light of speech."
>
> Neander, too, ventured to question the value of the classics where no real knowledge was obtained, and recommended the study of history, geography, science, and music for making clear the ideas of the ancients. Elyot was also found to advocate Greek and Latin for their content and preparation for life, and Ascham criticizes the schools of the day for their grammatical grind and their neglect to bring the student into an understanding of the authors….

Graves provides an example of the Realists attitude regarding the aim of education through Montaigne's words: It's no surprise "when the youth comes back from school after fifteen or sixteen years, there is nothing so awkward and maladroit, so unfit for

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[22] Not to be confused with Legal Realism of the 20th century.

[23] "Imitation of or resemblance to the oratorical or literary style of Cicero especially as practiced or produced by the Ciceronians of the early Renaissance." http://www.merriam-webster.com

[24] "A part of grammar that deals with inflections." http://www.merriam-webster.com

company or employment; and all that you shall find he has obtained is that his Latin and Greek have made him a more conceited blockhead than before." (p. 247)

Graves points out how Realists opposed memorization without understanding and failure to prepare for the real world of life.

> From such a point of view, unless the thought of the author is grasped by the pupil and has become a part of him, the classical education has failed of its purpose. "Let the master not only examine him about the words of his lesson," says Montaigne, "but also as to the sense and meaning of them, and let him judge of the profit he has made, not by the testimony of his memory, but that of his understanding"
>
> But Montaigne also holds that, even under the most favorable circumstances, books and the mere acquisition of knowledge are not the most important things in life, and should not be the final aim of education. The real purpose of all training is to shape our character and make us useful and efficient. "The advantages of study are to become better and wiser," and it is the part of the teacher to inspire a love for moral living in his pupil and make him see "that the height and value of true virtue consists in the facility, utility, and pleasure of its exercise." … [V]irtue comes from experience and breadth of vision rather than from reading…. (pp. 247-48)

Montaigne hits a bull's eye on this point. Pedantry is not the aim of education as is so often displayed by those who think they "have arrived." The ability to reason, perceive, and to develop wisdom is what true education hopes to foster. Formal education cannot achieve this as much as academics think it can; it can only start people on the path of discovery if taught correctly, but that discovery must come from one's own efforts, not through the institutions of education.

Graves concludes the early development of Realism as follows:

> Thus there seems to have been in the sixteenth and seventeenth centuries a decided tendency toward a disruption of the traditionalism and formalism into which humanism had crystallized. In this movement appears also an effort to bring education into touch with society and to make it a preparation for real life. While this whole tendency seems to be a reaction to the formalized products of the Renaissance, it was caused by the same awakening of the human intelligence from which humanism had originally sprung, and to a large extent advocated the same material in education. It was its attitude in insisting upon content rather than form that was so different, although this, too, was similar to that with which humanism had begun. "Real things," or ideas, rather than words and phrases, and real living rather than mere memorizing, were now emphasized. The movement, therefore, seems to be a species of return to the animating spirit and method of the Renaissance…. (pp. 259-60)

This spirit was lost. Contemporary education has fallen back into the dark ages of form over content. Just consider our assessment tests; they are only about form, and since these tests dictate one's future, schools are optimized for these tests.

Graves points out how the Realistic movement led to the great discoveries by great thinkers such as Copernicus, Kepler, Galileo, Bacon, etc., as well as great educational reformers. "It was felt that humanism gave a knowledge only of words, books, and opinions, and did not even at its best lead to a study of real things." (p. 262) Obviously the formalized version of humanism may have had such attributes, but the rebirth of the humanistic spirit that had given birth to the Renaissance proved that true humanism takes mankind to new heights.

Countess Margaret and Queen Catharine of Aragon

Margaret Beaufort (1443-1509, Countess of Richmond and Derby, mother of English King Henry VII, and Catharine of Aragon[25] (1485-1536, daughter of King Ferdinand and Queen Isabella of Spain and first wife of English King Henry VIII and mother of Queen Mary) were patrons of education in their day. Three educational reformers of their time, Erasmus (1466- 1536), Thomas More (1478-1535), and Juan Luis Vives (1492-1540) of Valencia Spain,[26] had high praise for these two women. These women might very well have had a major hand in launching the English Renaissance through their intense devotion to education; and while education reformers provide the guiding hand in reform, they need patrons that offer the means, both economic and political, to that end. It appears as though these two women may have been the required patrons for that reform, though I have observed no reference to their influence in educational history texts. In the early 20th century, Foster Watson, Professor of Education in the University College of Wales, is the first scholar I have come across who gives these two women their due.

In his 1908 work on Vives, Watson sets the stage for the atmosphere of education at the beginning of the Tudor period (1485-1603):

> It is difficult to realize the position of the student of literature in England in the first half of the sixteenth century. The whole wealth of the Elizabethan writers, and all their successors in the Ages of Milton, of Dryden and Pope, of Samuel Johnson, of Charles Lamb, of Shelley, Byron, and Wordsworth, and the large range of Victorian literature, all this had to come. The modern man, therefore, must confess that it was not to English literature that the Tudor student could look for the material of education. Even if it be justifiable to claim that modern literature is a more fruitful study than ancient literature, for the ordinary man, the question remains: How was the ordinary educated man to be trained in the earlier Tudor Age, when the time of great modern literature was "not yet"?

[25] Many of Catherine's contemporaries felt she was saintly given how she dealt with the many trials she bore.

[26] All three men were very influential advocates of the wisdom of higher education for women.

> … There is every reason to believe that the English language, before the invention of printing, was held by learned or literary men in very little esteem. … We have not a single historian in English prose before the reign of Richard II….
>
> The classical writers of Greece and Rome, however, have always drawn towards them a large proportion of the well-trained scholarly men of each generation. … The intellectual discipline received by reading their works in the original Greek and Latin had its value. Hence the sixteenth-century English student was trained on those ancient Greek and Latin authors, all unconscious of the great awakening that was to be of modern English literature, into which the twentieth-century reader so lightly enters.
>
> The whole of the well-educated, scholarly, learned men of the sixteenth century, in England and on the continent of Europe, all entered into the *same* classical heritage. They all honored the same great names of Greek and Latin authors. Latin was the learned language, as the language of Latin literature, as well as the starting-point for the study of Greek. Latin, too, was spoken in every country amongst the learned, and even amongst many who were not regarded as learned. Latin was, it is to be clearly understood, not only a dead language, but a current, live language. It is said that beggars begged in Latin; shopkeepers and innkeepers, and indeed all who had to deal with the general public of travelers, are credited with a knowledge of some colloquial Latin. Church services, of course, were all in Latin….
>
> Latin, therefore, at least occupied the place in the Mediaeval Ages which French[27] holds today as an international language.

At this point in time, when England was just coming to the end of the warrior culture, when martial prowess had reigned supreme and scholarship had been dismissed by the warrior class as irrelevant, people like Erasmus, More, and Vives awaken scholarship in the English culture through the beneficence of Lady Margaret and Queen Catherine.

Watson (1912)[28] explains Margaret's part in it all:

> Perhaps the best way of realizing the position of Queen Catharine educationally is to recall the fact that the most significant devotee of learning in England, prior to her coming, even if we scan the whole records of the Middle Ages, seems to have been Margaret, Countess of Richmond and Derby, the mother of King Henry VII.

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[27] This was stated in 1908. However, today, English is the international language.

[28] In the General Preface, Watson introduces us to what he was trying to accomplish in his work – an analysis of the education of girls: "The present volume renders accessible a body of evidence which bears upon an obscure and commonly much misunderstood subject, the history of women's education. Conjecture and ill-grounded generalities are here replaced by the testimony of those who knew at first-hand what were the objects, methods and defects of girls' education in the first half of the sixteenth century. The recommendations of Vives, More, and their friends may or may not meet with approval at the present time; in any case, they reflect a condition of things which for centuries exercised a very considerable influence upon the education of women."

… In 1497 she established professorships at Cambridge and Oxford, and she was so highly honored as to have her Cambridge post for a time filled by the great Erasmus. But her chief educational beneficence was shown in the foundation (1505) of Christ's College, Cambridge, where she reserved for herself rooms, and, in 1508, of St. John's College, Cambridge.

… No Woman in England before the Lady Margaret had shown such a high enthusiasm for education, but it will be noticed that she took no initiative in specifically women's education; her efforts were directed to swell the onward current of men's education. Throughout the fifteen centuries of the Christian era before Catharine of Aragon, there had been, we are told, four works in English on women's education. … Adding to these four … we are confronted with the fact that the whole body of writing on women's education appearing in English or by English writers in the fifteen centuries before 1523 was not nearly so comprehensive in scope as that contained in the seven treatises (from which portions are given in the present volume) in the fifteen years between 1523 and 1538. Moreover, the medieval manuals are prevailingly textbooks for those who have taken up a 'religious' life, whereas, religious in tone as the 1523-1538 treatises are, they resemble much more nearly our modern attitude of the demand for liberal and comprehensive studies for girls and women.

This remarkable time of expression of views on the education of women may, I think, be called the "Age of Queen Catharine of Aragon," and it is necessary to consider the intellectual atmosphere of Spain, from which she came, if we would realize why it is to her we must look as source of the English Renascence of Women's Education rather than to our own English highest representative of culture, the Lady Margaret. We speak of the "spacious times" of Queen Elizabeth, and it is not too much to say that a prototype of that marvelous age in England is to be found in Spain in the conjoint reign of Ferdinand and Isabella, the parents of Catherine. (pp. 2-4)

… Turning from the political triumphs of Ferdinand and Isabella, the educational era inaugurated by them is yet more striking, and the full flow of the Renascence current made the Court of the two monarchs the most glorious in Europe. Learning had survived in the Middle Ages more persistently perhaps in Spain than elsewhere; and, moreover, it had been reinforced by the Arab scholarship of the Moors in the south-east of the peninsula. In spite of political preoccupations, the best scholarship from Italy, Germany, and France found a ready welcome in Spain. … [Isabella] too, like the Lady Margaret, enjoyed collecting books, and founded a library of manuscripts at a convent in Toledo in 1477…. Like the Lady Margaret, but on the large scale which befitted a Queen, she established a school for the youth of the nobility, and induced the famous Peter Martyr to devote himself to their instruction. In the year of the discovery of America (1492), the date also of the birth of J. L. Vives, she promised Peter Martyr a rich recompense if he would reclaim the noble youth from idleness and waste of time to the pursuit of letters. At Saragossa the scholar gathered together young nobles, who attended his lectures in the day, and left in the evening to revise the lectures, with the help

> of tutors. Other Italian scholars came to Spain to join in Peter Martyr's work until learning became a cult of the nobles. (pp. 5-7)
>
> In a national atmosphere of such splendid intellectual vigor, bursting in upon the survivals of the old medieval world, Isabella's daughter Catharine was born in 1485. … Catharine could read and write Latin in her childhood, and turned her Latin to account in the reading of the Scriptures. At the age of sixteen, in 1501she was married to Arthur, Prince of Wales, who died a few months later. In 1509 she married King Henry VIII, was divorced in 1531, and died in 1536. There is emphatic testimony as to her scholarship and courtly leadership and influence. … Catharine, throughout Henry's reign, until the time of the divorce, shared and earned with him the glory of the Court as a "Museum of letters and learning." In 1526 Erasmus dedicated to her his *de Matrimonio Christiano*, in which he says that the heroic virtues of Isabella were renowned throughout the world, but the high gifts of Catharine revealed her mother's greatness to the later age. Earlier Erasmus[29] had declared that Catharine "loved literature," and had been happily reared on letters from her infancy. "Who would not wish," adds Erasmus, "to live in such a Court as hers?" (pp. 8-9)

Watson (1912) illuminates Margaret and Catherine's influence on education of that period and the relationships between them and the three primary reformers – More, Erasmus, and Vives. His focus in this work is the education of women as advocated initially by Catherine and thoroughly developed by Vives. While Watson points out that Margaret's focus was on education of aristocratic men, Catherine was dedicated to the education of aristocratic women; and in particular, the education of her daughter Mary, who Vives was assigned by Catherine as Mary's Director of Studies. He dedicated his ground-breaking work, *Instruction of a Christian Woman*, to Catherine. Vives, in Watson's words, was Catherine's

> chief directing and consultative force. … For Catherine's daughter, the Princess Mary (afterwards Queen) Vives wrote the *de Institutione Christianae Feminae* … and a textbook, the *Satellitium*, dedicated to Mary. We know that one of the books mastered by King Edward VI in 1546 … was this very *Satellitium*, and as the Princess Elizabeth at that time was educated by the same tutor, Richard Coxe, there is good reason for the conclusion that Elizabeth herself must have studied this textbook of Vives, and that the educative influence was that of Queen Catharine and her educational adviser, J. L. Vives…. (pp. 1-2)

Vives: The Marginalized 16th Century Powerhouse of Education Reform

Vives was Spanish, born in Valencia Spain. He was born in the year Columbus discovered America for Spain, in 1492. His father was of an old Spanish noble family.

[29] Erasmus forms a connecting link between Lady Margaret and Queen Catharine, for he supplied for the tomb of the Countess, in 1513, a quite formal inscription chiefly as to her academic foundations … whilst in 1518 he is much more impressed by the brilliancy of the first Lady of the Realm, Queen Catharine.

Because of his devotion to Queen Catherine, Henry VIII's first wife, Vives was marginalized by the Tudor dynasty. In 2022 jargon, one would say: Vives was "cancelled" by the "cancel culture" of the Tudors of his day. He was the greatest force of education reform in his time but because of his loyalty to her, all subsequent educational scholars were forced to ignore his existence, which is why we are unaware of his incredible contributions to our foundational underpinnings of educational science (see Watson, 1913, p. xxx). He is an innocent victim of political circumstances (albeit, knowing the full cost, in Henry's Court, of his devotion to Catherine) and it's time we give him his due, just as we must feel obliged to give Lady Margaret and Queen Catherine their educational due as previously detailed above.

Given Vives' place in the transition of education from the Mediaeval to a science-based system (two generations before Bacon), which is what we still follow, I provide a far more extensive coverage of his influence than any of the other education reformers in this essay.

Thomas More was also marginalized by Henry's Court, but the Catholic Church has seen to his redemption by making him a saint and perhaps that's the primary reason he is remembered. While More was executed, Vives had to leave England.

Watson (1913) delivers Vives to the 20th century by translating Vives works on education from Latin to English for the first time. We are indebted to Watson for such an undertaking.

Watson says of Vives:

> He was the last of the Mediaevalists; and also, the first of the modern scientists. But distinctive as this achievement was, and more progressive still as was Bacon's contribution to the scientific impulse, as Dean Church pointed out, Bacon's views were only "poetical science" compared with the "mathematical and precise science" which was brought to its development by Sir Isaac Newton. In the hands of the latter, scientific method rose to a standard, a *censura veri*[30], for which Vives groped in vain, and towards which Bacon apparently did all that was at his time possible, without a deeper grasp than the mathematics of his age could provide, and in which he, to his own loss and to the loss of his age, was by no means well equipped. Bacon devised the modern scientific method, but it was developed to fruition by Newton. The forerunner who heralded the appeal to experience in the study of man and nature, and made the bold bid for the empirical, inductive method in both scientific investigation and in teaching, as the only refuge from the survival of mediaeval authority, was Juan Luis Vives. (p. cxviii)
>
> Vives was often called the second Quintilian. In an age in which the return to antiquity was the only way to re-capture the intellectual enthusiasm which could make further progress possible, there could be no higher compliment paid to an

[30] Critique of truth. https://translate.yandex.com/?lang=la-en

> educationist than to compare him on equal terms with the greatest of the Roman thinkers and critics on education. Nor must it be forgotten that it was only in 1416 that Poggio discovered in the Abbey of St. Gall, of Quintilian's *Oratorical Institutions*, lost, in a complete form, for so many centuries. When the printing-press multiplied copies of this precious complete work it became "the code" of the best educationists of the age. Quintilian was a native of Northern Spain, and Spaniards particularly prided themselves on the contribution to the theory of oratory and of education made by their countryman, first to Rome, and then in the 15th century fully restored again to the service of the whole learned world. But if the term "second Quintilian" were to be taken in the sense of reproducing the views of Quintilian or of authors of antiquity solely, a sense in which it was certainly not meant by the 16th century, it would be an inadequate description of Vives, and we should lose part of its complimentary import. For Vives was to the Europe of his time what Quintilian had been in the first century A.D. to Rome. He was the modern Quintilian, prepared to incorporate what was best and permanent in humanity from the ancients, but to use the ancient writers as a starting place, and not as a goal, in education and in all other "arts" and branches of knowledge. He had passed over the bridge separating the mediaeval and modern ages…. He was the Quintilian of the Renascence, in looking forward towards the conceptions of the golden age placed in the future, not in the past; towards scientific knowledge gained, not from time-honored but obsolete authority, such as that of Aristotle and the scholastic philosophers, but from independent research and the direct interrogation of nature…. (pp. ci-cii)
>
> **Vives a Modern Thinker.** Men, who mark transition stages, are rarely understood by the later generations, who benefit so greatly by their labors. The modern claim of the right of inquiry and of freedom of thought and investigation, are clearly enough stated by Vives to his contemporaries, who would not, as we are apt to do, regard them as commonplace ideas, but who must have looked on them as revolutionary suggestions to depose the ruling monarchs of philosophy, and substantially as much if not worse intellectual treason, as it would be political treason, to dethrone an absolute king or emperor, say, Henry VIII or Charles V. (p. cii)

In Watson's work on Vives (1913), he discusses contributions to education made by two, amongst many other, British educators, Roger Ascham (1515-1568) and Richard Mulcaster (1531-1611). Watson states that "Mulcaster was the most original writer on education in the Elizabethan era." (p. xxxiv) In finding similarities between Ascham and Vives, Watson states "The adaptation of the master's methods to the particular individuality of each pupil is emphasized both by Vives and by Ascham. … Both believe that the early training in good conduct is far more essential than the early acquisition of knowledge. Both reduce grammar study to a minimum in the learning of languages." (p. xxxvi)

Watson observes the transition from rote memorization to the use of books and notebooks.

The old teaching methods of the Middle Ages were oral, and the change to writing methods is very critical in the history of education. The early suggestion of paper-books was, therefore, more startling than we are apt to realize. Note-books became a recognized necessity only after the invention of printing, and as we know, commonplace books developed into an institution with the scholars in the first half of the 16th century. Nevertheless it might readily have happened that paper-books for pupils might have been delayed as a device for school purposes, had it not been for the suggestion of enthusiastic educationists. For written methods were revolutionary; and the memories of schoolmasters and boys were better trained than in modern times. Schoolmasters, parents and boys tended to conservative methods, and these countenanced the learning by heart of intricate grammars, such, for instance, as that of the authorized *Lily*, even in the time of Ascham, and, in prior generations, of those barbarous and effete[31] works of which Erasmus so bitterly complains, and which he so scathingly satirizes. Such methods required no use of note-books. The boldness of Ascham's suggestion[32] is apparent, when we realize that he dares to dispense with the time-honored grammars…. It is not without significance for his adoption of a note-book method that Ascham was a calligrapher. At any rate he emphasized written methods in the pupil's work as no one had done in England before him.

… Vives, in his work *On the Transmission of Knowledge* (1531), describes in more systematic and realistic detail than Ascham the paper-book method, and delivers his soul on the whole art of language note-taking. But earlier still, in 1523, he had suggested the method requiring the pupil actually to construct for himself the paper-book in which he was further to enter his own grammatical collections. Vives gives full directions, and as this is apparently the first mention of any such system, the full details are of interest:

"Make a book of blank leaves of proper size. Divide it into certain topics, so to say, into nests. In one, jot down the names of those subjects of daily converse, e.g. the mind, body, our occupations, games, clothes, divisions of time, dwellings, foods; in another, … exquisitely fit words; in another, idioms, and *formulae dicendi* [formulas speaking], … which require often to be used; in another, *sententiae* [views]; in another, joyous expressions; in another, witty sayings; in another, proverbs; in another, difficult passages in authors; in another, other matters which seem worthy of note to thy teacher or thyself. So that thou shalt have all these noted down and digested. Then will thy book alone know what must be read by thee, … so that thou mayest bear in thy breast the names thus handed down, which are in they book and refer to them as often as is necessary. **For it is little good to possess learned books if your mind is unfurnished for studying them**." (Emphasis added)

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[31] Overrefinement, attitude of social superiority; pretentious or snobbish.

[32] "A further practical objection to the use of paper-books was the cost of paper. Sir E. M. Thompson says paper was first used for college and municipal records in the 14ht century. The first manufactory of paper in England was in the early part of the 16th century. Paper in schools had to be provided at the cost of the parent, as is seen in the Orders for St. Albans School, 1590."

> These passages establish the position that Vives has priority over Ascham in the matter of paper-books, and it is difficult to believe that the tutor of Queen Elizabeth was not aware of Vives' views. (pp. xxxvii-xl)

Watson reveals Vives and Ascham's dislike for the mediaeval romances, associating them with licentiousness. "Vives on the other hand, attributes their vogue to the fact that their readers have never tasted the delights of reading Cicero, Seneca or St. Jerome."

Watson makes comparisons between Bacon and Vives pointing out how both were great philanthropists in what they were trying to accomplish for mankind. What Dean Church says of Bacon, Watson informs us, applies to Vives with equal force: "Doubtless it was one of Bacon's highest hopes, that from the growth of true knowledge would follow in surprising ways the relief of man's estate; this as an end runs through all his yearning after a fuller and surer method of interpreting Nature." (pp. civ-cv) Though man's conditions on earth could be appalling, Vives felt that improvements were at his disposal in the same manner they were at the disposal of the Greeks in antiquity. This was blasphemous at that time since Aristotle and the other renowned philosophers were seen as demigods.

> Vives is speaking of the authors of antiquity, and says: "Yet they were men as we are, and were liable to be deceived and to err. They were the first discoverers of what were only, as it were, rough and, if I may say so, shapeless blocks which they passed on to their posterity to be purified and put into shape. Seeing that they had such fatherly good-will and charity towards us, would they not be themselves unwilling to pledge us not to use our own intellects in seeking to pass beyond their gifts to us. … For they judged it to be of the very essence of the human race, that, daily, it should progress in arts, disciplines, virtue and goodness. We think ourselves men or even less, whilst we regard them as more than men, as heroes, or perhaps demi-gods…. So we also might no less excel, in the eyes of our posterity, if we were to strive sufficiently earnestly, or we might achieve still more, since we have the advantage of what they discovered in knowledge as our basis, and can make the addition to it of what our judgment finds out. For it is a false and fond similitude, which some writers adopt, though they think it witty and suitable, that we are, compared with the ancients, as dwarfs upon the shoulders of giants. It is not so. Neither are we dwarfs, nor they giants, but we are all of one stature, save that we are lifted up somewhat higher by their means, provided that there be found in us the same studiousness, watchfulness and love of truth, as was in them. If these conditions be lacking, then we are not dwarfs, nor set on the shoulders of giants, but men of a competent stature, groveling on the earth." (pp. cv-cvi)

Of course, we now take this view for granted. We understand that no man was, or is, omnipotent; all are flawed but with potential to achieve great things, but never perfection, since that is beyond us. Through architypes, we must instruct our youth in our flaws – i.e., the weaknesses in us that bring about failures, and perhaps shame – and also instruct them in our strengths – i.e., that which brings about change for the better for each person, which then transforms to improvements for mankind as a whole. Jordan Peterson speaks

to this need in his analysis of metastories, which accumulatively provide perspective on common human traits that either fall into one quality of another – such as good or bad. Individual stories, or examples, fall within a grander metastory that provide analogies to learn from and hopefully improve by. These stories can be myths, fiction, or nonfiction; but it's the story that provides insight into the lessons people need to learn and the story analyzes the truth being sought rather than whether the event(s) actually occurred.

Watson speaks of Vives view on problems with scholars. He uses the word "corruptions" to identify these problems. "For instance, among the causes of the 'corruptions' dealt with by Vives, are arrogance of scholars, search of glory, jealousy, covetousness, ambition, love of victory rather than truth, the depreciation in which mathematics were held, the futility of studies undertaken for gain, the ill equipment and small repute of teachers." (p. cvi) These qualities are undesirable, of course, but were, and still are, accepted in educational circles as perhaps obnoxious, but are not condemned to the degree that is warranted. This is especially important since the ruling portion of society comes from the educated class, and it is to this class that the poorly educated classes aspire to emulate. Therefore, it is incumbent upon the educational community to embrace what should be the highest priority of society which is virtue. Communities fair much better when virtue is the goal. A good analogy might be comparing a calm sea to a stormy sea. The further a society is from virtue, the greater the turbulence the community will experience. Average citizens will be unable to defend themselves from the sharks that will prey upon them using the sophisticated weapons acquired in the academies.

In a comparison between Bacon and Vives, Watson cites their opinions on epitomes or summaries of subjects, such as history, "which makes the mind over-bold, and causes great proficiency rather in show than in fact. … Vives had treated these very books of summaries as a cause of the corruption of learning, for by stealth, he says, students think from them to gain their pseudo-knowledge, whereas real knowledge can only be acquired by inquiring into the grounds of things and understanding their causes." (p. cviii)

The following statement made by Bacon, Watson believes, is derived from Vives chapter that covers the subject: "[I]t should be carefully observed, that as a man will advance far faster in those pursuits to which he is naturally inclined, so with respect to those for which he is by defect of nature most unsuited there are found in studies properly chosen a cure and a remedy for his defects." (p. cix)

It is then offered as an example to discipline a mind: A person who is weak in abilities to focus and concentrate, should be given mathematical training since mathematical problem solving requires concentration that will not allow for even momentary distractions that diverts the mind away from the problem; otherwise, the pupil will need to start the problem from the beginning. It appears this may be the origin of our current educational requirement for studying algebra. The problem with our current approach is we do not tie an understanding of algebraic principles to the exercises of solving formulae. Solving algebraic equations alone can be compared to lifting weights to develop stronger muscles but with no association with usefulness of the muscles. It's primarily for looks. As a master of the martial arts, I can attest to the problems weightlifters have with the free and graceful movements required of a martial artist. Two-

dimensional weightlifting and large muscles inhibit the agility required to use the body in optimum ways. Practicing mathematical problem solving with no purpose in sight on the building of "mental muscles," creates a parallel weakness in reasoning abilities.

Back to Bacon and Vives' strengthening of the mind where it is weak: As it relates to reasoning abilities, those who are weak in perceiving cause and effect relationships, can be instructed in historical examples that provide ample lessons to learn from. Edward Gibbon's classic work on Rome offers an outstanding program of study that provides endless hours of analyses of a great civilization with plenty of failures and successes to examine for the lessons they offer. Unfortunately, there are not a lot of contemporary history books that provide such an analysis since academics of history believe they should primarily report the facts without an actual investigation of the morality of events.

As it relates to weakness in memorization, Watson cites Vives' reference to oration: "Vives, in dealing with the *Causes of the Corruption of Rhetoric*, had urged the value of the declamation and had suggested the importance of oral repetition as an exercise for the memory, and had insisted on voice-training, and even required the student to regard gesture as a constituent part of the oration." (p. cix)

It is interesting to note, Watson makes a final comparison between Bacon and Vives regarding "Nature-Studies," which we would currently refer to as science-studies.

> But, apart from these general educational agreements between Vives and Bacon, Vives had already, two generations before Bacon, formed his conception as to the importance of Nature-studies on the lines of observation and experiment, and, what is more, had included them in his system of school-education.
>
> Vives saw as clearly as Rousseau later that the chief ground for the 'corruption' of the study of Nature was the absorption of pupils in book-learning. Students of the natural sciences in the 16th century could not keep away from Aristotle, or Pliny, and whatever the erudition or even power of observation of those authors might be, they clearly abounded in hasty generalizations. Instead of limitation to the reading of ancient authors on natural science, there must be substituted direct observation and investigation, and instead of disputation there must be 'silent contemplation of nature,' and instead of metaphysical discussions, observation and the consideration of the actual phenomena of Nature. … Vives had realized the significance of the training of the senses in training observation. By the senses, he remarks, we come to the discrimination of similars and dissimilars[33], and in this process we are helped by experience of and by experiments on things. We must first apply our own concentration and other powers of our minds to phenomena. When these fail, we can call in the expositions handed down by others. We all of us have for the purposes of observation the "light of nature," and

[33] This is an important point. Understanding correlations and how we arrive at them is critical to citizens of a society to better understand cause and effect. Ignorant or ambitious people will frequently attempt to make correlations, where correlations are distant and therefore irrelevant, to prove their point and manipulate people to serve their desires.

> this may be concerned with the senses, in visual discrimination, with the judgment, as intellectual discrimination, and with the intellect, in reasoning through causes and effects. "The youth," says Vives, "will find Nature-study easier than an abstract subject, because in it he only needs alertness of the senses, whilst for ethics he needs experience in life, knowledge of historical events, and a good memory. What we know of Nature has been gained partly through the senses, partly through the imagination, though reason has been at hand as a guide to the senses. On this account we have gained knowledge in few subjects, and in those sparingly, because of those shadows which envelope and oppress the human mind. For the same reason what knowledge we have gained can only be reckoned as probable, and must not be assumed as absolutely true."
>
> … When we remember that it is only within the last decade that Nature-study has won its place in present-day schools, we cannot help regarding Vives, the pioneer of nearly four hundred years ago, as showing remarkable insight into the educational possibilities of the subject. As we have seen, in his *School-Dialogues*, he at least brought the subject of Nature-study attractively before the minds of generations of school-boys. (pp. cxi-cxiv)

The following explanation by Watson on Vives' use of the inductive method of reasoning, is closely correlated with the British Common Law system in discovering settled law[34]:

> Vives, like all students of Nature who proceed by the way of observation and experiment, and do not submit themselves to the dictation of Aristotle or any other authority, was bound to stumble upon the Inductive Method. … In Vives' account of the origin of arts[35], the Inductive Method is introduced. Arts were due to observation joined with reasoning. "In the beginning, first one, then another experience … was noted down for use in life; from a number of separate experiments the mind gathered a universal law, which, after support and confirmation by many experiments was considered certain and established.[36] Then this knowledge was handed down to posterity. Others added subject-matter which tended to the same use and end. This material collection by men of great and distinguished intellect, constituted the branches of knowledge, or the arts." (p. cxv)

Vives then explains that the way to discover effective teaching methods must follow the same process.

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[34] In comparison with law, Watson states: "Vives considers that a jurisconsult should realize for each law what its life-giving force is and what its preservative force is to the community."

[35] In this case, the use of the word "arts" encompasses branches of knowledge; hence, for example, certain college degrees are referred to as bachelor's of arts.

[36] Watson then provides a quote as an excellent analogy to get the point across: "Out of how many practical experiences on all sides has the art of medicine to be built up like rain-water composed of drops."

A good teaching method to develop reasoning abilities and to discover a correlation's relative worth in ascertaining cause and effect might be to create problems, such as social problems or experimental material problems, that under one set of circumstances may be true, but then by adding a new variable, might change a conclusion toward a falsehood. It is advised to keep the *moral dilemma* lessons to a minimum since they are used to confuse people; not shed light on the development of reasoning.

Variables can continuously be added to a problem, which might constantly change the outcome. However, at each stage of the development of the narrative, a truth may be final until a new variable changes the dynamics. Math and chemistry are good places to begin the lessons. To keep this idea simple, let's use the analogy of various elements used in a compound and let's use an algebraic formula to explain how the compound is produced. The formula takes into account the ingredients (each element), the exact ratios in volume, the exact conditions in which they are blended, and the exact conditions in which the blend is allowed to, let's say, cure. Change anyone of these variables and the compound will, in all likelihood, be different. However, if the variables are unchanged, then the algebraic formula is always true and the compound will always be the same, today or 1000 years from now.

This is an important lesson since many people are very confused by the progression of input of variables. Without this understanding, they throw up their hands and claim "Everything is relative and nothing really matters anyway." When this behavior is observed, one simply needs to reverse the variable inputs to show that at each stage, the truth may be discovered for each set of circumstances and will remain unchanged until a new variable is introduced to the situation. This will help keep the nihilists at bay.

Watson next covers Vives' study of educational psychology geared toward the individual. Vives deals "with the adaptation of educational training for the various dispositions to be found amongst different pupils, and to the training of sharpness in observation, capacity in comprehension, and power in comparison and judgment." (p. cxix) These enumerated human abilities are useful starting points for the discovery of individual talents.

Then, Watson discusses Vives' views on assessment of individuals and what to do with it:

> This psychological study is to be turned to practical account. "Every two or three months let the masters deliberate and judge with paternal affection and grave discretion, concerning the minds of their pupils, and appoint each boy to that work for which he seems most fit…. When unwilling minds are driven to uncongenial work, we see that almost all things turn out wrong and distorted. Boys with minds unsuited for 'letters' should not be unduly trained in them, and even those who have been admitted into the school should not be advanced to those parts of a subject for which they manifest no aptitude." (p. cxx)
>
> Interesting as Vives is on the subject of Association of Ideas, pedagogically he is still more significant in his declaration that "the senses are our first teachers." Sight is, says Vives, the chief of the senses, from the point of view of knowledge.

> But after a certain stage of knowledge has been reached, the sense of hearing teaches us in a wider reach, on greater subjects of thought, and in less time, than sight. For we receive in a minimum of time, through teaching, what took a vast time to become a matter of knowledge at all, and hearing was therefore well termed by Aristotle, "the sense of learning." (p. cxxii)

Next, Watson takes up Vives' analyses of language. I provide a relatively extensive analysis of what Watson/Vives offer since language studies are the most important subject in education. A command of one's language is the most powerful tool in one's toolbox of abilities to achieve success – whatever *success* means to each individual.

> **Language-Teaching in Education.** There was unanimity amongst the scholars of Vives' time, whether they belonged to the old order of mediaevalism or to the new order of the Renascence as to the necessity of training scholars in the use of Latin. But this unanimity was apparent rather than real. (cxxiii)
>
> … Naturally no subject of school-teaching suffered so much as the Latin language from the mediaeval oppression of corrupt dialectics and grammar. In a concrete form this can be illustrated by citing a work written by Henry Bebel, called the Misuse of the Latin Language (1500), in which a list is made of corrupt Latin words then used.
>
> … Humanism … stood for Latin as the language of scholarship … but it was for pure Latin, for conversational purposes and for writing. Pure Latin meant Latin such as Cicero or any other educated Roman would have spoken, and therefore in the Renascence view, must be associated with the reading of classical authors, who alone contain what can be known as to Latin usage in speech and in composition, since the mediaeval tradition of the old written Latin was utterly untrustworthy, and the continuity of the old rustic dialects of Latin had developed in accordance with the needs of the daily life of the people, and outside of literary usages. In other words the Renascence view demanded that classical Latin should be brought back to life again.
>
> Erasmus, as he did not hesitate to make known, wished to be "a citizen of the whole world, not of a single city," and regarded Latin as practically the only possible language for literature and education. His opinion was … "that nothing justifies the abandonment of a universal, highly developed and historic speech such as is Latin, for a series of local, rudimentary and obscure jargons."
>
> Vives showed a distinct independence on the subject of language teaching. Like Erasmus he hated the barbarism of the Latin of the old schools. Speech is the instrument of human society, for the exercise of the social instinct. Hence the particular language used, this or that, will primarily depend on its effectiveness as a means of communication and secondarily on its resources for eloquence and brilliancy.

… Vives considers that as things are, a common language … is a unifying force for religion, for commerce and for general knowledge. And the Latin, above all languages known to him, seems to satisfy best, most of the suggested conditions. For the Latin language, formerly spoken when so many branches of knowledge were best known, the mother-tongue of so many distinguished men of intellect and activity, who by their writings enriched its vocabulary, provides the condition of "a man who has the good fortune to be born in a well-taught state." Two considerations have special weight in connection with Latin, first the wealth of knowledge contained in it, and secondly its diffusion through so many nations, that to give it up would cause confusion in the world of knowledge, and a great estrangement amongst men, on account of their ignorance of any other languages. This objection specially applied to scholars of the time, who either did not know any other language, or at least, like Erasmus, were unwilling to use them. Vives shows solicitude also for the value of a common language for what we call now missionary purposes. … It is some common language that Vives desires.

Though the practical advantages of the adoption of Latin as a common language attract Vives, compared with Laurentius Valla, he is cold in its praise. For Vives there is no special, or at least, unique formal discipline in Latin to warrant the depreciation of other languages. Speech is given to satisfy a need, and is for use, developed by use, not for display of erudition; therefore that language should be used by any student in which he can best communicate his thoughts and knowledge. Vives steps apart from his brother humanists, from Laurentius Valla, from Erasmus, and enters a territory almost entirely his own, in the early Renascence, when he says: "We ought to welcome a good sentence expressed in French or Spanish, whilst we should not countenance corrupt Latin."

For the rest, with his mind bent on the utilitarian aspect (in the best sense of the term) of speech, Vives demanded that, whatever language was used, the real matter of importance was the learning of the "solid things" written in it. "Let students remember," says Vives, "that if nothing is added to their knowledge by the study of a language, they have only arrived at the gates of knowledge, or are still hovering in the entrance hall. Let them remember that it is of no more use to know Latin and Greek than French or Spanish, if the value of the knowledge which can be obtained from the learned languages is left out of the account." And, again, to the same purpose he says, "What are languages other than words? Or what importance is it to know Latin, Greek, Spanish and French, if the knowledge contained in those languages were taken away from them?"

Vives' doctrine of the equality of languages as instruments for the adequate communication of the knowledge of "solid things," as well as of the thoughts and judgments of one individual to another, is too remarkable in a writer of the early part of the 16th century, to be established upon what might seem to be a chance utterance. For it emphasizes to a still higher degree the realistic aspect of his educational ideas, which we saw he had developed in his advocacy of Nature-studies. It may perhaps be said that nothing more distinctive as to the position of

Latin, relatively to other languages in education was written even by John Locke, than the following, which may be regarded as Vives' manifesto on the subject:

"To be eloquent," says Quintilian, "is to express all the thoughts which you have conceived in your mind, and to convey them to those who listen." Unless this is done, all the higher parts of rhetoric are superfluous, and it is like a sword, hidden within, and sticking to, the sheath. What particular language is employed is of no consequence. … But, assuredly, if the option is offered, who is there who would not vastly prefer impure and faulty speech, concerned with great and lofty material, rather than the most elegant and ornate language elaborated over trifles?" (pp. cxxiv- cxxx)

The Teaching of Latin Grammar. Having adopted the general principle of utility Vives regards grammar teaching in Latin as desirable just so far as it furthers the end of acquiring the practical ability to use Latin, viz. for speaking purposes, the reading of authors and the "solid things" in them, and for composition. He is in entire revolt against the mediaeval importation of metaphysical conceptions into grammar, and the laborious compilations of grammatical rules and exceptions with which the boys of the time were plagued…. Hence the custom had arisen of learning the whole art of grammar first, with rules and exceptions before proceeding to reading authors, who, apparently, were chiefly of use for the verification of the grammar rules. Against this type of procedure, Vives vigorously protested.

We have seen that he regarded the name of grammar-teacher as most honorable, and required him to be a man "furnished and adorned with literature." Only such teachers, he thought, could duly train youth. Often the old type of teacher, says Vives, attempted to draw "the immeasurable stream of linguistic usage through their grammatical formulae," whereas Grammar, Logic, and Rhetoric were all observed and derived from the speech employed in ordinary conversation. Usage, in Roman times, was not determined by the grammatical rules. He is quite explicit as to the "corruptions" which have followed on the perversity of these grammarians. "Grammarians have not only weakened and broken the compass of speech by reducing it into the meagre and penurious prescript of grammar rules; but they have also corrupted it with many errors, in that they have spoken otherwise than they ought to do; well, in respect of rules, but ill in respect of ordinary usage, which is the lady and mistress of speaking. You may see full many exact masters of grammatical art in this manner pollute their speech with foul enormities, whilst they follow grammatical art which cannot by any devices include every usage, through the variety of usage, and through the liability of language to change."[37] (cxxx-cxxxi)

[37] "*The Causes of the Corruptions of the Arts*, Vives p. 79. The translation above is given … in the words of Joseph Webbe … in his *Appeale to Truth*, 1622. For an account of the controversy about the teaching of grammar, see the chapter on "The Grammar War" in Foster Watson, *English Grammar Schools*, p. 276. Vives seems to be the source from which the discussion started in modern times, though, of course, Quintilian had pointed out to the grammarians of his time that "custom" is the best schoolmistress for languages. The position of Vives and of Webbe (who is one of the most emphatic of all English writers on

The war was to come between Grammar and the Reading of Authors. It was to be a long war, and was not settled even by the time of John Locke, who still had to complain that grammar-teaching almost monopolized the attention of the school teacher.[38] But Locke still considers that Latin is absolutely necessary to a gentleman. His remedy is substantially the application of the method suggested by Vives, and afterwards by Montaigne, i.e. let children learn Latin as they learn French "by talking and reading."

The difficulties of applying this simple sounding alternative of reading of authors in the place of grammar, even at the early stages, were, in the time of Vives, undoubtedly formidable. Vives' own statement, which seems to have greatly impressed Webbe, in 1622, shows how Grammar had, so to say, absorbed literature. Webbe thus translates from Vives:

"This little creeping fountain (of grammar) having in time, through continual and universal employment, gotten credit, wealth, and patronage, grew ambitious; and, under the first title of entire simplicity, hath at last engrossed rivers, streams, and branches, out of Orators, Poets, and Historians; yea, and almost out of all the greatest arts and sciences; and is become a full, swollen, and overflowing Sea; which, by a strong hand arrogates unto itself *(and hath well near gotten) the whole traffic in learning, but especially for languages*."

… Vives also writes with his accustomed urgency to the same effect in the *Against the Pseudo-Dialecticians*, in a passage which should be quoted: "Latin and Greek speech came before grammatical, rhetorical, dialectical, formulae.... We do not speak Latin in a particular way because the Latin grammar orders it to be so spoken, but on the contrary, the Latin grammar orders us to speak a particular way because the Romans spoke in that way." (pp. cxxxii-cxxxiii)

In the time of Vives, no satisfactory Latin Dictionary existed for school purposes. The teaching of vocabularies therefore had to be undertaken as part of the school-work…. The turning point of Dictionary facilities came with the great Dictionary of Robert Estienne (Stephanus) which appeared in 1531…. Besides compiling his great Latin Dictionary, Estienne prepared a small Dictionary for boys (1550). It was after this date that school dictionaries for Latin became available. Vives declared that the absence of adequate Dictionaries was a "great lack." But in the

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teaching Latin, by reading and speaking it, rather than from the preparatory training of text-books of grammar) is that, on the whole, the method for learning a foreign language is in principle that by which we learned our vernacular. The most valiant pioneer in our own generation of the new movement (which indeed is the old movement of Vives) in language teaching was the late W. H. Widgery, in that excellent brochure *The Teaching of Languages in Schools* (1888), which even now in the large multiplication of books for the teaching of languages, no thoughtful educationist should omit to consult."

[38] "Locke says (1693): 'When I consider what ado is made about a little Latin and Greek, how many years are spent in it and what a noise and business it makes to no purpose, I can hardly forbear thinking that the parents of children still live in fear of the schoolmaster's rod, which they look on as the only instrument of education; as a language or two to be its whole business."

> same way that, at the present time in the science studies of schoolboys, educationists often suggest the predominant value of apparatus made by the teacher and the pupil for their own experiments and demonstration purposes, so with the early 16th century Latin studies, the necessity for the pupil of finding out for himself and noting down in his Paper book the Ciceronian usage of a particular word or phrase, must have resulted in a kind of self-made Dictionary. From the necessary search and research, there must have arisen an educational value in the intellectual activity, which is often lacking in present day classical teaching, on account of the comprehensiveness of text-books provided; leaving little for the pupil to do, but to appropriate the material placed in his hands by the labor of others. Vives' methods are therefore more analogous to those by which elementary science is studied, practically, to-day. (cxxxv-cxxxvi)

This is an extremely important point to analyze with serious research. This is analogous to hands-on work versus "book-learning" without application. There is much missed in the exclusive method of book-learning alone. Researching subjects to find answers for oneself is far superior to simply being a sponge absorbing facts or knowledge acquired by others. It's not unlike reciting an algebraic equation created by another versus creating the equation oneself: Recitation demonstrates memory abilities, whereas, creating an equation demonstrates reasoning abilities. Of course, the former is the method of contemporary teaching since the latter requires far better teaching methods than is currently understood by the education establishment.

> It is necessary to bear in mind the fact that in the early part of the 16th century only too frequently the masters knew less of the vernacular than they did of Latin. That this was the case in England is distinctly stated by John Palsgrave, the tutor of the Princess Mary Tudor, sister of Henry VIII. This remarkable man … was a classical scholar. English schoolmasters, according to Palsgrave, could write an epistle "right Latin like," speak Latin, and indite Latin verses; "yet for all this, partly because of the rude language used in their native countries [i.e. counties] ... and partly because, coming straight from thence to the universities, they have not had occasion to be conversant in such places, where the purest English is spoken, they be not able to express their conceit in their vulgar tongue, nor be sufficient, perfectly, to show the diversities of phrases between our tongue and the Latin (which in my poor judgment is the very chief thing that the schoolmaster should travail in)." (p. cxliii)

Perhaps this reveals why English, in this period, was seen as being insufficient as a language capable of passing on knowledge in an efficient and effective manner. The sophistication of Greek and Latin were useful as models to improve the English language, which "the schoolmaster should [have been] travail[ing] in." In other words, schoolmasters should have been discussing extensively, with their pupils, how a highly developed language that had words and expressions that provided expression of thought which underdeveloped languages had no words or expressions for, and therefore required extensive explanations to achieve the same ends. However, frequently, people are unwilling or not talented enough to take the time necessary to elaborate on ideas unless

the ideas have a great deal of importance. Therefore, on average, much is missed in communications with underdeveloped languages.

Watson (1908a) analyzes Latin grammar instruction of the 16th and 17th centuries, pointing to serious differences between teaching primarily Latin grammar, through *Lily's Grammar* (used for more than 300 years since its publication), or teaching Latin through classical authors such as reading Cicero for example.

Prior to *Lily's*, there was great diversity of grammar across the different regions of England. The Tudors, through the new technology of printing, issued "authoritative books for public and private use" which included the authorized *Royal Grammar of Lily* in 1540. The reason was to standardize speech across the realm (not unlike the reason Webster published *Webster's American Dictionary of the English Language*, though absent the force of law). Unfortunately, *Lily*, in essence, was more of a science of Latin grammar than a method of teaching Latin, and since this book was the only book to be used in education and schools, by the 1542 decree of Henry VIII, students had to memorize rules that served perhaps grammarians very well, but not students. As Watson put it:

> It tended to discourage, if not to render impracticable, the method of teaching the Latin grammar concurrently with the reading of authors.
>
> It is around this question in its simplest form, Grammar versus classical authors, that the fiercest disputes of the 16th and 17th centuries, in connection with *Lily's* Grammar, took place. The old *Donatus* was simplicity itself compared with *Lily*. With the increase of knowledge of the Renascence, the boy of the post-Renascence times compared with the Mediaeval boy had to undergo a martyrdom of despotism. The exercise of memory necessary to the Mediaeval lack of printed books, was intensified in Renascence instruction, because the Grammar had become much more comprehensive in scope. The English post-Renascence boy had to stop any impulse to reason, and to simply get the Grammar known by heart, as a preliminary to higher work. This was the tendency of the authorized Grammar; … enlightened teachers, from time to time, rose superior to any thralldom to *Lily*, but the definiteness of mechanical methods always secures a large clientele from the less-qualified teachers, and attracts a strong conservative element, who resist, to the uttermost, the reforming innovator. (p. 261)

It is quite obvious the name "grammar schools" is derived from the predominance of grammar being the principal subject of primary schools; and it is logical to conclude that the practice of teaching for memory, in contrast to teaching for reasoning abilities, is derived from the days before Gutenberg's printing press and therefore before the use of textbooks when mnemonic teaching methods prevailed.[39] We have yet to shed this habit.

[39] See *A Brief History of Mnemonics*, Holly White, Utica College, 2014, p. 2.

Universities required students to know Latin grammar and to speak it. Later in the reign of Queen Elizabeth, "it was forbidden to teach Latin Grammar in any College in Cambridge…." (p264) The grammar schools were to be the primary source for teaching grammar. Watson explains this was due to the fact that "Universities had the responsibility of dealing with a much larger store of higher knowledge constantly accumulating through the Revival of Learning, and marvelously made accessible through the invention of printing…."

Watson cites an author's description of grammar as: "the art of speaking and writing correctly, as founded on observations in the reading of writers and poets." (p. 262) However, this was not what was practiced, and students' experience in reading classical authors was meagre. Vives was one to deviate from the norm (as was Elyot and Ascham), who saw grammar as something to study only to a practical level (more akin to our use of dictionaries), but to pay more attention to classical authors' actual use of it.

Elyot wrote *Gouvernour* and Ascham wrote *Schoolmaster* to make Latin grammar teaching more practical and far less tedious and burdensome.

There is a recurring theme in educational history where the "store of higher knowledge, constantly accumulating," is loaded onto the shoulders of students until a breaking point is reached: When the memorization of data supplants useful and applicable knowledge since it easier to teach raw data compared to helping the development of reasoning abilities. We have certainly reached this point and it's time to do a complete overhaul of what passes for "education."

Watson (1913) next discusses the organization of schools, for teaching groups of students, referred to as the academy.

> **The Academy**. The idea of an Academy probably was suggested to Vives' mind by the "School" of Sir Thomas More at Chelsea. At any rate, this thought had occurred to Erasmus in his well-known description of it. "You would say that in More's house Plato's Academy was revived. But I do the house injury in comparing it with Plato's Academy.... I should rather call it a school, or university, of Christian religion."
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> … So many different associations are clustered round the term "Academy" that it is necessary to see exactly what Vives means by it. "A true Academy," he says, "is an association and harmony of men, equally good as learned, met together to confer the same blessings on all who come there for the sake of learning." No doubt Vives kept in mind his experiences of [colleges] … as well as the more domestic, family type of training of More's "Academy."[40]

[40] "Household education was an important method in the Middle Ages. See details in *Manners and Meals in Olden Times*, ed. Furnivall, p. xvii. Sir Thomas More e.g. had himself been trained in the household of Archbp. Morton, who had prophesied a distinguished career for him. A prototype of More's Academy is to be seen, on the pietistic side, in the household education of Elzear, Count of Sabran and his wife Delphina

One feature of Vives' Academy is the intellectual advantage to the young from being associated with the old, in whose company they are educated more "liberally and purely." The ordinary branches of knowledge, "the arts," may be taught by masters of different ages, but the training for "service to their country and for civil life" should be in the hands of "wise, old men, as formerly at Rome." (cxlviii-cxlix)

Pupils were to be admitted to the Academy from seven years of age, and the complete course occupied up to twenty-five years of age. The institution thus was a primary and secondary school, a college and university combined, and included aged men of sound experience and wisdom as a body guard of the best general mature interests of life.

Nothing is more calculated to surprise us than the negative aspect of Vives' Academy, i.e. the entire absence of any suggestion of ecclesiastical control or oversight. It is probably the first proposal of an institution to undertake university work without the aegis of the Church. Vives suggests that teachers should receive their salaries from the State, though he does not seem to have realized that such a proposal involved some degree of state control.

John Calvin's Academy at Geneva has at least common points with Vives' idea, whether suggested by it or not, first that it included a school for children as well as a College for advanced students. Secondly it was independent of any authorization, either of Regal Charter or of Papal Bull. If it seems unwarrantable to connect Calvin's ideas with Vives as a source, it is at least a striking coincidence that there is so much more in common between the two men's ideas than the name, "Academy." (p. cl)

After the Act of Uniformity, there were many schools or academies founded in England after the Gataker type, and of these some few developed into more or less public "Dissenting Academies," as they were called in the 18th century. They accepted, in the early days, pupils of all ages and stages, and eventually equipped men in the preparatory culture for all professions, by no means restricting themselves to denominational limits. It is claimed that their aim was "to make students thinkers, open their intelligence and give an impetus to further knowledge." The success of the intellectual and moral stimulus afforded by the Dissenters' Academies did much to balance the effect in England of the low standard and stagnation of the English Universities in the 18th century. There is no doubt these Academies, if they consciously represented to themselves any model, would have pointed to the Genevan Academy.

Vives is many-sided, and the chapters on schools present suggestions which will appeal with different emphasis to different readers. Sound education is for the

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(see A. T. Drane, *Christian Schools and Scholars*, pp. 536-7). Vives was familiar with a similar tradition in Spain. Talavera, Mendoza and Jimenez made their houses centres of intellectual progress."

> culture of the mind, not the instrument for acquiring honors [i.e., status and prestige] or money. The boy has no prescriptive right to higher education. The school is an atmosphere of development, in which only those boys should enter, or be allowed to remain, who are suited to it, and whom it suits. Whilst opportunities should be open to all, Vives recognizes that often the poor boy has more ability and application than the rich boy. Only those, rich or poor, who will benefit thoroughly from its help should be allowed to remain in the school. "In trade, and in the manual and mechanical arts, we see fewer persons spending their labor in vain than in the pursuit of learning." Once admitted, patience as to results must be shown, and a difference of ability, temperament and disposition of pupils involves a different speed of acquisition of knowledge and re-active disciplinary processes of mind. With true insight, Vives remarks: "It is not expedient to expect one time for all. Nothing could be more unequal than an equality of that kind." Given that the pupil has sufficient tested mental ability, the one thing needful on his part is the right attitude towards his work. Let the scholars enter the schools as if about to worship in temples. Similarly, **the teacher's work is intensive rather than extensive.** … Hence Vives would have the payment of the teachers in no way dependent on capitation fees.[41] The teacher's salary should be just as much as a good man would desire, but a sum such as a bad man would despise. In other words, the reward of a teacher is intrinsic, not extrinsic. It is for the public, who profit so unspeakably from his services, to make secure the teacher's welfare and comfort. It is the teacher's part to do his work with his thoughts concentrated on the good of pupils and others through them—like Christ, who taught "for our service, not for His own ostentation." (p. cli-cliii) (Emphasis added)

In his section, The Final Aim, Watson shares a perspective that is analogous to Herbert Spencer's concept of *relative worth* (1860), the principle of which is to determine how much of a given subject should be covered by teachers who have a bias for their discipline and have difficulty in seeing what its limits are relative to the needs of the average citizen. It appears that Vives has the same perspective as Spencer. Watson provides "Every study is of unlimited extent, and might lead us to complete absorption in it, but there is always some stage at which we" must limit its furtherance and leave it to another day should the individual desire or require it.

Since this is an essay on the history of education, it is appropriate to include what was said of corporal punishment. Obviously, this is not a recommendation of a return to such teaching tactics, but it is important to understand why it was advocated, for historical accuracy.

> Again, since the mind of man is misled by passions, every thoughtless action must be checked and re-strained by reproof, and blame expressed in words, and if necessary, in blows; so that as with animals, pain may recall boys to the right, when reason is not strong enough. For all that, I should prefer this beating to be done as amongst free men, not harshly or as amongst slaves, unless the boy is of

[41] Capitation is a fixed amount of money per pupil per unit of time paid in advance to the school for the delivery of teaching services.

> such a disposition that he has to be incited to his duty by blows, like a slave. The master should not be too familiar with boys and those who are still childish, for the comedy says of them "Too much familiarity breeds contempt." Let the master then be grave without being harsh, and kind without being weak; do not threaten unless the matter requires it; do not abuse the boys, for this would give them cause for contempt and occasion of practice for it. If the boy will not comply with threats let the master beat him, but in such a way that while his still tender body suffers a sharp pain, it does not endure a permanent injury. Never let the master act in such a way as to accustom the boys to despise his threats or punishments; these I should wish him not to dispense lavishly, but to reserve them for special and rare occasions. Masters will thus secure dignity and value in all matters and not produce insensibility by repeated blows. Older boys indeed should be more rarely checked by blows, but still it should be done sometimes. Boys should chiefly be restrained by awe and respect for their master and the important men of the academy, who are present as witnesses and the observers of both virtues and vices. So also respect for their fathers and relations, is a restraining factor. (pp. 119-20)

Next Vives addresses learning about applied arts.

> By this time a man, of age, ability, learning, has become riper in knowledge and experience of things. He should now begin to consider more closely human life and to take an interest in the arts and inventions of men: e.g. in those arts which pertain to eating, clothing, dwelling. In these subjects he will be assisted by the writers on husbandry. Then he should pass on to those subjects which treat of the nature and strength of herbs, and of living animals. Then let him turn to those writers who have treated of architecture, e.g. Vitruvius and Leo Albertus. Next let him consider those arts which belong to travel and conveyance, in which subject the horse, the mule, the ox and all kinds of animal that draw vehicles are to be considered. Next, navigation is to be studied, for that art deals with conveyance. He will study all these subjects; wherefore and how they were invented, pursued, developed, preserved, and how they can be applied to our use and profit.
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> Already those things have been studied which, through all the senses, conduce to the comforts of life, either in connection with the private society at home of the husband, the wife, the children, kinsfolk, relatives, attendants, slaves; or those materials which in the affairs of the commonwealth are thought out and discovered for it, by the genius of man, or through folly are given a name, and come into reputation without any real usefulness. All these topics must be included in an encyclopaedic course of knowledge, and in a summarized form. In parts they have been treated by such writers as Plinius, Athenaeus, Aelianus, Macrobius. Cicero says that on these matters old men speak better in their social circles and clubs than the most erudite men in their schools. Pliny makes the same plea in his preface.
>
> … [T]here is need that the pupil should cultivate a keenness for hearing and knowing about these matters. He should not be ashamed to enter into shops and

> factories, and to ask questions from craftsmen, and get to know about the details of their work. Formerly, learned men disdained to inquire into those things which it is of such great import to life to know and remember, and many matters were despised and so were left almost unknown to them. This ignorance grew in succeeding centuries up to the present, and in a long succession of years, nothing was disclosed concerning the morals and the art of life. So that we know far more of the age of Cicero or Pliny than of that of our grandfathers, in respect of their food, attire, worship and dwellings. (pp. 208-09)

The Influence of Germany & Switzerland Summarized

Woodbridge (1830) speaks of the formalization of education:

> Germany and Switzerland were the first countries in Europe in which education assumed the form and name of a science – where the art of teaching and of training children formed the subject of lectures in universities – and where institutions were founded, devoted exclusively to the formation of teachers. (p. 9)

Quick (1894) offers a nice summary of German influence on education in the West:

> The history of English thought on education has yet to be written. In the literature of education the Germans have been the pioneers, and have consequently settled the routes; and when a track has once been established, few travellers will face the risk and trouble of leaving it. So up to the present time, writers on the history of European education after the Renascence have occupied themselves chiefly with men who lived in Germany, or wrote in German. But the French are at length exploring the country for themselves; and in time, no doubt, the English-speaking races will show an interest in the thoughts and doings of their common ancestors. (p. 90)

The Manual Arts Movement

This movement is very important to analyze for the principles it was grounded in. It is very much an applied studies concept. From it, we can discover successes and failures that will help formulate a contemporary educational program that prepares students for life rather than for a career in education as we now have it.

I think it appropriate to pause to ponder the words of that great French Encyclopedist, Denis Diderot (1713-1784) since he articulates this issue from a humanist perspective, which in the Founding period of America would have been embraced whole heartily; though I'm not so sure such love for individuals still reigns supreme in our ever advancing Statist/collectivist country.

> Let us at last give the artisans their due. The liberal arts have adequately sung their own praises; they must now use their remaining voice to celebrate the mechanical arts. It is for the liberal arts to lift the mechanical arts from the contempt in which prejudice has for so long held them, and it is for the patronage

> of kings to draw them from the poverty in which they still languish. Artisans have believed themselves contemptible because people have looked down on them; let us teach them to have a better opinion of themselves…. We need a man to … go down to the workshops and gather material about the arts to be set out in a book which will persuade artisans to read, philosophers to think on useful lines, and the great to make at least some worthwhile use of their authority and their wealth. (Preface)

The manual arts movement (with various related branches such as vocational arts, technical arts, and industrial arts) was a result of the forces the Industrial Revolution brought to bear on an industrializing world, with the first formal school being established in Russia. The Russian system, founded to train engineers, was established by Victor Della Vos in 1868 in the Imperial Technical School at Moscow. "[T]he outstanding fact concerning the system remains that it was the first to use scientific principles in analyzing the mechanic arts and basing courses of instruction on these analyses." (Bennett, 1937, p. 47)

The Massachusetts Institute of Technology, influenced by Vos's educational system, opened in 1861. Founded by William Rogers, "The Rogers Plan as it came to be known, was rooted in three principles: the educational value of useful knowledge, the necessity of "learning by doing," and integrating a professional and liberal arts education at the undergraduate level. MIT was a pioneer in the use of laboratory instruction. Its founding philosophy is "the teaching, not of the manipulations and minute details of the arts, which can be done only in the workshop, but the inculcation of all the scientific principles which form the basis and explanation of them." Wikipedia.

Then the St. Louis Manual Training School of Washington University was established based on the inspiration that Vos's system offered Dr. Calvin Woodward. "These schools gave it an impulse which spread over the United States, resulting in the movement to establish manual-training high schools…." (Bennett, 1937, p. 42)

Vos's system spread across Europe and into America. With the transition from agrarianism in America, when most were living on farms, to industrialization, which transitioned populations from rural regions to urban industrial centers – as had occurred in Britain – the need for skilled labor grew dramatically. Knowledge that had previously been handed down from parent to child or master craftsman to apprentice, no longer sufficed since such knowledge was shrinking in importance. Colleges that had previously offered only a few career paths and served an extremely small percentage of the population (well under 5%) did not provide an education that the transitioning economy demanded. Up to that point, colleges simply had a very limited purpose in a far simpler economic system.

In the 19th century, Germany led the way with the scientific revolution in universities, but this was predominately academic in nature, whereas the new industrial order really needed skilled tradesmen that most universities had no interest, no knowledge, nor any ability in providing for. However, there were a few that saw the need for engineers and this is where the movement really began and then gained respect.

Uno Cygnaeus (1810-1888), a Finnish educational reformer who is considered the father of educational handicraft (who the renowned Swedish educational reformer, Otto Salomon, followed in 1872 with a similar educational program at Naas Sweden) formalized the handicrafts, known as sloyd, in the Finnish system.[42]

> [I]n 1863 [Cygnaeus] established a normal school at Jyvaskyla. This school was patterned after those in Switzerland. "It was a residential school conducted on Pestalozzian principles, the time of the student being divided between studies, domestic industries, and work in the garden and field."
>
> As previously stated, Cygnaeus believed that handwork in the folk schools should lead toward future practical efficiency, yet such a school should not become a technical or trade school. The fundamental purpose of the handwork was to be an integral part of a well-rounded elementary education. (Bennett, 1937, p. 58)

In reference to Cygnaeus' ideas on handwork in education, Bennett states:

> The instruction shall aim at providing the pupil with the general handiness which is of great importance to every man, especially to the manual laborer, and also with skill in some home industry (sloyd) most suitable to the general public of our land.
>
> The handwork in the seminary, (normal school) as in the elementary school, will not be carried on mechanically; nor will it consist of unreasoning and mechanical manipulations, which ignore the mental powers…. The handcraft should take into consideration both mental and bodily capabilities, and so influence both physically and psychically.
>
> During the first year, the male students, especially those who, before entry, were unfamiliar with the use of the axe and saw, should saw and split wood, as well as carry out lesser carpentry repairs, not only for the acquisition of general dexterity in such work, but also to teach them neither to shun nor to be ashamed of honest work of whatever kind. (p. 59)

Sloyd, and its influence on other nations' educational reforms in incorporating handicrafts in school programs, was complimentary to the engineering movement in the universities. The combination of these two forces – engineering and handicrafts – created the realization that manual arts and scientific knowledge could be fused to make the engineer more practical and the tradesman/craftsman more technical.

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[42] Sloyd is part of the compulsory curriculum in all Finnish schools to this day and it is speculated that this is a primary contributor for their high marks on the Programme for International Student Assessment (PISA) results. http://wisdomofhands.blogspot.com/2011/09/finlands-schooling.html This shows that the incorporation of hands-on education contributes to improved test results.

An interesting point about Cygnaeus is the influence of Pestalozzi and Froebel – both of whom were hands-on type of educators – on his educational concepts.

* * *

Bennett (1917) supplies an excellent analysis of the manual arts movement of the late 19th and early 20th centuries. If we broaden the concepts Bennett based his position on, and expand it to include career-oriented education in all its manifestations and at all levels of education, the significance of my applied educational program becomes clearer.

Bennett introduces his readers to the manual arts movement by explaining how formal education had been traditionally relegated to a few responsibilities: the three "Rs" for everyone, and law, politics and theology for the few. Schools for the manual industries were unknown since

> the theories, recipes and traditions of the crafts were handed down from father to son, or from master to apprentice. The common schools taught all children to read and write because such instruction was considered a necessary safeguard to the democratic form of government…. Ability to cipher, also, was considered desirable for all, and in the villages and towns it soon became essential because it had to do with money and the sale of merchandise.
>
> Decades came and went and left pioneers still subduing the forest lands…. Generations passed; cities began to spring up and grow; the prairie lands of the Central States began to yield an abundant harvest and the mines to give up their rich stores. Manual labor, joined with natural resources, yielded great wealth. But during all this time the school was not called upon to train in manual industry. …
>
> Then came the demand for men trained in science and engineering to build railroads and bridges, canals and aqueducts, engines, ships and machinery of all kinds. This practical demand led to the establishment of schools of science and engineering, and soon the science studies found their way into the curriculum of the common schools. The growth and struggles of the nation demanded a more broadly educated citizenship….
>
> While all this remarkable development has been going on in the national life and in the school, the mode of living has changed as rapidly. The simple life of the earlier days has given way to the many complexities of our present life. Now we all want modern houses; we want them individual in design, finished in hard woods, heated by automatically regulated furnaces, supplied with an abundance of water, gas, electricity, and telephones connecting us with our neighbors and friends. We want artistic draperies, rugs and wall coverings, good furniture, fine pictures, statuary and musical instruments. If we compare our present homes with the homes of our grandfathers when we were children, we realize what a rapid and remarkable change has taken place. About the same change has taken place in reference to our food and clothing. Instead of contenting ourselves with what can be raised in our own garden or our own town, we get food from the most distant

parts of the earth, and by rapid transportation we have largely overcome the limitations of season. We no longer spin and weave in our own homes; knitting by hand is almost a lost art, and most of the sewing is done "on the machine."[43] When we turn from the home to business the same is true. The farmer who is not equipped with motive power and machinery, can hardly expect to compete in the market. The ox team has given way to the traction engine, the cradle to the self-binding reaper, and so on thru the list. This is equally true in manufacturing and nearly every other line of business. Things are being done at greater speed and in a manner that requires a more elaborate equipment.

All this development has immensely increased the output demanded of the producing and distributing industries. This demand in turn has increased the need for skilled workmen. Another factor that has acted with this need is the internal development in the industries themselves, which has come in part from the necessity of a more economical use of materials, but principally from the discoveries of science and their application to industry. If one tries to enumerate the changes in the metal industries alone that have followed the application of electricity in the telegraph, the telephone, the electric light, and electric motors he soon sees how endless is the undertaking. A very important result of this development in the industries is the need of men with a wider knowledge of the materials and processes of industry and the principles upon which the processes and the use of the materials rest. This knowledge is not being handed down from father to son to any great extent, nor from master to apprentice, partly because the factory system does not easily lend itself to education, and partly because the knowledge needed is so new that even the masters themselves find it difficult to keep up with the development. But this need for a wider knowledge of the principles and processes of industry is not confined to the workers in these producing industries. Every man who would intelligently use the modern conveniences of his own home, or the labor-saving devices and conveniences of business life, must know something of the materials and principles of industry; and if he is to have any adequate appreciation of the product – if he is to judge the quality of the thing he purchases or uses, he must know something of the process that produced it. In fact, industrial development has been so rapid and so varied in our country – it has affected every man's life to such an extent that if he is to retain sufficient mastery of his environment to make it serve his needs, he is forced to acquire considerable practical knowledge of the materials, principles and processes of industry. As we have already seen, this knowledge is not being handed down from parent to child in any adequate way, and so we look to the school to furnish it. And if the school is to furnish it, the school must be equipped with the tools of industry. [44]

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[43] It was not until the inventions of the cotton gin, the spinning Jenny, the flying shuttle, and power loom of the late 18th century that women were in a position to be liberated from the all consuming responsibilities of domestic life as it related to textile needs of the family. The 19th century brought even more technological changes that freed both men and women from highly laborious domestic responsibilities.

[44] Such an investment is insignificant compared to the returns it will yield the community in tax revenues and in a higher standard of living for all.

> Perhaps the problem of first importance relates to the selection of subject-matter. Which of the many manual arts shall be taught? Are some more fundamental than others? How can the manual arts be classified? What shall be the basis of our choice between them? These questions are consciously or unconsciously being answered for individual schools, but too often without a sufficiently broad view of the needs and the possibilities. To find adequate answers one must survey the whole field of the manual arts as applied to industry; he must search out a basis for classification; then he must select fundamental processes in each class.
>
> Thomas Davidson has said that education "has grown with the growth of practical intelligence, and has been in all cases a preparation for life under existing institutions." It is the schoolman's duty to analyze present conditions, determining what constitutes a preparation for adequate living, and then shape the work of his school accordingly. (pp. 11-21)

Because the need for the manual arts in the economy has diminished since the time of Bennett (that is, the economic sectors that rely on the manual arts have dramatically contracted in the U.S. as a percentage of the overall economy), the term "manual arts" can easily be exchanged for "useful arts and sciences" since this is all encompassing of life. The manual arts movement would have been far better served by adopting this phrase since it expresses the concept more comprehensively and would have steered education toward a broader trajectory.

> The manual arts contribute to social [competence] in several ways. They not only give vocational power, contributing largely to ability to earn a livelihood, but they impart first-hand knowledge of the material accessories of modern life. Every man's effectiveness and happiness is dependent in some measure – sometimes in large measure – upon the ease and intelligence with which he utilizes the modern conveniences in his own home or the material devices which make for economy and efficiency in business life. Moreover, the manual arts develop appreciation of beauty in its relation to material form, color, tone, and texture, which is an element not only in esthetic enjoyment but in general efficiency and productivity. (p. 25)
>
> [T]he manual arts serve as a method or means of teaching other subjects, and so contribute an element of value in the educative process. (p. 27)

Society's avoidance of providing an education in the useful arts and sciences leaves the vast majority of people to be unprepared for an economic life. Given this failure, and given the subsequent poverty it causes, do-good sectors of society look to the use of government to remedy the problem after the fact. That is, instead of taking a preventative approach by addressing the causes of poverty, which is primarily an issue of poor education, "cures" must be sought, but only after the disease has taken hold. An effective analogy might be: Instead of pursuing fire prevention in a city, fire departments might only pursue effective means of extinguishing fires. As it relates to political policies, the "cure" is frequently, though incorrectly, perceived as the need to extract wealth from the

productive sector of a community and hand it over to the less productive (i.e. undereducated) sector in order to keep the fire at bay, rather than extinguish it entirely. Why not take tax revenue from all citizens and invest it in the youth of all social classes so that all may become productive at the various levels and in the various ways they are capable of contributing. Remove educational funding from real estate taxation and tie it to sales taxes (with higher taxes on luxury items so the wealthier sectors can contribute a higher percentage than others), and we will see a significant shift in the behavior of the educational establishment.

To address the argument made by academia against the manual arts ever since the movement began in the latter half of the 19th century, let's consider Bennett's position.

> It has been proven that if sufficient time be given to basketry for several years, American primary school children can make most remarkable baskets…. But it is hardly the function of the primary school to train expert basket makers, and it would be difficult, on any other ground, to justify such a narrow course of training in handwork. It would be far better to give the young child experience in a large variety of materials and processes, not so much to teach technic [*sic*] as to stimulate and guide his natural constructive activity…. (p. 30)

The same can be said for the academic disciplines. "It is hardly the function of the primary school to train expert" scientists, mathematicians, linguists, historians, etc. This is why such subjects must be taught in a general and useful way during the primary and secondary school years rather than in the current disconnected abstract manner that is geared toward making everyone a "professional" in the given discipline taught in public school classrooms.

Bennett raises another important point. He designates his fourth chapter "Vocational Training – To What Extent Justifiable in Public Schools?" and then answers "There is no limit to the justifiable expenditure so long as the returns come in a sufficient ratio to the capital invested…. Any expenditure is justifiable so long as the returns are sufficient in kind, quality, and amount." Such investments and their returns must be measured by both the individual and social benefits it provides. These two interests must be balanced. CTE, college prep, and applied studies programs all require we invest in them since each provides a return to individuals and society, though in varying degrees. If an investment in any one of them exceeds the appropriate return (as is currently the case with the college prep programs), individual and social harm will be the result.

Currently, the vast majority of our postsecondary education (and by association, secondary education) invests in career preparation that are service oriented rather than directed toward producers of goods – i.e. where wealth creation begins. Physicians, lawyers, financial managers, social scientists, academics, etc. (where the vast majority of postsecondary resources are invested), do not contribute to the creation of wealth. They support the wealth creators and earn their living from them. With society's almost total neglect in investing in wealth creators, and instead, investing the wealth in those who live off of them, social wealth is significantly diminished. This is a scenario that cannot sustain itself. As long as sufficient numbers of entrepreneurs and skilled technicians

immigrate from other countries who had invested appropriately in education, we can naively expect to maintain some growth; but as soon as the U.S. is no longer an appealing destination for such immigrants, due to the loss of a healthy system of government, we can expect the economy to begin a downward spiral.

Bennett summarizes the purpose of education as being vocational in its broadest sense. However, since this term has been loaded with negative connotations by certain sectors, it would be far better to use an all-encompassing generic terms like *occupations* or *careers* since these include the concepts of *vocations/professions*[45] simultaneously.

> The more one studies the history of the public schools the more it becomes clear to him that the great purpose of such schools is fundamentally [career oriented]. We are aware of the fact that it is customary to speak of the aim of the public schools as being, first, cultural, and incidentally [career oriented]. From the standpoint of the state, however, the former may be regarded as incidental to the latter. General education – at least, that part of it that is given during the first six years, which we call elementary education is, so far as the state is concerned, but the beginning of an education, the whole of which is the making of [competent] social [individuals]. And a [competent individual in] society must have a [career], and to be most [competent] that [individual] must be trained in some way – either in public schools or at private expense or thru [career oriented] experience or by means of a combination of these. Elementary education is, then, from this point of view, the foundation of a structure which is essentially [career oriented]. And it is, or ought to be, just as fundamental to success in the vocations connected with the industries as with the professions, and, in fact, far more so, if there must be a difference, because the great majority of students go into the [many other sectors besides the professions]. But whether we regard elementary education as chiefly a means to [career] ends or not, the fact of a [career oriented] end in public education as a whole seems evident. (pp. 47-48)

Addressing the objections of detractors of the manual arts movement, Bennett made it clear the humanities would not and should not be left out of a career-oriented education.

> Such a program is not a study of the humanities with humanity left out; on the contrary, it is in vital touch from beginning to end with the work and thoughts, the aspirations and the victories, of human experience. … The best [career] education, then, is also cultural, and the best cultural education may come thru a training that is fundamentally [career oriented]. (p. 50)

Next Bennett provides an example of a nation – Britain in this case – that did not develop a well-rounded system of education which, in the end, resulted in negative consequences.

> For a striking illustration of the value of vocational education to a nation, we may turn to Germany:

[45] The meaning of these two words are identical but have been distinguished artificially by those who wish to see themselves as superior to the vast majority of people. It is a holdout of an aristocratic culture.

> Years ago English manufacturers were bothered by the importation of cheap goods from Germany. As England had no protective tariff to prevent such damage to her markets she resorted to an ingenious device, passing a law that all goods coming from Germany should be marked "Made In Germany." The aim in this act was to create a sentiment against such goods, and to warn every English buyer against the inferior imported articles that were threatening to undermine certain English industries. "Made in Germany" was thus intended to signify inferiority.
>
> To an aspiring commercial nation this was a severe blow. It was in fact humiliating; but it was accepted as a challenge. Germany set about to turn the trick back upon England, and quietly developed her remarkable system of industrial schools and compulsory continuation schools. Her scientists and artists multiplied and focused their efforts upon industry. The quality of her goods improved steadily until today the phrase "Made in Germany" stands for a substantial quality and artistic finish that command the attention of the markets of the world. In many instances German products have crowded out English goods. (pp. 51-51)

This is true even to this day. German products are in many cases superior to all others, which is due to the German system of education. This demonstrates that their vocational and scientific educational strategy was, and still is, superior as far as quality is concerned. A similar story can be told about Japanese products. Due to the devastation of Japan's infrastructure at the closing of WWII, "Made in Japan" came to mean inferior quality, but by the 1970s Japan was completely recovered and its goods and services rivaled German quality. The Japanese also have a well-developed educational system that supports industry. The U.S. must learn from these leaders and innovators of education.

In the late 19th and early 20th centuries, the manual arts movement was going strong in the public school system, though it never achieved the level it should have. One thing that was constantly stated by proponents of the movement was the importance to avoid teaching to a profession, since the movements detractors constantly attacked this potential. It was believed that a general education should be just that, general. Attempts to focus education in any way were seen as a deviation from a general education. Today sports, and in some cases band, are extracurricular activities that take up a **tremendous** amount of students' time in school – not to mention community resources. The time invested is equivalent to pursuing a career in these endeavors and yet this is not seen as troublesome by the academic establishment (the availability to college scholarships is seen as more important than training someone for a career), whereas investing such efforts in CTE is unnerving to many of them. Sports and music are forms of entertainment with few economic opportunities but with many individuals pursuing them, whereas CTE pursuits are common economic disciplines that can benefit many individuals and the community with a multitude of opportunities. Could it be that sports and band bring revenue to the educational system in collective ways, which make some academics feel warm and fuzzy, whereas CTE has too close an association with the evils of liberty, individualism and capitalism? If this is true, it becomes clear there is a prejudice emanating from the academic establishment, and as long as they have control of

the establishment – through accreditation, school programming, assessment testing, and credentialing – they will resist anything that does not fit their comfort zone. This is extremely important to understand. Factions erect barriers in order to provide themselves with protection from any competing force, and academics are no different.

Industrial Education Movement

Krug (1964) has this to say about the origins of one of the subcategories of the manual arts movement, industrial arts, in the U.S.:

> It was, declared one observer, a mental epidemic…: he was talking about the sudden and widespread demand for industrial education, voiced by school men and other leaders in public life. The precipitating event for this particular campaign was the report in April, 1906, of the Massachusetts Commission on Industrial and Technical Education, known also as the Douglas Commission, from the name of the governor who had appointed its members the year before.
>
> Industrial education covered a variety of pedagogical activities, and its earlier identification with manual training had by then gone out of fashion. Sometimes it meant training for industries or trades only. For the most part, however, the term had come to be used interchangeably with *vocational education*, especially in connection with preparation for such occupations as the manual trades, business, farming, and homemaking. It was in this sense that it usually appeared in the everyday speech-making and writing of the school men themselves. (p. 217)
>
> According to the witnesses heard by the Commission, the schools had remained too literary to meet the demands of contemporary social and economic conditions. … Massachusetts already had laws requiring cities of 20,000 or more population to include manual-training work in the high schools and in the grade schools. These laws were only spasmodically enforced, however, and, in any case, the Commission had doubts, either its own or those gathered from the witnesses, about manual training as the solution. Manual training, according to the Commission, had "been severed from real life as completely as … the other school activities," presumably the literary ones. The advocates of manual training were to blame for this, since they had, in the opinion of the Commission, taken a "narrow view" of their subject and had promoted it as a "cultural subject … without reference to any industrial end."[46] Thus had the schools, with or without manual training, fallen short of meeting their obligations in modern society.
>
> As a result of this delinquency, neither the children who left school early nor those who stayed until they were sixteen or eighteen were equipped with "industrial intelligence." Industries, continued the report, had to depend on chance and on the few systems of apprenticeship still in existence. The consequences

[46] With the manual training requirements being spasmodically enforced, coupled with manual training advocates having severed the original intent from real social needs, it becomes clear that the manual training movement was never given a fair chance to succeed.

were increased production costs, limited output, and lowered quality, these combining to weaken the position of American industry in competition for world markets. "The State," declared the report, "needs a wider diffusion of industrial intelligence as a foundation for the highest technical success."[47] Moreover, "the latest philosophy of education" was showing that education aimed at industrial intelligence would be the best for other purposes as well.

The Commission made several broad, or perhaps vague, recommendations for the regular public schools. Elementary schools, it said, should include work in the elements of productive industry, including agriculture and the mechanic and domestic arts. How the work in the mechanic arts should differ from traditional manual training was not explained. The high school was called upon to apply the teaching of mathematics, botany, chemistry, and drawing more specifically to industrial life, "with especial reference to local industries, so that the students may see that these subjects are not designed primarily and solely for academic purposes, but that they may be utilized for the purposes of practical life."[48] …

In its major recommendation, however, the Commission called for the establishment in local communities of "independent industrial schools" or for the introduction of new day or evening industrial courses in the high schools. It also proposed the creation of a permanent "Commission on Industrial Education" to succeed itself and to foster the establishment of the new schools and courses. As a summary of its own work, the Commission declared that it had "endeavored to preserve the integrity of the public school system, to enrich it along industrial lines, and expand it along vocational lines through independent industrial schools." The legislature of 1906 acted promptly to establish the new commission, and Paul Hanus, Harvard's professor of the art and science of teaching, was appointed chairman. (pp. 219-21)

In the new climate after 1905, many educators joined those who had previously drawn a sharp distinction between finishing and fitting pupils. However, the distinction was now being drawn, not between the modern subjects and the classics, but between subjects called practical and academic. (p. 236)

Industrial/vocational education addresses a very important segment of the school age population. There are those who have exceptional talents in certain domains that are utterly foreign to most in academia. To use Gardner's multiple intelligences, spatial and kinesthetic intelligences are something that literary education does not address; yet there may be more of those with these two talents than with the literary talents. The mechanical arts and trades have much to offer monetarily and as it relates to job satisfaction. In addition there is great dignity in working with one's hands, contrary to what academics would have us believe (those who lack talents in a given walk of life, frequently criticize it to avoid feelings of inferiority). If applied studies were coupled with vocational studies,

[47] The same argument is still being made today.

[48] This is an argument that one can hear many high school students, who are not college bound, still make.

and academic studies are left to college prep tracks, people would be quite surprised at what would come out of such a progressive school.

Next, Krug analyzes a highly thorough and influential investigation done by Susan M. Kingsbury published in 1906, which addressed the relation between "children" and industries.

> According to her calculations, there were 25,000 children in Massachusetts who were fourteen and fifteen years of age and not in school, five-sixths of whom had not been graduated from the grammar schools and one-half of whom had not gone beyond the seventh grade. Many of these were at work, largely in jobs without prospect of future advancement.[49]
>
> … Many who left school for the mills, declared Miss Kingsbury, came from "good-grade families," and the parents of 40% of this group wanted their children to stay in school. Children themselves made the decision. "It is the dissatisfaction of the child which takes him from school, and ignorance on the part of the parent which permits him to enter the mill." The theory that parents put children to work, said Miss Kingsbury in her general summary for conditions throughout the state, was "not tenable, except for the lower foreign element."
>
> … [T]he children were not to blame for their own dissatisfaction. Still something had to be blamed. Miss Kingsbury consulted "35 to 40 superintendents," and all except three felt the great lack was in "the system, which fails to offer the child of fourteen continued schooling of a practical character." Apparently then it was the schools that fostered child labor in Massachusetts.[50] The Commission in its main report observed more soberly that **further schooling for these children, if practical, would be attractive**.[51] (Emphasis added)
>
> These 25,000 children became a powerful symbol and were referred to over and over again in the campaign for industrial training. Miss Kingsbury's paper gave wide publicity to the guilt feelings of the "35 or 40 superintendents." … Civic leaders who might not otherwise have blamed the schools for this state of affairs were inclined to accept the verdict the school men pronounced upon themselves.[52]
>
> This verdict did not immediately involve or affect the high schools. In fact, Miss Kingsbury noted that 81% of those who were graduated from the grammar grades went on to high school, although this enrollment was offset by a drop-out rate of

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[49] One must be cautious about making broad sweeping statements. Many intelligent, influential, and wealthy people had such humble origins.

[50] The way this was eventually remedied, in order to avoid being held accountable, was to increase the compulsory attendance age so freedom of choice – and therefore market forces – was removed from the equation. It is easier to use the power of government, when it is at one's disposal, to remedy a challenge than to meet the demands of citizens.

[51] We have yet to fully address this.

[52] It is incorrect to blame the "school men." Rather, the system was to blame, due to its narrowly contrived college prep system. The "school men" had to work with what was handed them as best they could.

> 50% within one or two years. The elementary schools were the culprits,, and **Miss Kingsbury's paper laid the groundwork for later advocacy of differentiated courses of study in the seventh and eighth grades**. … (Emphasis added)
>
> The distribution of the Douglas Report not only in Massachusetts, but throughout the country, was paralleled [in] 1906 by the organization of the National Society for the Promotion of Industrial Education (NSPIE). … According to its constitution, the objects of the Society were "to bring to public attention the importance of industrial education," to provide for study and discussion of "the problem," to draw on experience in the field, and "to promote the establishment of institutions for industrial training." The kinds of institutions were unspecified, but the Society, in a note to the constitution, disclaimed the intention of moving immediately toward trade schools, since there was at the moment no agreement about the form such schools should take. Some educators accepted industrial education, but did not favor trade schools. Among these was still enrolled the doughty champion of manual training, C. M. Woodward, who objected to public trade schools and to the conversion of manual-training high schools to the purposes of trades training. Richards himself had written only two years before that trades training was impracticable in the pubic schools. (pp. 221-24)

While trade schools might have been impracticable in public schools, due to bureaucratic authoritarianism and the public's fickle, negative, majoritarian influence, vouchers would allow individuals to take funding to private schools that would be better able to provide such a service to private individuals. Trade training is **extremely** important and to deny such opportunity to a significant segment of the school age population that **really** needs it is unjustified, inequitable, and downright prejudicial.

After Kingsbury's report caught the interest of educators, there were those who argued for expanding educational opportunities to include industrial education for individuals in need of it, which would induce them to stay in school. This would provide them opportunities to master some trade and improve their economic outlook. "It was the duty of the state, according to the NEA, not only to teach citizenship, but to qualify children to be useful members of the community." (Krug, p. 225)

For reasons I address in other essays, career development has been considered unacceptable during the secondary years, but is perfectly acceptable in postsecondary years. This leads to many social problems. Krug addresses the contributions education has made to vice and delinquency:

> Schools were sometimes blamed for creating [social] evils. Back in 1890 the *Arena* asserted that in New York City 20,000 working girls were each year driven to "lives of shame" and that this was a result of "training the intellect at the expense of ethical education"; *Arena* called for more ethical and industrial training in schools. … In 1907 James Earl Russell of Columbia's Teachers College found "anarchy and immorality" to be "the direct results of our inadequate public school system." … These young women have no decent way to earn their own living. The boys whom we fail to attract to our schools are the ones

> who make the anarchists, and it is not strange, considering the upbringing they have had." Industrial education was … seen as the remedy. (pp. 269-70)

Indeed, practical education would go a long way toward alleviating many social evils. When people have a stake in the community, they want to support it rather than harm it. When they have no stake and feel victimized by it, as occurs to many due to educational institutions marginalizing them, the tendency by many is to lash out, get even, or simply not care about others or the community in general.

Krug quotes President Theodore Roosevelt, in his annual address to Congress, who noted the bias toward academic studies:

> "Our school system," declared Roosevelt … "is gravely defective in so far as it puts a premium upon mere literacy training and tends therefore to train the boy away from the farm and the workshop. Nothing is more needed than the best type of industrial school, the school for mechanical industries in the city, the school for practically teaching agriculture in the country." (p. 225)

In 1908, Eliot argued for teachers selecting educational destinations of their students – such as for industrial schools, ordinary high schools, or mechanic-arts high schools – based on students' abilities.

> "Here we come upon a new function for the teachers in our elementary schools," declared Eliot; these teachers "ought to sort the pupils and sort them by their evident or probable destinies." This kind of early selection, based on "probable destinies," was the very doctrine he had so eloquently attacked in his speech defending the Committee of Ten less than three years before. Moreover, he said, such selection was democratic, since it was practiced in democratic Switzerland.[53] "We must guide each child," he concluded, "into that path in which he can be most successful and happy," with each child "put at that work which the teacher believes the child can do best." This would give each child "the happiness of achievement," and it would be consistent thereby with "the best definition of democracy." (Krug, p. 226)

Later Eliot modified his view on teachers deciding for students what path they should take. He then stated that students should have a choice in the matter and that teachers should provide guidance. He also promoted the idea that industrial education for young teenagers "should be theoretical, with emphasis on the sciences underlying 'the universal trades' and on the historical aspects." (Krug, p. 227) This is very sound advice; however, these need to be joined with application for them to truly become ingrained in students' minds. Theory and history have little significance if not applied in a context that is meaningful.

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[53] This demonstrates a lack of reasoning abilities. If this view had any substance, then if any of the States in the U.S. used the same system, then it too would have to be considered "democratic" since every State in the Union has democratic elections. Justifications must not come from what others do, but, rather, because it relies on the merit of the position or action.

As the industrial education movement took hold, certain urban centers considered the best approach to manage such programs. Many perceived that students who were not bound for college were "misfits" intellectually or "mentally dull" and therefore needed industrial education as a means to minimize the possibility of them becoming a burden to society as criminals. To some of these educators, there was no need to have separate schools or a separate authority to manage them – obviously the "intellectual misfits" were not worth the time and expense. The wise educators decided on the dual system, which was well respected in Europe. There, industrial schools were managed under a different authority from the college prep system and were located at different locations. This was so the academics would "not be allowed to appropriate the technical and trades schools to their own refined uses." (Krug, p. 231)

The "misfit" perspective demonstrated an extremely stupid one. To think that intelligence can be measured only through academic abilities demonstrates just how ignorant those educators were. There are many today who still subscribe to this perspective.

Another ignorant perspective was asserted by some of those educators during the period under discussion: "Few educators cared to support the proposition that industrial education was designed for the purpose of furnishing employers with a supply of skilled labor. Presumably it was for the benefit of the pupils." (Krug, p. 227) It appears they were utterly ignorant of how an economic system works. If skills were not to be a desired outcome, then employers had no need of what the schools pumped out, which equates to secondary schools would then be useless to the majority of individuals – just as though they went through the college prep program. This is why the manual arts movement lost favor and why the industrial education movement took its place. However, we can see by the arguments of the time that it too would suffer the same fate before long. There was simply too much prejudice against practicality and utilitarian needs, with the poorer sectors of society being the ones most harmed by such animosity.

If public schools are to be prohibited from developing employable skills that are equally valuable to individuals and employers, and if vouchers are to be shunned, then the high school program for this sector must end somewhere between ages 14 to16 so that they may move on to other choices such as trade schools, and therefore not be considered "drop-outs." To demand that they continue a useless education just to get a high school diploma is extremely harmful to this sector, which then harms society.

Examples of some schools' curricula are interesting to consider since there would have been a considerable amount of lab/shop work. These lab subjects can easily be combined with applied academic subjects to deeply ingrain them in students' minds.

> The Superintendent of the Cleveland Public Schools carefully explained in 1908 that the technical high school in his city was neither "a manual-training school nor … a trade school, " but was "allied to each." The school provided wood-turning and cabinetmaking, pattern-making, foundry, blacksmithing, tool-forging, and machine-shop practice. The superintendent said that it should also relate the academic subjects to vocational ends and suggested that "the study of the great

> industrial authors such as Carlyle, Ruskin, and William Morris could "supplant in part the more purely literary authors."
>
> New York City had three public evening trade schools for apprentices sixteen to twenty years of age. In September, 1909, however, it opened what was called a "day vocational school," designed for boys who left school at fourteen. The Associate Superintendent … took pains to emphasize what this school was not…. "This school," he said, "is not to be a manual training high school; it is not to be a technical high school; it is not to be a combination of an academic school, a commercial and a trade school under one head; it is not to be a compromise; it is not to be a tail to any kite; it will not emphasize scholarship; it will not be narrowly utilitarian; it will not graduate finished journeymen or skilled mechanics, but, it will be a preparatory trade school."[54] … Trades were grouped in the broad categories of metal work, wood work, and printing. Metal work included machine shop and sheet metal work, forging, plumbing, and electrical wiring and installation. Academic work was provided in mathematics, from arithmetic through trigonometry; English; industrial history and geography; and applied physics and chemistry. Bookkeeping and commercial law also appeared in the program. (Krug, pp. 231-32)

Bennett (1917), considered the father of the Manual Arts Movement in the U.S., begins his work with a short introduction of early American society and then as it transitioned into the Industrial Revolution. This provides us with a glimpse of the forces that were in play demanding a major transition in educational efforts to expand its scope and purpose.

> Our forefathers came to this country civilized and equipped for the tasks before them. They came with habits of worship and reverence, with ideals of liberty and with knowledge of legal procedure. They came also with manual efficiency; some were farmers; others were carpenters, masons, millers, wheelwrights and blacksmiths; the women could spin and weave, sew and cook, clean and manage a household.[55] When schools [i.e. colleges] were established, these were to train

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[54] While I applaud the effort and progress made, the Superintendent missed the mark. Through this explanation he provided, we can see all kinds of boundaries being erected, which is the very problem with monopolistic controls. Some students need one thing and some need another. By the erection of such definitions, he funneled curriculum for a particular set of talents as a single track, which is not much better than the academic track. If he were to use a triangle as an analogy of the manner of achieving the desired goal – where the base is the same but the other angles have multiple variations (think of a scalene triangle where all the angles and sides are unequal) –, he would not have established such limitations. Many of the subjects he enumerated must be part of an educational program for certain interests, but at different levels. The base must be broad, while the top must be narrowly focused – the same as occurs in college. But high school is the "people's college."

[55] These domestic duties currently have their counterparts in professions such as textile designers, chefs, financial managers, etc. Men's duties from that period also have their professional counterparts. However, men's duties have been given the lion's share of attention and respect, while women's duties have been relegated to insignificant roles and demeaned by contemporary political factions that have negative agendas. Women's duties were every bit as respected and necessary as any duties men were responsible for. We need to recover respect for the history of women and their contributions to society. To do otherwise is to show utter contempt for women in the history of our species.

> men to become lawyers, statesmen and preachers of the gospel. Schools for the manual industries were not needed because everybody worked with his hands, and the theories, recipes and traditions of the crafts were handed down from father to son, or from master to apprentice. The common schools taught all children to read and write because such instruction was considered a necessary safeguard to the democratic form of government which was adopted. Ability to cipher, also, was considered desirable for all, and in the villages and towns it soon became essential because it had to do with money and the sale of merchandise. (p. 11)

Wright (1902) provides some insight into the division of labor in domestic duties:

> Women rarely worked for wages during the period now under consideration [that is, the 17th century and before],[56] but they carded the wool, spun the yarn, and wove the cloth for the manufacture of the homespun clothing [for] members of the family. If they could weave more than was wanted for the consumption of the household they sold the surplus or traded it in barter for the things they needed and which they could not produce.[57] … In many instances they worked on the land, and they did their share in every way to enable the family not only to secure a livelihood but to build itself upon stable lines." (p. 112)

It wasn't until the inventions of the cotton gin, the spinning Jenny, the flying shuttle, and power loom of the late 18th century that women were in a position to be liberated from extremely time consuming responsibilities of domestic life, especially as it related to textile needs of the family, which could be overwhelming. Given the large families that were typical of American agrarian culture, with infants (who required nursing) and/or toddlers being a constant responsibility during the childbearing years, it was only natural that women took the duties that were conducive to the children's safety and security. Therefore, the division of labor made perfect sense. It was not until the Industrial Revolution provided for many of the needs that fell within the orbit of women's responsibilities that their freedom from domestic responsibilities began to expand (but this is also true of the men), which is when cash crops for the marketplace became more important, which required more effort be invested into land cultivation. However, as in all things, change is difficult to adapt to – hence the eventual women's liberation movement – and it takes time to adjust and for it to be absorbed into a culture, but it is only natural when one way of life gives way to another, especially since mankind tends to resist change. However, efficiencies are constantly sought after and if an old social order is a barrier to this, it is only a matter of time before it is abandoned by all.

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[56] But then most men did not work for wages either. During this period, working for another was considered somewhat demeaning. Most Americans either had their own farms or ran their own small businesses, whether merchant, craftsman, or some other service oriented business.

[57] This demonstrates women's participation in the marketplace, which is contrary to what is typically taught in our politically biased education system (a natural occurrence when such a system is centralized). It cannot be doubted that men would have done the same thing if they possessed abilities in crafts. However, the primary responsibilities of both husband and wife were equal in their effort to provide for the immediate needs of the family – and this was equivalent to both of them holding two full time jobs, i.e. each working sixteen-hour days. Therefore, economically, both husband and wife were equal, but with different responsibilities divvied up, but with no responsibility being superior or inferior to the other.

Richards[58] (1909), in addressing industrial education, states:

> The old order of things has passed away: that we must first acknowledge. The old home industries have been taken away and no new ones have been put in their places.
>
> The trouble with the home-maker is that she does not know what is the matter; she is disgusted, but she has never put two and two together – cause and effect.
>
> Man tried to be kind – we must do him that justice – when he took away the interesting work of the spinning-wheel days and put in modern methods; plumbing, air-tight stoves, well-fitting windows; ready-to-eat breakfast foods and canned foods to take the place of home cooking; carpet sweepers and wringing machines to save heavy exercise. He was bountiful in his gifts, but did not provide means for gaining knowledge of how to use these new ideas. …
>
> Do you ask what this has to do with domestic science in relation to the influence of industrial arts and sciences upon rural and city home life? Everything.
>
> Today household labor is flat, stale, and unprofitable, and the remedy offered is to give it up and let the hotel keeper manage it. (pp. 636-37)

Richards then explains the efficiencies achieved in domestic affairs by "scientific industrial principles" and how homemakers need to learn from such methods that "have been used in the factory, on the farm, or in the modern shop." She continues,

> In women must be developed greater flexibility of thought and adaptability of manipulation. They must feel the sense of power over things.
>
> This is the problem of the educational world. We have so long worshiped intellectuality that we feel it must make up for all lack of training. We mournfully confess it does not. The college man who relies on his book is distanced by the day laborer who adds intelligence to his muscle knowledge. The college woman who has missed an early experience in the various duties of the household finds her back and arms will rebel if she is for any reason obliged to use them.
>
> For the sake of future ease and sense of control, each child should have muscle exercise in the necessary motions of housecraft. It is true that machines are being invented, but where do girls learn to know their construction, to learn the use of them or how to control the motor power? There are schools of all sorts of mechanical contrivances for the commercial world, but none for the application of mechanical power in the house.

[58] Ellen Richards of Massachusetts Institute of Technology, by the mid-1890s, was the leader of the home economics or domestic science movement.

> … I have felt all along that the girl needs as much manual training as the boy. The means may be different, but the goal is the same. To quote from a writer in the *Manual Training Magazine*: "It is to train workmen to do better work."
>
> Run over the list quickly in your mind and see how strong a place domestic science has in the industrial arts and sciences. … (pp. 637-38)

She then points out that residential trades should be taught to the girls along side the boys. Her point was that these trades are domestic in nature; that is, technology used in the home was perhaps more relevant to women than to men in many instances.

In closing she offers:

> And now what is the real aim, as related to women, of this industrial education which we are preaching? Is its purpose to fit her for, and so turn her more definitely toward, a form of "industrial independence" which wars against the very existence of the true home? If only that, then let us have none of it. But let us further ask whether it can, and will, be directed so as to exalt the dignity and increase the attractiveness of home life. Can and will it do anything to make women and men more ready to enter upon home life in the sane and simple way in which their own parents and grandparents did, not waiting for all the means of modern luxury? If so, and the truth of this can be made manifest, then there should be no delay and no feebleness in the promulgation of its claims. Whatever tends to make woman man's competitor instead of his complement, whatever tends to make woman less disposed toward the career of a home-maker, is not a safe or fit thing to be taught in the schools of the nation.[59] If "industrial education" is so administered that it tends to produce only swifter and more skillful wage-workers to increase the employer's profit and to compete with men and each other for the employer's dole, then the less of it the better. If that is what trade schools mean, then let us take heed what we are doing in advocating their establishment.
>
> I, for one, believe that much good and no harm can be done by wisely organized courses in home economics in the public schools. I believe, also, in schools which shall train girls in the truly feminine industries – dressmaking, millinery, etc. – in the larger cities at least. But I feel that the trade-school movement, as related to women, should receive careful and critical challenge as to its real aims and its social and economic results, and that the interests of the home and true domestic life should be held of higher consequence than any question of industrial independence or efficiency, important as they undoubtedly are. Sane living is more important than all the things that wages can buy. (p. 643)

Whether one leans more toward traditional or feminist influenced domestic relationships is not relevant since these are personal decisions. What is interesting is the technological progress that was made and how it influenced the liberation of women from the

[59] Schools must be neutral on such matters and leave it to citizens to decide for themselves.

household and maternal duties placed upon them, and the changes it offered in domestic relationships between men and women. We always hear from the liberal feminists who portray women as historically being treated as slaves, as though men all over the world and for all time have conspired to treat them as such. While no one can doubt that abuses occur in all social arrangements regardless of gender, it is important to hear moderates speak on the subject who lived during the time of transition, and Richards provides an interesting perspective, especially as it relates to the pursuit of materialism at the expense of relationships.

To be an open-minded historian, one must be careful to avoid projecting contemporaneous morality onto eras that had a different sense of morality. Understanding the reasons for such social arrangements, and the evolution out of them, can help remove prejudices and judgments that have developed in "liberal" camps – which prohibit analysis that deviate from their doctrines – and improve our understanding of human behavior more objectively.

* * *

Bennett referenced the 1910 U.S. census pointing out the amount of jobs in some of the major economic sectors for the male population over the age of 10:

36% - agriculture, forestry and animal husbandry

29% - manufacturing and mechanical industries

10% - trade

8% - transportation

<4% - clerical occupations, domestic and personal service, professional service, public service and the extraction of minerals. (p. 60)

He used these data to demonstrate the importance of designing an appropriate education system to fill the needs of these sectors and the individuals who will be employed in them. Such an analysis must be done after each census taken in order to determine what an educational system should be composed of in order to serve the economy and individuals since they dramatically influence one another. However, just because two sectors dominate, as Bennett's numbers demonstrate, doesn't mean the others should be ignored. They are equally important to an economy's ability to function, but they simply play a smaller role as it relates to the percentage of employment. The need for doctors, lawyers, financers, etc. demonstrates this point. Why, therefore, do we provide so well for "professional" education yet ignore other sectors? Why can't the needs of these sectors be provided for in high school, perhaps through a dual enrollment program?[60]

Bennett continues:

[60] This means students would be enrolled in high school and college simultaneously.

Then came the demand for men trained in science and engineering to build railroads and bridges, canals and aqueducts, engines, ships and machinery of all kinds. This practical demand led to the establishment of schools of science and engineering, and soon the science studies found their way into the curriculum of the common schools. The growth and struggles of the nation demanded a more broadly educated citizenship….

While all this remarkable development has been going on in the national life and in the school, the mode of living has changed as rapidly. The simple life of the earlier days has given way to the many complexities of our present life. Now we all want modern houses; we want them individual in design, finished in hard woods, heated by automatically regulated furnaces, supplied with an abundance of water, gas, electricity, and telephones connecting us with our neighbors and friends. We want artistic draperies, rugs and wall coverings, good furniture, fine pictures, statuary and musical instruments. If we compare our present homes with the homes of our grandfathers when we were children, we realize what a rapid and remarkable change has taken place. About the same change has taken place in reference to our food and clothing. Instead of contenting ourselves with what can be raised in our own garden or our own town, we get food from the most distant parts of the earth, and by rapid transportation we have largely overcome the limitations of season. We no longer spin and weave in our own homes; knitting by hand is almost a lost art, and most of the sewing is done "on the machine." When we turn from the home to business the same is true. The farmer who is not equipped with motive power and machinery, can hardly expect to compete in the market. The ox team has given way to the traction engine, the cradle to the self-binding reaper, and so on thru the list. This is equally true in manufacturing and nearly every other line of business. Things are being done at greater speed and in a manner that requires a more elaborate equipment.

All this development has immensely increased the output demanded of the producing and distributing industries. This demand in turn has increased the need for skilled workmen. Another factor that has acted with this need is the internal development in the industries themselves, which has come in part from the necessity of a more economical use of materials, but principally from the discoveries of science and their application to industry. If one tries to enumerate the changes in the metal industries alone that have followed the application of electricity in the telegraph, the telephone, the electric light, and electric motors he soon sees how endless is the undertaking. A very important result of this development in the industries is the need of men with a wider knowledge of the materials and processes of industry and the principles upon which the processes and the use of the materials rest. This knowledge is not being handed down from father to son to any great extent, nor from master to apprentice, partly because the factory system does not easily lend itself to education, and partly because the knowledge needed is so new that even the masters themselves find it difficult to keep up with the development. But this need for a wider knowledge of the principles and processes of industry is not confined to the workers in these

> producing industries. Every man who would intelligently use the modern conveniences of his own home, or the labor-saving devices and conveniences of business life, must know something of the materials and principles of industry; and if he is to have any adequate appreciation of the product – if he is to judge the quality of the thing he purchases or uses, he must know something of the process that produced it. In fact, industrial development has been so rapid and so varied in our country – it has affected every man's life to such an extent that if he is to retain sufficient mastery of his environment to make it serve his needs, he is forced to acquire considerable practical knowledge of the materials, principles and processes of industry. As we have already seen, this knowledge is not being handed down from parent to child in any adequate way, and so we look to the school to furnish it. (pp. 12-15)
>
> Thomas Davidson has said that education "has grown with the growth of practical intelligence, and has been in all cases a preparation for life under existing institutions." It is the schoolman's duty to analyze present conditions, determining what constitutes a preparation for adequate living, and then shape the work of his school accordingly. (p. 21)

I would argue that the "schoolman" should certainly participate in analyzing present conditions, but given his distance from it, he cannot be the primary organizer of an educational program nor the curricula needed by economic sectors and the individual's need for exposure to our traditional legal-political system. Associations representing the various segments of the economy should determine what is needed in their sectors to be efficient, effective, and successful. Of course, parents should have a substantial say in what education should offer. However, most parents are biased toward a college education since they have been indoctrinated to believe it is the best choice for their children. Society really needs to be made aware of the deceptions and illusions that plague the academic community. The deception is like a disease that needs curing. It doesn't mean destroy the body, but it does mean the body's health is in serious trouble. Helping citizens understand the real dynamics of society and its real needs will help us formulate realistic educational programs, which in many cases, will have local interests demanding attention rather than serving a nationalistic agenda and indoctrination policies.

Addressing what a manual arts program should encompass, Bennett references the positions of different camps.

> One man looks upon the manual arts as a body of subject-matter to be taught as he would teach the facts of history; another insists that the manual arts must be regarded as a fundamental method of education, and claims to care little or nothing for the subject-matter involved in this method. … One leads chiefly to mastery of the materials and the manual processes of industry, the other to a new motive and means of expression in teaching other subjects. The man whose vision penetrates deep enough sees that the big truth concerning the manual arts includes both of these, and that instead of being in conflict, they are really in harmony. (p. 23)

We must be careful in the "mastering of the materials and processes" aspect of education until it is time to focus on a particular profession. But even here, a highly refined mastery cannot be achieved in school; it can only be achieved on the job. Therefore a certain level of proficiency must be acknowledged as the limit of educational experiences and the rest must be surrendered to on-the-job experience. Think of doctors finishing their internships; they still have much to learn before they are competent at their profession. The same is true of the manual arts professions and any other walk of life. It is true even of hobbies. All things learned need to start with general concepts and work toward specific ones; not unlike a pyramid where the base is the *general* and the point the *specific*.

In justifying the need for a manual arts program, Bennett provides:

> Each individual must be directly or indirectly a productive member of society, the arts must answer the demand of productivity. To be productive a man must at least "pull his own weight."
>
> As productivity in the great majority of individuals is the direct result of the intelligent and skillful use of the hands,[61] it follows that training in the manual arts, which more than any other division of school work develops such use of the hands, should be given a place sufficiently large to allow such training to be effective. Until sufficient time is allowed in the school program for manual arts, no one should expect large results from them.
>
> The manual arts contribute to social [competence] in several ways. They not only give vocational power, contributing largely to ability to earn a livelihood, but they impart first-hand knowledge of the material accessories of modern life. Every man's effectiveness and happiness is dependent in some measure – sometimes in large measure – upon the ease and intelligence with which he utilizes the modern conveniences in his own home or the material devices which make for economy and efficiency in business life. Moreover, the manual arts develop appreciation of beauty in its relation to material form, color, tone, and texture, which is an element not only in esthetic enjoyment but in general efficiency and productivity.
>
> … [T]he manual arts serve as a method or means of teaching other subjects, and so contribute an element of value in the educative process. (pp. 24-27)

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[61] This is not as applicable today. The use of our hands is an important aspect of so much work done in the economy, but it must be coupled with the use of the mind to be efficient and effective. For example: An understanding of applied materials science provides an understanding of physics and chemistry that allows contemporary technicians to be far more efficient and effective in the use of raw materials. In addition, advances in machine design have eliminated or at least minimized the need for manual skills, such as in the use of hand tools to shape raw materials. Currently, knowledge of machines, materials, processes, and computer programs are more important than the use of one's hands. This requires a highly educated work force that is different from Bennett's day. However, the use of the hands based on ancient craft methods taught at an introductory level in middle school, would be very helpful in developing a coordinated body and mind that will prove beneficial throughout individuals' lives, both at home and work.

Society's avoidance of providing an education in the useful arts and sciences leaves the vast majority of people to be completely unprepared for an economic life. Given this failure, and given the subsequent poverty it causes, do-good sectors of society – in order to compensate for some lacking they feel within themselves – look to the use of government power (not authority) to remedy the problem after the fact. That is, instead of taking a preventative approach by addressing the causes of poverty, which is primarily an issue of poor education, "cures" must be sought, but only after the disease has taken hold. An effective analogy might be: Instead of pursuing fire prevention in a city, fire departments might only pursue advancing technologies in the means of extinguishing fires. I think most people would refer to this as, using the crude word, *stupid*. And it is downright **stupid** – not to mention unlawful – to focus a majority of our public resources on a minority of people. But wherever centralization of power occurs, it is to be expected – it is the nature of the beast and the beast has become a leviathan that needs slaying.

As it relates to political policies, the "cure" is frequently perceived as the need to extract wealth from the productive sector of a community – who are identified as the cause of the world's woes and therefore justifying theft of their private property – and hand it over to the unproductive (i.e. undereducated and/or ill-adjusted) sector in order to keep the fire at bay, rather than extinguish it entirely. Why not take some of the wealth that had been extracted from the productive sector and invest it in the youth of all social classes so that all may become productive. States most assuredly have waste and fraud that can be eliminated or minimized. The savings can certainly be used for perhaps one of the most important social responsibilities of all – the future of **all** our children. If waste and fraud are not a problem, States would be well advised to shrink other less important programs or responsibilities and invest the savings in education. As the effects began to take shape, communities will reap huge dividends in greater tax revenues and the reduction of social safety net requirements as well as the reduction in law enforcement efforts, judicial proceedings, and incarceration expenses; though all of this may take a couple of decades to achieve, which is too far into the future for the interests of most politicians who think only as far as the next election.

Next, Bennett references various reformers' preferences in accomplishing the goal:

> Dr. Pabst of Leipsic has pointed out that Heusinger believed that the impulse to activity should be used to lead man to avenues of knowledge which otherwise would remain closed to him. Froebel emphasized and developed this idea and placed handwork at the very center of the curriculum. Herbart, on the contrary, and many of his followers, use handwork as a means of teaching the other school subjects, and make handwork dependent upon the other branches of instruction for its problems. Salomon in Sweden, Goetze in Germany, and most of the early leaders of manual training in England and in this country regarded their work as a subject co-ordinated with other subjects in the curriculum, while Colonel Parker and several child-study specialists in this country and in England have given marked emphasis to handwork as a method in education….

> Today it seems clear that the manual arts in education should function both as subject and method. The advocate of either view by itself seems not to present the whole truth. (pp. 28-29)
>
> It seems unnecessary and even undesirable to attempt to draw a sharp line of demarcation between the manual arts for vocational ends and the manual arts for general educational ends. We should recognize a dual end in education, but we would not sever the whole educational system by a social line as Europe has done, and we would not start on that road by trying to separate the practical from the cultural in the subjects of instruction. (p. 54)

Bennett reveals that many educators confused the terms "manual training," "industrial training," and "vocational training." Manual training was for general education; industrial training was what manufacturing companies offered apprentices; and vocational training was what the public schools offered their students for a particular career choice – the same as a medical college offers medical students or law schools offer law students or business schools offer MBA students. The only difference is the amount of time invested in education, and in particular, the amount of time invested in duplicative "general education" requirements; that is, the same courses taken in high school are required in college.

In dispelling the argument that manual arts education was too narrowly focused to be seriously considered, Bennett used basket-weaving instruction to get his point across:

> It has been proven that if sufficient time be given to basketry for several years, American primary school children can make most remarkable baskets…. But it is hardly the function of the primary school to train expert basket makers, and it would be difficult, on any other ground, to justify such a narrow course of training in handwork.[62] It would be far better to give the young child experience in a large variety of materials and processes, not so much to teach technic [*sic*] as to stimulate and guide his natural constructive activity…. (p. 30)

The same can be said for the academic disciplines. "It is hardly the function of the primary school to train expert" scientists, mathematicians, linguists, historians, etc., yet this is what they attempt to do if we analyze the subject matter in these middle and high school classes. This is why such subjects must be taught in a very general and useful way, for disinterested novices, rather than in the current disconnected abstract manner that provide little return on the investment.

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[62] To provide only a very narrowly focused training regime is to condemn individuals to that which they were trained for and if economic opportunity is wanting in that field, unrelated and unskilled labor opportunities is all that will be available to most so trained. Whether or not educators wish to admit it, they provide the opposite situation: Students are trained in such general terms that have no application to a working life, they have no skills to offer a potential employer. I would venture to say the skilled weaver has more to offer than the high school graduate since the weaver has something that can be made and sold in the economy, whereas the high school graduate has no skills whatsoever unless CTE was pursued.

Bennett starts the first paragraph of Chapter IV with an analogy to business investments and the returns on them.

> There is no limit to the justifiable expenditure so long as the returns come in in sufficient ratio to the capital invested….
>
> This same principle holds true in public education. Any expenditure is justifiable so long as the returns are sufficient in kind, quality, and amount. In this case, however, the returns are not in terms of dollars for the business corporation, or salary for the individual, but in terms of benefits realizable by all the people of the city, the state, the nation – by the public. (p. 46)

This is an extremely important point to analyze. CTE and an applied studies program would provide far more return on the public's investment in education than the current academic system. The academic system is based on an elitist mindset, and "elites," on average, are not the productive sector of society – they are a service-based sector. Physicians, lawyers, financial managers, social scientists, academics, etc., do not contribute to the creation of wealth. They support the wealth creators and earn their living from them. With the public educational system almost totally neglecting investment in future wealth creators, and instead, investing the wealth in those who live off of them, the country's wealth is significantly diminished. This is a scenario that cannot sustain itself unless we rely primarily on immigrants who bring with them entrepreneurialism that we reject on behalf of our children. As long as sufficient numbers of entrepreneurs and skilled technicians immigrate, we can naively expect to maintain some growth. But as soon as the U.S. is no longer an appealing destination, due to the loss of a healthy system of government, we can expect the economy to begin a downward spiral.

Bennett turns public education on its head and makes an incredibly important point that cannot be dismissed by anyone who truly cares about citizens of this country:

> The more one studies the history of the public schools the more it becomes clear to him that the great purpose of such schools is fundamentally vocational. We are aware of the fact that it is customary to speak of the aim of the public schools as being, first, cultural, and incidentally vocational. From the standpoint of the state, however, the former may be regarded as incidental to the latter. General education – at least, that part of it that is given during the first six years, which we call elementary education – is, so far as the state is concerned, but the beginning of an education, the whole of which is the making of [competent] social [individuals]. And a [competent individual in] society must have a vocation, and to be most [competent] that [individual] must be trained in some way – either in public schools or at private expense or thru vocational experience or by means of a combination of these. Elementary education is, then, from this point of view, the foundation of a structure which is essentially vocational. And it is, or ought to be, just as fundamental to success in the vocations connected with the industries as with the professions, and, in fact, far more so, if there must be a difference, because the great majority of students go into the industries [*i.e., other sectors*]. But whether we regard elementary education as chiefly a means to vocational

> ends or not, the fact of a vocational end in public education as a whole seems evident.
>
> The economic value of education certainly is not sufficiently appreciated in America. We believe, in general, that education makes a man a better member of society, but we do not believe it in particular. We realize that an educated man has greater possibilities of making himself useful, but we do not see clearly the economy of educating every man to the point of making him the most efficient possible social unit. (pp. 47-48)
>
> Greater emphasis on the vocational elements in education need not cause any sacrifice in the total cultural effect. On the contrary it will tend to raise the general average of culture, (a) because it will keep pupils in school longer, and (b) because the vocation may, for many students, become the most effective focal center around which a broad education may be gathered.[63] There are two roads to a broad culture – one by way of a course that is general from beginning to end,[64] the other by a narrower, vocational course which, if pursued long enough, is bound to lead out into paths covering the broad field. Dr. Kerchensteiner of Munich, when in conference with the Illinois Educational Commission in Chicago, indicated that it was his belief that of the two roads the latter was the better. It is not in harmony with the curricula of our American schools, but it is in harmony with one of the fundamental laws of our educational psychology. It possesses the advantage of building upon natural interests, and in addition to this, it insures getting to some definite end which is socially worth while. It would seem that the carrying out of this theory in the schools of Munich is striking a new note in educational method. … Such a program is not a study of the humanities with humanity left out; on the contrary, it is in vital touch from beginning to end with the work and thoughts, the aspirations and the victories, of human experience. … The best vocational education, then, is also cultural, and the best cultural education may come thru a training that is fundamentally vocational. (pp. 49-50)

While Americans envy the German vocational system, they are unwilling to invest in it as the Germans have. This is because Americans have insufficient respect for anything that requires labor, skilled or otherwise, or that does not derive from colleges. Bennett explains the impetus for Germany's superior vocational system:

> For a striking illustration of the value of vocational education to a nation, we may turn to Germany:
>
> Years ago English manufacturers were bothered by the importation of cheap goods from Germany. As England had no protective tariff to prevent such damage

[63] This is a fundamental principle of an applied studies program. Through real world scenarios, a broad education is more feasible than the current educational regime with its fixation on memorization in place of application.

[64] Though, historically, this has proven to fit only a small segment of the school age population.

> to her markets she resorted to an ingenious device, passing a law that all goods coming from Germany should be marked "Made In Germany." The aim in this act was to create a sentiment against such goods, and to warn every English buyer against the inferior imported articles that were threatening to undermine certain English industries. "Made in Germany" was thus intended to signify inferiority.
>
> To an aspiring commercial nation this was a severe blow. It was in fact humiliating; but it was accepted as a challenge.[65] Germany set about to turn the trick back upon England, and quietly developed her remarkable system of industrial schools and compulsory continuation schools. Her scientists and artists multiplied and focused their efforts upon industry. The quality of her goods improved steadily until today the phrase "Made in Germany" stands for a substantial quality and artistic finish that command the attention of the markets of the world. In many instances German products have crowded out English goods. (pp. 50-52)
>
> … J. H. Reynolds, director of the Municipal Technical School at Manchester, said, "The efficient cause for all I have been saying about Germany is her schools." Germany believes that education pays because it helps men to become more [competent] and she believes in making it compulsory because every worker should have a chance to rise to his highest [competence], not only for his own sake but for the sake of the nation. (pp. 52-53)

German products are in many cases still superior to all others. This demonstrates that their vocational and scientific educational strategy was, and still is, **far** superior to America's. A similar story can be told about Japanese products. After WWII, "Made in Japan" meant inferior quality, but by the 1970s, it rivaled Germany's in quality. The Japanese also have a well-developed educational system that supports industry. The U.S. must learn from these leaders and innovators of education. We are a dismal failure in this regard except for a few exceptions. State's need to take up the challenge by embarrassing their wealthy citizens to respond, and the lower socioeconomic families need to understand that a college education isn't such a big deal after all and that there are many opportunities that require credentials and that are superior to college degrees in many cases.

Career Counseling

Career counseling is a byproduct of the industrial education movement. It was meant to help youth make wise decisions around the age of 14 when a decision had to be made on whether one would continue onward with school or end it. Then if one decided to continue on with education, which direction should one take: career preparation or college prep? Boston provides an interesting example:

> In June 1910, twice as many graduates of the elementary schools in Boston as could be admitted stated their desire to enter the High School of Commerce and

[65] This demonstrates a healthy reaction on the part of both countries to remedy a problem.

> the High School of Practical Arts. Prior to this time the pupils had been selected by lot "on the basis of scholarship,"[66] but now the "existence of the vocational counselors rendered possible a different and a better procedure." The newly created vocational counselors did the selecting, using as a bases the tastes and aptitudes of the pupils as displayed in the elementary school.

It makes far more sense to consider **the tastes and aptitudes of pupils displayed during the elementary years** rather than scholastic aptitude for alternative educational paths. The necessary academic type of studies, such as math and linguistics, can be far better developed for this sector through applied oriented curricula. Many practical type people – and in my experience, boys especially – need a demonstration of usefulness of any instruction they receive. Just because a teacher or the system says it is important, doesn't make it so in many people's minds – and rightfully so. If they cannot be shown the usefulness of information, in many cases they will simply ignore it, not because of a lack of intelligence, but due to a lack of the establishment's ability to understand how information is transferable. When this happens, this sector does not perform well on tests and is then identified as "stupid." Or if educators wish to be "politically correct," they will state that these students simply don't have academic aptitude, when it really comes down to the difference between those who follow whatever their superiors say, and those who are not as trustworthy of authority and will follow orders only when the orders are shown to be sensible. Hence, some people fit institutional organizations – such as bureaucracies, military life, academia, and big corporations – better than others. The educational establishment screens individuals for institutional organizations in this way.

The History and Growth of Vocational Education

The following has been taken verbatim from Gordon's book. However, I have included some comments which are found within brackets [ ]. *Gordon's work addresses some key points that are useful to designing custom educational programs that fit an individual and fit a particular career.*

Preface

This book has been written because there are no books that focus specifically on the history and growth of vocational education in America. … However, the history has remained buried in thousands of pages of reports, magazine articles, and other unorganized literature. (p. xiii)

Early Beginnings of Vocational Education in America

The program of vocational education, as we know it today, had its origin in the early part of the twentieth century. The causal factors of the vocational movement in education

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[66] One must ask, does this serve the school age population well? If talents in scholarship are used as the basis for selection in alternatives to college, but scholarship also determines admittance to colleges, where is the equity and justice in such a bias? If scholarship bias predominated across the country during the period of the industrial education movement, it is no wonder it eventually lost its force of appeal since it was not serving the sector that needed it most. Did it too fall prey to the academic culture's dominance as the manual arts movement did? If so, this demonstrates the need to take down this monopolistic force.

occurred, however, during the nineteenth century, and the historical roots can be traced to ancient times with significant European connections.

During the latter part of the nineteenth century, the need for vocational training produced a number of private trade schools. Although there were many different kinds of trade schools, organized for many different purposes, the schools can be described as belonging to one of three types: (1) schools that offered only trade training, (2) schools that offered a combination of trade training and general education, and (3) schools that apprenticed their students to the boards of trustees in addition to offering trade and general education.

In addition to trade schools, a large number of private business schools were organized throughout the nation, and supplied vocational preparation for the business world. It was also possible to find a few schools offering instruction in agriculture.

A second major development, prior to the beginning of the twentieth century, was the establishment of programs – in the public schools – known as manual training, commercial training, domestic science, and agriculture.

At the turn of the century, some of the farsighted people in the manual training area observed that many of their graduates were using the skills and knowledge gained in manual training classes for vocational purposes. This was not the major intent of manual training programs: the proponents claimed educational rather than vocational purposes. However, the manual training leaders were encouraged to develop a separate system of vocational education that would achieve vocational goals on purpose, rather than by accident. Business leaders, represented by the National Association of Manufacturers, complained that the factory system had largely destroyed apprenticeship as a source of skilled labor. Finally, the start of World War I cut off a traditional source of the highest skills – highly skilled artisan immigrants from Europe. (pp. 1-2)

Apprenticeship started in many instances at the age of eight or nine. Apprenticeship was not a scheme of exploitation, but was essentially an educational institution. (p. 5)

Reasons for the Decline of Apprenticeship in America
Following 1807, an industrial revolution similar to that which England had experienced took place in America. As a result of the Industrial Revolution, the apprenticeship program lost its most important characteristics – the personal guidance and instruction by the master. This change in apprenticeship was due to the heavy increases in the demand for manufactured goods that were met by the use of experienced machine operators who did not need a long period of apprenticeship.

Apprenticeship declined in importance in the colonial period and was dealt its heaviest blow by the factory system in the 19th century. The reasons for its decline included the following: (1) large groups succeeded small forces of labor. Each group was trained to work in a specific task or operation, (2) scattered industries became centralized, (3) industry developed so many subdivisions that training was both expensive and useless, (4) indenture laws gradually became ineffective, (5) many trades became overcrowded

because of the large numbers of apprentices who were allowed to learn them, (6) wages were kept very low, (7) young helpers were taught not simply by the technique of some single process but by the "arts and mysteries of a craft," and (8) the development of the free public elementary schools.

Apprenticeship served as the major source of education and training for the masses. New systems of education and training were beginning to surface in a progressive America that would regulate apprenticeship to serve only a small number of people. While a small number of workers continued to be thoroughly trained through apprenticeship, most workers learned job skills from parents or through on-the-job training – learning job skills through observation, trial and error, and imitation. (p.6)

Apprenticeship Today

In 1934, a federal committee on apprentice training was created by executive order of the president of the United States. However, it was not until the passage of the Fitzgerald Act in 1937 that statutory provision was made for the establishment and continuing development of a program of apprenticeship. This act authorized the secretary of labor to establish standards to guide industry in employing and training apprentices. The act also provided plans to bring management and labor together to formulate programs for training apprentices, appointing national committees, and promoting acceptance of apprenticeship standards.

By 1940, eleven states had enacted apprenticeship laws and in thirteen others apprenticeship councils had been formed. Recommendations adopted by the International Labor Organization during the summer of 1939 were given wide publicity in the United States both by labor and the U.S. Office of Education. These recommendations included provisions for:

1. written agreements showing the terms of the agreements and the terms of the apprentice's relationship,
2. learning schedules in various aspects of the trade,
3. a scale of wages with periodic increases,
4. attendance in classes for related instruction,
5. continuous employment, and
6. approval by joint committees of employers and employees.

… The number of registered apprenticeship systems increased from 760 in 1941 to 50,220 in 1953. This increase was due to newly established systems of apprenticeship and to the registration of previously established nonregistered systems.

… Apprentices are usually high school graduates with manual dexterity or other characteristics directly related to the occupation they want to enter. The average age of beginning apprentices is 25 years old. [This is very late and contributes to the statistical differences between lifetime earnings of college graduates and non-college graduates.] About 2/3 of the apprenticeable occupations are in the construction and manufacturing trades, but apprentices also work in such diverse fields as electronics, service industries, public administration, and medical and health care. The length of an apprenticeship varies

depending on the occupation and the standards adopted by the industry. The minimum term of apprenticeship is one year.

On-the-job apprentice training takes place under close supervision of a skilled and experienced craft worker. It is on the job that apprentices learn the practical skills they will need to become skilled craftsmen. Apprentices learn the theoretical side of their jobs in technical classes that they usually attend after work. Related training may cover such subjects as mathematics, blueprint reading, and applied English, as well as more technical courses required for specific occupations.

Wages paid to apprentices begin at approximately half those paid to fully trained craft workers. The wages advance rapidly at six-month intervals until the training is completed and apprentices qualify for the full craft worker wage.

Because apprenticeship combines learning and earning, many different groups must work together to coordinate successful programs. Apprenticeship programs depend on the cooperation of private sector organizations that control jobs and employers (individually and through trade associations) and who sponsor the nation's apprenticeship programs often in partnership with organized labor unions. (pp. 7-8) [Associations – such as trade, medical, technical, occupational, etc. – are the best mechanisms for establishing career education. They know what's best for their occupation, whereas academics have no idea of what's required. Hence the reason they criticize utilizing public schools for career-oriented training.]

Industrial Revolution

In the late 1700s, colonial leaders could no longer maintain their Renaissance-based philosophy, especially with the beginnings of the Industrial Revolution in Great Britain. [I'm not sure what the author is referring to regarding "Renaissance-based philosophy." If he is referring to apprenticeships, I would say this is not an accurate correlation. The apprenticeship system predates the Renaissance by many centuries, if not by many millenia.] According to Walter, the arrival of the Industrial Revolution in the United States was delayed until after 1800, largely by restrictive trade laws. Roberts points out that in 1803 there were only four cotton mills operating in the entire country. Industrial craftsmen and their apprentices continued to dominate manufacturing in the United States until 1807, when the situation dramatically changed. Hawkins, Prosser, and Wright cite the Embargo Act, the Non-Intercourse Act, and the War of 1812 as the three events that generated the American version of the Industrial Revolution. The combined effects of the three effectively sealed the marketplace to foreign manufactured goods and guaranteed a return on any money invested in U.S. production facilities. Spurred by the no-risk situation, businessmen quickly sought to apply new technology to their manufacturing operations and to large-scale production. Since the apprenticeship system was unable to supply the subsequent demand for trained workers, the stage was set for new forms of education to emerge.

Among the disadvantages that technology brought were:

1. increased accidents,

2. poor working conditions,
3. layoffs when production was not in line with demand,
4. blacklisting workers who protested the system, and
5. economic chaos for those families who lost their breadwinner.

These situations were largely due to the inability of the industrial and political leaders to recognize and to meet the changing conditions of the worker.

[Combine these forces with a shift from an agrarian to an industrial society, and it becomes clear why social upheaval was prevalent for many decades. It takes a great deal of time for a society to adjust to such radical and all-encompassing changes. For example: These forces provided the means for women to broaden their horizons which were previously, in large part, unavailable to them due to their all-consuming duties as mothers. Both men and women needed to come to terms with such changes. Keep in mind, not all women were in favor of women's new opportunities as the Left would have us believe.]

Charitable groups and societies of mechanics initiated efforts to establish schools to provide factory workers with educational opportunities formerly supplied by the apprenticeship system. Bennett cites the Farm and Trade School, founded in Boston in 1814, as one of the first of this type of institution. Its purpose was to provide orphans the benefits of both academic and vocational preparation.

Generally, 1826 is recognized as the beginning of the American Lyceum Movement, a device for popular adult education through lectures….

In 1824, the second of this type of school addressed the problem of providing the populace with information on the application of technology in the workplace from another angle. The purpose of the Rennselear School in Troy, New York, was to provide teachers of science with the opportunity to apply the scientific principles as they were studying on actual farms and in production-oriented workshops. The school's mission continued to expand with the addition of Mathematical Arts in 1835, which led to its evolution into the first school of engineering in the United States. (pp. 9-10)

The Manual Training Movement

[The Hampton Institute, a Virginia school for blacks, opened in 1868 and which was] based on the philosophy that there was dignity in all forms of work and that human beings, regardless of race, could only truly appreciate that which they had earned. Therefore, students … were expected to work for the school to earn their tuition. This marked the beginning of the manual labor school movement in America.

… The first school designed to provide this type of education was the Worcester Polytechnic Institute at Worcester, Massachusetts, which opened in 1868. The curriculum combined theoretical classes with production work in laboratories, so that students completing the program would be ready for jobs without an apprenticeship.

In 1870, Calvin Woodward introduced shopwork at Washington University as a means of providing his applied-mechanics students with a visual representation of the problems

they were attempting to solve. The success of this technique led to the development of specific projects to provide students with practice in the use of tools and machinery.

The greatest stimulus to the manual training movement, however, was the Russian exhibit at the Centennial Exposition in Philadelphia in 1876. Victor Della Vos, Director of the Imperial Technical School of Moscow, exhibited a system of tool instruction based on the construction of models from plans designed and drawn by students.

John Runkle, president of the Massachusetts Institute of Technology, saw the Russian system of tool instruction as the answer to a problem he had been attempting to solve. Graduates of his engineering program were well schooled in theory and principles, but industries often required them to complete an apprenticeship period because they needed employees who also possessed tool and machinery skills. Runkle was successful in persuading his institution to develop both laboratories to provide engineering students with mechanical skills, in 1877, and a secondary level program, called the School of Mechanic Arts, in 1878. The success of both convinced Runkle that such opportunities should be provided for boys in public schools.

As the manual training movement grew, pressure to increase its availability to all students as part of the public schools also grew. The 1884 convention of the National Education Association in Madison, Wisconsin, became a forum for both advocates and opponents of manual training. Educators in favor of including manual training in the public high schools stressed the general nature of the skills developed and the relationship to academic study of the basic sciences. Those opposed stressed that it was a vocationally oriented substitute for apprenticeship and thus should be limited to separate schools.

Despite the continued oppositions, by the end of the decade, manual training, as envisioned by Woodward and Runkle had won its prominence in the schools. The shop system, which at once claimed to be a democratic recognition of the importance of the industrial classes and of the learning-by-doing theories of Rousseau and Pestalozzi, was adopted by Woodward as the pedagogical heart of his manual arts program. Today, the shop system remains an important part of the legacy of manual arts to vocational education.

In what could be regarded as a compromise institution, the Baltimore Manual Training High School was opened in 1884 as the first separate manual training school. The mission of this school was to provide both manual and academic training for students. The curricula offered by this school was replicated in many other cities in America. (pp. 10-11)

The Sloyd (Swedish) System and The Russian System

The Sloyd system advocated that manual labor in a prevocational sense should be taught as part of a general education. Selected principles of this system were that the work should be given by a trained teacher, not an artisan; students should make useful articles and not articles of luxury or parts of articles; and the articles were to be made starting with the simple and progressing to the more complex, using models as a guide. In 1888, Gustaf Larson, a teacher of Sloyd in Sweden, came to America and established sloyd

instruction in Boston. Before long, Larson had to make changes in traditional sloyd methodology to make it work in America. Several of these changes were:

- Swedish models that were first used, had no appeal to American youth and had to be replaced with models of interest to students.
- Traditional sloyd emphasized working from models, but American industry developed products from drawings and drawing was already a school subject of importance in general education. The practice of students working from models was replaced with students working from teacher-prepared drawings and later from student-developed drawings.
- The mostly individualized method of instruction was broadened to include more group instruction, which had become successful in American schools. These adaptations of Swedish sloyd led to the term "American sloyd."

The Russian System, introduced by Victor Della Vos, was essentially a laboratory method of teaching. The method was quite similar to other laboratory work involving a given set of exercises. These exercises were arranged in what was considered to be a logical order for teaching purposes.

The major difference between manual training and American sloyd was based on the focus sloyd had on the development of the learner rather than the development of skill in the use of hand tools, and the use of trained teachers rather than the use of skilled craftsmen to teach tool skills. Manual training focused on teaching the use of specific tools by completing exercises or making incomplete objects without sufficient attention directed to the individual needs and capacities of youth. Sloyd, on the other hand, placed careful attention on developing capacities of the individual in the selection of graded models and projects, which were interesting to youth and on the sequence of instructional tasks based on the capacity of each youth leading to the completion of useful objects. Other advantages of sloyd over the Russian system of manual training were:

- Prominence of form study of the object,
- Greater variety of tasks,
- Importance of using completed models, and
- Importance of the teacher being a trained educator.

The sloyd movement lasted only a few years but it did change the way practical art subjects were taught and encouraged the use of trained teachers.

Perhaps the greatest contribution of the manual training movement, from the vocational education viewpoint, was its effect on the perception of what signaled the beginning of a shift from the belief that the ideal high school curriculum was one which was devoted solely to college preparation, to one which also reflected the need to prepare students for a variety of career options requiring less than college-level preparation. Coupled with the growing specialization of jobs, this broadening of the high school curriculum also pointed out that young people needed assistance in choosing which of the many career paths to follow.

More than anything else, manual training changed the conception of what might legitimately be taught in the schools; once this was accomplished, the shift to vocational purposes seemed a logical development. (pp. 11-12)

Summary

- The industrial Revolution created not only a working class demanding new educational opportunities but also jobs requiring an entirely new type of education. Engineers, designers, and managers needed education that provided both scientific theory and practical applications of the theory.
- … Technical education was called a "deceptive farce" by zealous guardians of liberal education who considered it a threat to the intellect and unacceptable in the public schools. In some ways these fundamental arguments are indicative of the problems faced by vocational education in today's society. [The "zealous guardians" demonstrate an ignorance of epic proportions – quite literally, given the scope of American education. They have a system designed for their particular talents of memory and recall of raw data (which is really quite useless now that we have computers that allow access to everything taught in schools, with immediate delivery) which serves approximately 40% of the school age population, but refer to career education as a deceptive farce for the 60% who do not benefit by a college prep education. It becomes obvious that they have no interest in children. Their only concern is their self-serving interests. This relegates their opinions to the margins.]
- Mass production, standardization, and assembly-line routinization will no longer assume profits through economies of scale. Customers – weary of sameness of clothes, cars, and even home styles – are demanding distinctiveness, quality, and diversity demands that mass-production techniques cannot meet. [Mass customization requires a broad conceptual framework of knowledge and abilities to be able to deliver customers' demands.] (p. 15)

Leaders Influencing Vocational Curriculum Development

From early apprenticeship programs to the present day, various forms of curriculum and instructional systems have been planned, developed, and implemented. The struggle to introduce vocational education into all educational curricula was identified with Booker T. Washington, an educator and leader; David Snedden, an educational administrator; Charles Prosser, a lawyer; and John Dewey, a philosopher.

Washington emphasized both cognitive and problem-solving skills as essential educational goals. Snedden argued for social efficiency and the need for all students to prepare for useful employment. Prosser was an advocate for integrating vocational education into the general curriculum. Dewey saw vocational education as a means of liberalizing education. He contended that traditional liberal education did not provide the skills and attitudes necessary for living in an age of science. (p. 18)

In chapter 3, the author offers an analysis of the impact of land-grants on professional and vocational education.

Selected Factors That Influenced Vocational Education Development
From 1917 to 1918, efforts in vocational education were largely devoted to the needs of the nation in WWI. Participation of America in war activities made urgent the rapid and effective training of masses of inexperienced persons. Thousands of civilian workers in the war effort learned their skills in vocational education classes – skills they put to good use in the postwar economy. [The scramble that typically takes place to train citizens for wartime requirements – both civilian and military efforts – demonstrates a shortsightedness that repeats itself time and again. While direct training for wartime requirements is not necessarily at the same level as that required during war, there is enough overlap between the needs of society in general and the military in particular, that no conflict of interest needs to take place. Industrial machinery is required for the supply needs of both and the people who run industry must be prepared to shift from peacetime to wartime production needs very quickly. In addition, indirect preparation of males for combat can be achieved through efforts which The Boy Scouts was created for by Robert Baden-Powell in 1908 as well as training in the martial arts, both of which prepare males for the mental and physical demands of combat should the need arise.]

… This chapter is concerned with a discussion of selected factors that influenced the development of vocational education. For convenience, these factors are grouped under the following headings: Impact of War Activities, Study Panels [associations, commissions, committees, councils, and societies], and American Vocational Association. (p. 48)

Legislative History and Workforce
In the last quarter of the 19th century as America moved to establish public secondary schools, there were battles over the role of classical and practical education programs. With more students going to school, the narrow classical curriculum did not satisfy the proponents of an expanded practical education curriculum. [A focus on classical studies would have been self-limiting since it encompasses a pursuit that is designed for the leisure class – a very small minority –; hence the low numbers of high school and college graduates of that period. For public education to expand, absent coercion, practical education was an absolute must.]

In 1905, proponents of vocational education argued that a broader curriculum was needed to prepare people for the new industrial age. They wanted youth and adults to have a chance for better careers. They were unhappy that only 8% of youth graduated from high school, and almost all male graduates went to college while female graduates went into white-collar work. These advocates also were concerned about America's ability to compete in world agricultural and industrial markets. Eventually, they developed a coalition to press for federal legislation.

Chapter 5 is organized according to the legislative history of vocational education and today's changing workforce. (p. 64)

Vocational Instructional Programs and Teacher Preparation
Areas of Study
The hundreds of programs available for students fall into eight major areas of study:

1. Agricultural education, including horticulture, agricultural mechanics, and agribusiness.
2. Business education, including accounting, office occupations, and business management programs.
3. Marketing education, including general merchandising, apparel and accessories marketing, real estate, financial services and marketing, business and personal services marketing.
4. Family and consumer sciences education, which encompasses consumer and homemaking education as well as occupational fields such as food services.
5. Trade and industrial education, which includes a wide range of trades, including auto mechanics, carpentry, metalworking, graphic arts, and cosmetology.
6. Health occupations, such as practical nursing, registered nursing, medical and dental assistants, and radiologic technicians.
7. Technology education, which concerns materials, processes, and technologies that are used in manufacturing, construction, transportation, communication, and other components of industries. (pp. 120-21)

Quotations of Booker T. Washington

[Given the attempt by many on the Left to divide the country, and their attempt to manipulate the black population to feel helpless by blaming whites for the challenges we all face in life, Washington's words need to be repeated since they provide the answers that blacks need to hear; in particular so that they may put Leftist whites in their place. Gordon, the author of this book, is black and obviously feels the same way about reminding the black community of the principles Washington lived by.

I have largely avoided racial issues throughout my essays because I don't see race, for the most part, as the problem. I see self-serving interests as well as schemers and connivers as the problem. The following is from the author's Appendix C. (These comments, added to my educational history essay, have been included in the year 2020 when the country is teetering on civil war.)]

Any movement for elevation of the Southern Negro in order to be successful must have to a certain extent the cooperation of the Southern white.

We shall prosper in proportion as we learn to glorify and dignify labor and put brains and skill into the common occupations of life. It is at the bottom of life that we must begin and not at the top; nor should we permit our grievances to overshadow our opportunities.

An educated man on the street with his hands in his pockets is not one whit [sic] more benefit to society than an ignorant man on the streets with his hands in his pockets.

I have learned that it is important to carry education outside of the school building and take it into the fields, into homes, and into the daily life of the people surrounding the school.

The Negro should be taught book learning, yes, but along with it he should be taught that book education and industrial development must go hand in hand. No race which fails to do this can ever hope to succeed.

There is as much dignity in tilling a field as in writing a poem.

Learn all you can, but learn to do something, or your learning will be useless.

It seems to me that the temptation in education … effort is to do for people that which was done a thousand years ago, or is being done for people a thousand miles away, without always making a careful study of the needs and conditions of the people we are trying to help. The temptation is to run all people through a certain educational mold, regardless of the condition of the subject or the end to be accomplished.

One of the weakest points in connection with the present development of the race is that so many get the idea that the mere filling of the head with a knowledge of mathematics, the sciences, and literature means success in life. [Washington is absolutely correct! It is believed by many that a college degree is the measure of success and that everything else is mere ornamentation. Nothing could be further from the truth. A degree is a tool for certain vocations – nothing more. Its "status and prestige" is a false idol that does tremendous harm to individuals and society.]

Is there not as much mental discipline in having a student think out and put on paper a plan for a modern dairy building as having him merely commit to memory poetry that somebody else thought-out years ago?

The great thing for us as a race, is to conduct ourselves so as to become worthy of the privileges of an American citizen and these privileges will come. More important than receiving privileges is the matter of being worthy of them. Nobody likes to come in contact with a whining individual and nobody likes to be connected with a whining, despairing race.

When people, regardless of race or geographical location, have not been trained to habits of industry, have not been given skill of hand in youth and taught to love labor, a direct result is the breeding of a worthless, idle class, which spends a great deal of its time trying to live by its wits.

So long as the Negro is permitted to get education, acquire property, and secure employment, and is treated with respect in the business or commercial world, I shall have the greatest faith in his working out his own destiny….

A man's position in life is not measured by the heights which he has attained, but by the depths from which he has come.

There are definite rewards coming to the individual or the race that overcomes obstacles and succeeds in spite of seemingly insurmountable difficulties. The palms of victory are not for the race that merely complains and frets and rails. (pp. 170-71)

Prosser's Sixteen Theorems

[What Prosser offers below is good advice; however, it must be understood to be in the context of *vocational education* in contrast to a *manual arts education*, or perhaps it would be better to use the term *occupational arts education* since not all careers are manual in nature. A "vocational education" is for a specific profession after a general education has been attained, while the "occupational arts education" is an applied general education that should precede vocational/professional education so that a strong foundation has been laid that allows for enough depth and breadth and that can flexibly cross all economic endeavors. This requires a dramatic shrinking of disconnected abstract, data driven, college prep type of courses for those uninterested in college, and a grand expansion of applied studies. Equity, in all its forms, demands this of our society.]

[The following is from the author's Appendix D.]

1. Vocational education should occur in the most realistic setting that replicates the work environment.
2. Vocational education should only be given where the training jobs are carried on in the same way, with the same tools, and the same machines as in the occupation itself.
3. Vocational education should provide students with thinking habits – technical knowledge and scientific problem-solving skills – and the manipulative skills required in the occupation itself.
4. Vocational education should be planned and delivered in a manner that capitalizes on the student's interest, aptitudes, and intrinsic intelligence to the highest degree.
5. Vocational education is not for everyone, but for those individuals who need it, want it, and are able to profit from it.
6. Vocational education should provide opportunities for students to repeat operations of thinking and manipulative skills until habits are formed characteristic of those required for gainful employment.
7. Vocational education should be taught by instructors who have successful experience in the application of skills and knowledge required of competent workers.
8. For every occupation there is a minimum of productive ability which an individual must possess in order to secure or retain employment in that occupation.
9. Vocational education should prepare individuals for the occupations as they currently exist in the work force and for future labor markets as a secondary concern.
10. Vocational education should provide opportunities for students to perform operations on actual jobs and not only simulated work tasks.
11. The only reliable source of content for specific training in an occupation is in the experiences of masters of the occupation.
12. For every occupation there is a body of content which is peculiar to that occupation and which practically has no functioning value in any other occupation. [This "body of content" identifies that which belongs to vocational training in contrast to a general *occupational arts education*. (Occupational arts

encompasses all careers, vocations, and professions.) It also can be extended to academic education as well. In other words, that which is specific to a given profession, should only be taught in preparation for entering that profession. This follows Spencer's *relative worth* principle.]

13. Vocational education should meet the needs of individuals when it is needed and in such a way as they can benefit from it.
14. Vocational education is more effective when its methods of instruction are best suited to the particular characteristics of any particular group which it serves.
15. The administration of vocational education should be efficient in proportion as it is elastic and fluid rather than rigid and standardized.
16. While every reasonable effort should be made to reduce per capita cost, there is a minimum level which effective vocational education cannot be given, and if the course does not permit this minimum of per capita cost, vocational education should not be attempted. (pp. 172-73) [Otherwise vocational education will be inadequate, and will therefore be seen in a bad light. It will then be perceived as unworthy of public investment. Better to put off vocational education to another day rather than destroy its reputation.]

Other books on the subject of vocational education:

Curriculum Development in Vocational and Technical Education: Planning, Content, and Implementation, by Finch and Crunkilton, Allyn and Bacon, 1993.

Testing and Assessment in Occupational and Technical Education, by Bott, Allyn and Bacon, 1996.

Teaching Your Occupation to Others: A Guide to Surviving the First Year, by Bott, National Publishers, 1987

Workforce Education: The Basics, by Gray and Herr, Allyn and Bacon, 1998.

Central High: A Case Study of the Evolution of American High Schools

The structure of the American high school was an evolutionary process during the 19th century that varied across regions. Labaree[67] (1988) explains how it had public and private forces affecting it early on that were shaped by market (i.e. supply and demand) forces as well. Central High School in Philadelphia was used as his model to demonstrate the forces that were evolving in the U.S. in the 19th and early 20th centuries. He states, "the high school has … been an important mechanism for the preservation and

[67] In explaining the purpose for writing his book, Labaree states, "What I have aimed to produce therefore is not a history of a school but an essay on the historical sociology of the American high school. My goal has been to preserve … a strong sense of the need for developing theoretical generalizations about these events." (p. 3) He addresses their origins, bureaucratization, governance, pedagogy, and curriculum using the case study of Central High School. "Its founders, teachers, and students came primarily from the proprietary (self-employed) middle class, and its goals were shaped by the ideology shared by the members of this class." (p. 3) How many examples around the world mimic such origins?

enhancement of private advantage, as individuals have used its credentials to acquire social position." (p. 1) This translates to the pursuit of status and prestige, i.e., the pursuit of superiority as opposed to learning real world skills and knowledge. All men from all walks of life are equally guilty and there are no "*them*" versus "*us*" to point fingers at. It is common to all and is something that should not be promoted, but, rather, condemned. The inequities in society are grounded in this human malevolent tendency, and we should focus our energies like a high-powered laser beam in eradicating society of this viral infection. It harms those who pursue this false idol, as well as harming the victims who are marginalized by it. Most, if not all, religions and philosophies identify it as an evil for very good reason.

Academics pursue status, prestige, influence, and power every bit as much as corporate businessmen who are demonized by the academicians for most of our social evils. The social evils then require a Statist government, in their minds, to rectify the "inequities" of free market forces, but only as it applies to business; certainly not as it applies to the saintly academics who covet their power over the all-important credentials that can lead to success.

High schools and colleges may have broad public support, but these institutions are driven by the prestige they confer rather than the quality of instruction offered, and most academicians of the universities will defend this system till their dying breath.[68] Prestige and status – i.e., value based on the **perception** of superiority – are determined by high demand for them correlated with short supply of those who possess them. Therefore, academics have little incentive to provide a high level of education to all since their own prestige, and the prestige of the institution with which they are associated, will fall in the public's esteem; it's simply counterproductive, in their minds, to change it. But what does this mean for most of our sons and daughters? If we truly care for our children, why expose them to such selfish and destructive forces of the higher educational establishment? It really is a gamble and educational statistics bear this out. This is why home schooling has been growing by leaps and bounds and why there is a strong demand for a voucher system. For a portion of my children's education, I offered home schooling since I was terrified of the damage public education does to a significant percentage of our youth. Public schools destroy self-esteem in those who do not fit into academia. (*See* "Public School vs. Homeschool" The Mises Institute, 2023)

Labaree provides insights into the negative and positive forces behind the establishment of American high schools. He starts with their founding:

> The high school movement in the United States began in Boston in 1821 with the establishment of Boston English Classical School, which three years later was renamed Boston English High School. … By the early nineteenth century,

[68] Let me make my intentions very clear: I believe the vast majority of public school teachers have their hearts in the right place and have the necessary abilities, but they are stuck between a rock and a hard-spot due to the bureaucratic system they are trapped in, plus the demands that trickle down from the academy.

> [Massachusetts] had the most extensive and elaborate system of public schools in the country.[69]
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> Using Boston English as a model, a number of other high schools soon opened throughout New England…. Grizzell (1923, 94) calculates that twenty-six high schools had been established in Massachusetts before 1840, but there were very few in the rest of the country at this early date.[70]
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> [I]n the first decade of the nineteenth century the [Pennsylvania] legislature passed several bills that authorized public subsidy of private-school tuition for students who could not afford to pay their own.[71] (p. 10)

Labaree reflects on one of the foundational principles of American views on education, which were articulated by many of the Founding Fathers – in particular Jefferson and Madison:

> The republican rationale for the high school incorporated two related arguments: the high school was necessary to spread enlightenment and to promote civic virtue. Dunlap stressed the former goal, arguing that Central represented an upward extension of the ideal of universal education which gave everyone an equal opportunity to achieve the highest levels of learning, thus providing the republic with citizens and leaders who were capable and informed. (p. 14)

Dunlap's idea of "equal opportunity to achieve the highest levels" does not mean everyone **must** go through the narrowly tailored public system designed for leadership just so they can claim the chance was given to everyone to be "President of the United States," for example. This is a ridiculous proposition, but the "college for all" movement reflects this kind of thinking to the detriment of everyone who does not fit into these roles. Educational resources are focused almost exclusively on this injurious proposition.

Another comment addressing Labaree's paragraph quoted above: We certainly fail in spreading Enlightenment/humanist ideas, and the civic virtue promoted today is socialistic in principle, where "social justice" equates to: first, indoctrination of Statist principles in schools; second, no preparation for the work-world for the majority in public schools since this takes time away from indoctrination efforts; and third, the extraction of money from the ones who benefited by education and give it to those who were marginalized by it. This is a recipe for social conflict, certainly not social harmony, and is contrary to the Founders' ideas of what entails a proper education in a constitutional republic. This is what "social justice" accomplishes and the educational establishment is complicit in furthering this un-American injustice.

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[69] Horace Mann would have told us it was the worst, hence the need for centralizing power and authority in his hands.

[70] The need for high schools had not yet matured. The full force of the Industrial Revolution, with its need for extensive division of labor, had not yet asserted its demands on society.

[71] A form of voucher system.

Labaree points out that the early leaders of American high schools had monopolistic type conditions for the then highly coveted high school credentials.

> Their success in selling the high school as a valuable commodity led to an extraordinary demand,[72] which spurred political intervention to ensure that this private good remained publicly accessible. This in turn led to a rapid expansion of high school enrollment, which diluted the market value of this educational commodity. Thus the public and private purposes of the high school have continually undercut each other.[73] The power and autonomy of the high school have risen and fallen in a pattern that is directly related to the strength of its market position and inversely related to its degree of public accessibility. (p. 2)

This was due to the limited scope of a high school credential. Broaden the scope and the various "products," symbolized through credentials, would each have unique value that would not dilute the value of any other "product" due to excessive supply. One very important social outcome would be greater equity in wealth distribution due to natural forces rather than government intervention. With many credentials being offered, the value of individuals holding the various credentials would rise, which would shift high incomes from the "professions," for example, to the various vocations that are currently looked down upon, which contributes to low wages. A leveling effect of income would occur if we raised the value of the multitudinous economic walks of life through credentials during the middle and high school years since this is the only time the majority of people can invest in education – in addition, it is the ideal time to make such investments since these are the formative years.

It is interesting to note that Central High School, right from the start in 1838, offered a practical education in preparation for a business life, and yet, its students outperformed college graduates in academic ability. Does this not speak volumes of what practical instruction contributes to academic abilities? Central also pursued the molding of character rather than demanding compliance with authority as we now have it in order to inculcate obedience and subservience to authority rather than nurture freethinking and individuality, but with an understanding of socially responsible behavior as Enlightenment, humanistic philosophy articulates.

Labaree provides the perspective of the intent of the founders of the school:

> Initially, Central's curricular aims did not appear unified. Bache (1839b, 16) [one of the three founders of Central High], in his reorganization plan, saw the high school as having not one purpose but three: "First, to afford a higher elementary instruction than can be had in the other public schools: Second, to furnish an education preparatory to the pursuits of commerce, manufactures, and the useful

[72] One can say that the founders of these early high schools were quite brilliant marketers. They saw a real need and filled it marvelously – well beyond their wildest dreams.

[73] This is due to a one-track system (a "limited product offering," to use marketing terminology), that being a predominately college prep system, though Central was able to avoid this for a period of time. If there were multiple educational "products" to "buy," such conflicts would, for the most part, dissipate.

arts: Third, as supplementary to the former two objects, the school is expected to prepare youths from the public schools whose parents may desire a classical course for them, for entrance into college."

Each of these purposes translated in turn into a distinct course of study, which he labeled respectively as elementary or English (a two-year course for those who had to go to work early on), principal (a four-year course directed toward business not college), and classical (for the college-bound only). Yet although he presented an apparent variety of possibilities, his choice of words reveals his own preferences. The "principal" course was intended to be the central focus especially since the elementary program was essentially only a truncated version of it, and the classical course, identified as "supplementary" to the others, was included only because some "parents may desire" it.

The phrasing of Bache's proposal suggests that he designed the curriculum around the principal course and that he included the classical course reluctantly because of the demand from middle-class families who wanted to send boys to college. [The reason] for thinking this was the case … was, the principal course was always more popular with the students than the classical course, and its popularity grew over time; for example, the proportion of entering students who chose the classical course declined from 35 percent in 1846 to 20 percent in 1852. … [B]y 1856 the principal course was the only one remaining.[74] For its first eighteen years, therefore, Central offered a small amount of formal curriculum choice while encouraging students to take the principal course, and then finally removed the last vestiges of choice from the curriculum. (pp. 14-15)

From the very beginning the early Central High School curriculum had a utilitarian cast, which the school's founders proudly characterized as "practical."[75] The primary aim of this curriculum was to produce men of affairs rather than men of letters, or as John Hart [another school founder] put it, "**not to educate boys above their business, but for it**"[76] (Annual Report 1843, 65). [Hart stated] "**It was very early a matter of anxiety with the Controllers to avoid the error, not of over educating the pupils, but of so educating them as to give them a**

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[74] This demonstrates what market forces will do if given the opportunity. This is largely absent from our current educational establishment.

[75] "The practical course of study, which was the dominant and before long the only course at Central High School, was by no means unique. Most nineteenth-century high schools and academies appear to have offered a course similar to Central's practical program, usually identified as the 'English' course. Although probably less comprehensive and rigorous than Central's practical curriculum, the generic English course was otherwise a close match, right down to the classes in bookkeeping and stenography. Its lineage can be traced back to at least three sources close at hand. One was Boston English High School, whose 1821 course of study had many similarities with that at Central and other later high schools. A second was the mechanics' institutes that proliferated during the 1820s and promoted practical English education for artisans. The most prominent was the Franklin Institute in Philadelphia, at which Central's first principal, Alexander Bache, played an important scientific and educational role (Sinclair 1974). A third source was the academy movement that flourished in the early part of the century." (Labaree, p. 20)

[76] Another way to express this idea is to compare it to Gardner's multiple intelligences. In this context, it is not a matter of "above" or "below" their business, but to fit them for where their talents lie.

distaste for business. It was feared that the gift of intellectual culture would be accompanied with a disrelish for anything but intellectual employment, if not with dislike of employment altogether. Such, without doubt, is often the result of education, misdirected."[77]

Practicality of purpose manifested itself in the curriculum in several ways. First, the principal course of study was designed to be terminal rather than college preparatory. **In Bache's words, its purpose was to make students ready for "the pursuits of commerce, manufactures, and the useful arts" – not for college or the professional careers that tended to follow from college. … But by orienting the school toward commercial life rather than higher education, Central's founders were not choosing a lesser educational role for the school. On the contrary, to its supporters and constituents, the high school was seen as a species superior to a college preparatory school; it was a "people's college," which was more attractive than the traditional college in part because of its practical curriculum**.

In an effort to demonstrate the effectiveness of the practical curriculum, Hart asked the intended occupation of students when they left the school. For the class that entered in 1850, not a single student said he was going to college; instead all students reported they were headed for some form of work.[78] … But this merely shows that **Central was carrying out its promise of a practical education by not imbuing its students so thoroughly with "intellectual culture" that they would develop a distaste for the "useful arts."**[79]

By designing Central around the goal of providing a practical education, the school's founders liberated its curriculum from the straitjacket of college entrance requirements.

Central's stress on the physical applications of scientific principles underscored the utilitarian character of its curriculum. The philosophy behind science instruction was that theories required practical demonstrations, that they became comprehensible only when they took on material form. From the beginning, therefore, the high school had a policy of

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[77] Too much education can spoil one for work, with the type of education determining this. Just consider many Ph.Ds. who are ill fitted for society. That is, they tested well and wrote nice papers, but lack humbleness (which is important for "soft skills" that are important in a working environment) and practical abilities. They have been optimized for the pompous and sheltered world of academia, which is, for the most part, out of touch with real world needs. Given this tendency, it amazes me that a graduate education confers status and prestige upon its credential holders. The business world is finally becoming aware of this contradiction.

[78] This is something to be proud of since they had prepared students for the world with the least amount of resources (time, money, etc.) being expended; whereas today, school administrators would be ashamed. Stretching out childhood for as long as possible has become part of the academic culture.

[79] Many of the American Founders were learned and practical men simultaneously. There is no reason this cannot be reestablished.

> acquiring a wide range of scientific equipment, and every annual report for decades after the school's founding includes an extensive list of the latest accumulation of such "philosophical apparatus." The obsessive pursuit and prominent display of these instruments elevated them from teaching tools to symbols of the curriculum's practicality.
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> The practical curriculum served the political goals of the high school's founders in another, more direct way. **By deliberately providing a terminal course of study, the founders made the high school more widely useful to the larger community. By preparing them for entry into commercial life, it could benefit a broad range of students instead of focusing on the much smaller number of college-bound students. In this sense, then, the practical curriculum was not only utilitarian but democratic, for it undercut the elitism that had dominated the Latin-grammar-school curriculum.** Appropriately, the "people's college" offered a course of study that was accessible to the public. (pp. 19-22) (Emphasis added.)

It is interesting to see that one of the best high schools of the 19th century was focused on applied studies and it is through this offering that the demand far outpaced the school's ability to supply such an education to all who desired it. We would do well to heed the example set by these early U.S. educators. High school can be terminal regarding the needs of individuals' preparation for life. Postsecondary education is needed today primarily because high schools typically do little to prepare individuals for life. It is a lost opportunity that few are even aware of the fact that it is an opportunity. It has simply become an extension of primary school with no thought of career education by most educators. Career education is seen as a function of the postsecondary realm. However, the American landscape is dotted with outstanding examples of CTE high schools, but the supply falls FAR short of need.

Reflecting on the moral purpose of Central High, Labaree quotes the school's annual reports:

> "The plan of government exercised by the professors, is such as appears admirably calculated to elevate the character, to impress upon the youthful mind that we are all rational and accountable beings, possessing, by nature, the powers which, if properly cultivated, would render our social relations of the most refined and polished cast.
>
> "Its effect is to teach the pupils self-government – to control their persons – to respect as well as love those around them, and that strict regard for order and law so necessary in a country of freemen (Annual Report 1842 – 43, 56)."[80] (p. 17)
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> Hart left no doubt that the aim of this system of discipline was to [develop] character and not simply to maintain order: "Where fear is the only motive

[80] This demonstrates the commitment to both republicanism and virtue. This is part and parcel of a *laissez-faire* system of government, which its detractors simply do not understand.

> appealed to, and instant punishment follows every offense, obedience and quiet may undoubtedly be secured. But conscience will not be educated.[81] … The young man who has grown up in the habit of regarding such consequences and of governing his conduct by an accountability yet future, has already within him the elements of successful resistance to most of the temptations of life (Annual Report 1846, 174-75)." Thus although Hart prepared his boys for early entry into the city's business life, he simultaneously prepared them to resist its manifold temptations. The high school was accordingly acting in the dual capacities that followed from its ideological origins. It was psychologically empowering its own budding entrepreneurs by imbuing them with the habit of self-reliance, and it was morally restraining the activities of these same entrepreneurs by instilling in them a self-regulating set of character traits. (pp. 18-19)

The means to enter Central High was through an entrance exam, and only those who had the talents suited to Central's curriculum and style of teaching were admitted. Of those who were admitted, only 25% graduated the school, and "during most of the nineteenth century, only about 1% of male lower-school students in Philadelphia succeeded in entering the high school." (p. 4) There is nothing wrong with this concept as long as there are many other avenues for the rest of the population to pursue that suited their various talents and needs; and seat time, i.e. Carnegie Units, is not relevant. Quality, not quantity, is what determines equity. But when the system is optimized for a given set of talents, and no other product offerings are forthcoming due to protectionist forces, that's when we see inequities emerge and a 5th Amendment "takings" conflict arise since there is no just compensation for tax dollars confiscated from disenfranchised citizens – hence the call for Milton Friedman's voucher system to remedy such injustice.

> [The appeal to the prosperous self-employed middle class sector] was a deliberate effort on the part of the common-school founders to attract middle-class students into the lower schools.[82] The irony is that they created an exclusive school in order to help make the common schools common. The middle class … quickly became organically bonded to the new high school, which offered them an extremely scarce and valuable form of cultural property – a high school diploma.
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> Central's monopolistic hold on the supply of high school credentials and the strong demand for them among middle-class families combined to produce a highly competitive seller's market in which the value of the new educational commodity soared. Central's dedication to meritocratic[83] procedure served only to increase competition and enhance its market position by restricting the number of students admitted and graduated. This market situation had a number of important

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[81] This is the educational methodology employed by detractors of *laissez-faire* government.

[82] One must assume the author meant "public schools" in contrast with private schools when he uses the term "lower schools." After all, common schools at the elementary levels had been around in America since the Puritans landed in the New World.

[83] Labaree defines it as "meritocracy (the market-based belief in the competitive distribution of rewards based on individual achievement)." We can compare this to *the collective-based belief in the redistribution of rewards based on the idleness of most people who rely on high achievement of the few who eventually give up when they realize that the rewards are insufficient* – hence the reason why socialism always fails.

> consequences for both the school and the school system. First, it created an informal hierarchy of control within a school system that was formally quite decentralized. Consumer demand for the high school put pressure on grammar-school masters to adapt their curricula to the demands of the high school entrance examination.[84] … Central High School's market power provided the primary mechanism for exerting hierarchical control in the city's school system. (Labaree, p. 4)

If one understands the meaning of "the market" to imply "the free market," it is clear this was absent in Philadelphia at the time. Free market forces can be defined by little to no government restrictions placed upon citizens, as long as citizens behave in a way that does not harm or infringe upon others. The fact that government forces protected Central High demonstrates that free market forces were relatively absent. If market forces were given leeway, various types of high schools would have sprung up that served the various types of talents and interests.

> Central became so attractive that middle-class families began competing with each other to gain admission. What had been designed largely to express political and moral purposes gradually transformed itself into a form that was quite contrary to common-school ideology. Central began to adapt to the growing demands of the market while casting off or reformulating key elements of its public purposes. It quickly came to play an instrumental role in its constituents' competition for status attainment[85] as the cultural goals of the school gave way to social goals and politics deferred to markets. (Labaree, pp. 9-10)

This reveals the social evils of status seeking. Remove status from the equation, where all vocations/careers are seen as respectable without distinguishing one from another, and suddenly the entire infrastructure, as we've known it, collapses, liberating the educational landscape for individual free choice in place of artificially motivated credential seeking that is tied to the ethereal pursuit of prestige. Racial and gender issues plus economic "class" distinctions will fade away since their will be no wind in the sails of those institutions that perpetuate unjust social conditions through artificial barriers such as assessment tests and accreditation institutions. Status and prestige are the driving forces of most of our social injustices. Remove these forces and far greater equity – in contrast with perfect equity, which may be possible if the ideas of status and prestige, in all their manifestations, were completely obliterated – will result.

Where Labaree appears to be discrediting the principles of merit-based rewards and individual responsibility, we might observe the idea of citizens being little different from drones in a beehive. This is in direct opposition to multiple intelligences and abilities.

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[84] The same as current colleges put upon high schools.

[85] It would be an interesting study for someone to research this gambling mentality in our society. It is gambling because academic talents are in the minority in any population, including the nuclear family, and to commit one's children to something that the outcome is far from certain, is gambling with their futures.

> Meritocratic theory argues that individual differences in ability, motivation, and character define varying degrees of individual worth or merit. Accordingly, those with the most merit[86] should receive the largest share of social rewards, and it becomes society's responsibility to guarantee that people get what they deserve.

When factions in a society come to dominate, they will steer resources in their direction both consciously and subconsciously. Labaree's observations hold true in any culture, including socialist cultures, in spite of the rhetoric paraded by its adherents. Meritocracy is part of all human cultures. It is part of the human makeup. It is both an *a priori*, since it proceeds from theoretical deduction (after all, survival depends on rewards acquired from one's efforts), and an *a posteriori* since it proceeds from observations to the deduction of probable causes (if we could find a culture where individuals are not rewarded for their efforts, I'll show you a population that will not survive for very long). The problem that can arise from a meritocracy is when resources are diverted to the exclusive use of a "privileged" class (currently, those who make up the "privileged class" are those with academic talents). If there are no privileges, but only rights, and resources are not allowed to be hijacked by any "privileged" group, plus society makes a conscious effort to maintain equity through natural forces rather than government intervention, the idea of meritocratic structures take on a completely different and natural meaning.

We can observe that meritocracy is currently alive and well amongst academics, but in the negative sense where resources are diverted to their exclusive use – hence so many of the social inequities that can be observed in various sub-populations can be traced to this primary cause. Central High, as Labaree reveals, provides a clear picture of these types of forces.

Labaree quotes Bache who describes education like a pyramid, but phrases the issue in his meritocracy condemnations:

> In addition, the introduction of Central extended the hierarchy of schools from primary to grammar to high school, thereby creating a ladder of opportunity for sorting out the meritorious students. Bache described this hierarchical function of the high school in a retrospective speech before the Central Alumni Association in 1859: "It seems to me that public education is like one of those great pyramids of eastern work, broad at the base, and gradually and gracefully tapering to its vertex, the number of its recipients, like the number of stones, decreasing from the base." (p. 26)

This reflects a tracking system that is highly selective, where there is only one pyramid, rather than a multitude of them for the various walks-of-life. At each successive layer of the pyramid, large numbers of individuals are excluded from the narrowly designed track, until at the apex, only a few are left to benefit by the publicly funded gateway to opportunity. As long as citizens receive sufficient education at each level that fits their

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[86] What is meant by "merit"? To an academic, it means one who possesses academic talents. To an entrepreneur, it means one who possesses business talents. It means different things to different people; therefore Labaree's assertion in this case, falls short of the mark he was shooting for.

needs, there is nothing wrong with this scenario since not all walks in life require an equal amount of education. The problem occurs when only a select group is provided the keys to success through education – the rest having been marginalized once they served educators' purposes of bringing in public funding.

> Another supply-side argument for the high value accorded Central's credentials is the uniquely elevated position occupied by the school during the mid-nineteenth century. … Under the loose pre-bureaucratic structure of the Philadelphia school system, the high school became the dominant market presence around which the system coalesced; for in their eagerness to compete successfully for positions at Central, grammar-school students pressured teachers to reshape the lower-school curriculum around high-school-admission standards. (Labaree, p. 32)

This same force is now seen as it relates to the dynamics between current high schools and colleges. High schools have become optimized for college entrance but in the process, this relationship has marginalized everyone else.

Conflicts Between High Schools & Colleges

On this subject, Krug starts off by providing some general statistics.

> The 415 colleges and universities listed by the Commissioner of Education for 1889-1890 enrolled 59,249 students,[87] or an average of 143 students per college or university. In addition, there were 179 women's colleges, presented in a separate category, the collegiate departments of which enrolled 11,811 students. This made a total of 71,060 students in 594 institutions. Excluded from this total were students in preparatory departments and those in professional schools not connected with colleges or universities. …
>
> Even among the institutions classified as colleges or universities, there was much diversity in the requirements for admission, as indicated by William C. Collar's survey reported in 1891 and much flexibility in the administration of such requirements. There were complaints that colleges admitted pupils to collegiate studies without the preparation represented by a good secondary school course, a term often undefined. Many were admitted on condition. Where these circumstances prevailed, colleges tended to become competitors with secondary schools for the available students, and the boundary lines between secondary schools and colleges remained fluid even in the 1890s and early 1900s. …
>
> School men then felt what they considered to be a dual threat from the colleges. Some colleges were taking, or seemed to be taking, their pupils away from them

[87] The ratio between male and female students was not provided. Something that is generally not currently discussed is that in the middle classes, it was not uncommon to see more daughters receive a higher education than sons. This was due to the desire of parents to see their daughters "marry up" the social ladder. The boys were to receive education suited to their station in life. Anything beyond that was typically considered a waste. Older literature predating the 20th century reflects on this point not infrequently.

> when they had not had adequate preparation or had not finished the school course. This could be, and was, a serious matter for private secondary schools and for those high schools seeking to become established. Other colleges were taking the opposite course of adding to the burdens of principals and teachers in getting pupils ready for the admission examinations. Again, this did not mean that preparation for college was the primary task of the secondary school, but the college-preparatory pupils could not be neglected or ignored. …
>
> College men at the same time were becoming increasingly aware of the secondary schools. … Within this context, there was plenty of opportunity for irritation on both sides. It was easy for school men to blame their difficulties on college domination, just as it was for college men to complain about poor preparation in the schools. (pp. 123-25)

Such conflicts reveal the problem with an optimized one-track academic system. In particular, educators of each subject area want students well versed in their area of expertise. This is nonsensical in most cases since the vast majority of students will not pursue a career in their area. An overview is all that is required for many subjects; and these subjects can be the pathway to refinement of foundational learning, which is exactly what most students need more than anything else so that they can learn anything presented to them in the secondary or collegiate systems and in the career of their choice once they are through with school, since after all, this is what it's all about.

A free market in education would help resolve this dilemma since many offerings would be forthcoming, but the academic community would fight this with everything it has at its disposal since it would be such a threat to its monopolistic control over everything educational. As long as the monopoly prevails, real and significant progress will be curtailed.

Next, Krug addresses associations that formed in the different regions of the country in the 1880s and 1890s that attempted to bring some unity between high schools and colleges. Speaking of The Association of Colleges and Preparatory Schools of the Middle States and Maryland, Krug provides a good example of the thinking at the time of one figure's perspective:

> An address given at the 1892 convention by President George W. Atherton of Pennsylvania State College sheds light on his own reasons for wanting the secondary schools included, and it may have been representative of the thinking of other college men in the region. The high schools, at least in his own state of Pennsylvania, were from his point of view not sending enough pupils to college. Only 31 out of the 57 high schools in his state, he declared, were engaged in college-preparatory work, and of 8608 high school pupils in the state in 1891-1892, a mere 619 were preparing to enter college, while only 236 actually entered.

Unfortunately, no reasons are given for this point of view. Was there a shortage of credentialed individuals in any of the vocations that require a college degree? Or is he behaving like a marketer who simply wants to expand the market base for the business of

education? Or was this the typical belief that every American should be given an opportunity to be the president of the U.S. regardless of the odds and the lost opportunities? Such a view has no justification without something to back it up.

> If this situation was to be corrected, Atherton went on, "the colleges must themselves take the initiative." This would mean that colleges must maintain two parallel courses, to one of which students might be admitted "without a knowledge of Greek, and possibly without a knowledge of Latin." He reminded his college audience of the influential place the high schools had come to occupy in the general system of education, a place that fifty years before had been "almost exclusively held by academies and other secondary institutions, from which Colleges mainly drew their supply." If the colleges would make "a frank and cordial recognition of this fact," he said, and "concede the proper status" to high schools, better understanding might come about. The time was "fully ripe" in Pennsylvania "to make the High school an integral and characteristic feature of the public school system," a condition he said was already characteristic of many states.
>
> Such an expression was open to various interpretations. On the one hand, it sounded as though the colleges were seeking to use high schools for their own ends. The reference to schools as sources from which colleges "drew their supply," suggested a processing firm interested in raw materials or a business concerned about obtaining customers. Possibly he had this in mind….
>
> Another interpretation might be that President Atherton thought that a college education was a good thing and that as many people as possible should have one. This idea was fully in accord with the American dream of equal opportunity, to some a romantic delusion…. (p. 128)

We can see the beginnings of the "college for all" mentality here. No reasons or justifications are given; only self-interested opinions. It's based on the belief that the product they offer is superior to all other choices in the market. This is typical of people who have blinders on.

Krug then uses The Southern Association as a harbinger of things to come regarding the boundaries between secondary schools and colleges:

> The Southern Association … was a minority movement, led by a few colleges…. The group drew up a constitution and bylaws [in 1895] providing for admission of both colleges and secondary schools, but the conditions for colleges were stringent and indicative of the purposes of the founders…. Article I of the bylaws, for example, bluntly stated, "no college shall be eligible to membership in this Association which furnishes preparatory instruction in any subject as part of its college organization," while Article II stipulated minimum college admission requirements to be binding on all members. Article IV excluded Colleges admitting students under fifteen years of age.

> What the leaders of this group evidently had in mind was to eliminate the tendency of colleges in the South to compete with secondary schools. This was by no means unique to the South, but it seems to have been especially prevalent there. Back in 1885 Charles Forster Smith of Vanderbilt had deplored the scarcity of high schools in the South, attributing this to the practices of the colleges. "All the colleges publish requirements for admission; very few enforce them. Since the boy is not required to prepare for college, he comes to college without preparation. His own state of Tennessee at that time had only four public high schools, but was equipped with twenty-one "male colleges and universities" and sixteen "female colleges and seminaries…. The South appeared to be abundantly or even overabundantly supplied with colleges of various kinds…. (pp. 129-30)

This reveals the origins of the unreasonable demands currently placed upon students as they navigate the educational establishment. Assessment examinations and the requirement to possess a high school degree to enter a college can be seen as a barrier to market entry regardless of acquired knowledge and academic ability one might achieve by, say, 14. This is protectionism, plain and simple. Academia's turf must be protected to maintain the illusion of superiority; otherwise their credentials may appear to lose value. This demonstrates that the credentials are the focal point rather than acquired knowledge coupled with ability.

High schools should have been used in most cases as terminal institutions in preparation for a career. Colleges should have been used for careers requiring more extensive education, but this does not mean they should have been barred from providing foundational education in preparation for advanced studies. If our country were to provide for these two separate fundamental pathways, far greater efficiencies would be achieved for society, and far greater effectiveness would be achieved for the individual in preparation for a career. This would allow individuals more years of their lives dedicated to achieving prosperity rather than wasting time on accumulating superfluous knowledge.

> The fortunes of the [Southern] Association itself prospered but slowly. … In 1902 Professor Paul Saunders of the University of Mississippi reviewed the progress made by the Association toward its goals. … He compared public high schools to an infant industry needing protection from colleges that offered secondary school work. Unfortunately, from his point of view, the high schools in many parts of the South were suffering from competition not only general colleges and universities but also with agricultural, industrial, and normal colleges. He quoted several replies made by school men to his inquiries, one of them say, "they enter college classes from even our seventh grade," and another lamenting that while he offered work of the tenth grade, there were no pupils. They had "gone to college."
>
> … Professor Joseph Stewart of the University of Georgia contended that high schools in the South were still suffering "in attendance and local prestige from the attempt of the colleges to persuade fond parents that their sons and daughters could do much better if sent to … college before completing the high school course." (pp. 132-33)

It is interesting to note that a similar attitude is beginning to take shape with the dual-enrollment movement. This is where high school students are attending colleges where they are receiving high school and college credit simultaneously. Many are even graduating with an associate's degree at the same time they are graduating from high school. In time, the high school diploma will be dropped for these people since employers are only concerned with the highest level of education achieved. This situation demonstrates the uselessness of a high school degree. It has lost its significance due to political and bureaucratic dysfunction and destruction.

One way to save high schools from obsolescence is to abandon college prep – leaving this to the colleges themselves, as it used to be in the 19th century – and then expand CTE and establish an applied studies program. Students should be accepted into college as soon as they are able to demonstrate numeracy and literacy proficiency – regardless of age. CTE education can then offer a terminal education since it can be extremely thorough during the high school years since there will be no college prep courses to take. An applied studies program can train those who wish to pursue the traditional crafts, technological careers, engineering degrees, medicine, finance, business, manufacturing, agriculture, etc. It can be either terminal or preparatory for advanced studies in these areas. In addition, CTE and applied studies can be combined in order to offer CTE students greater "academic rigor" but in the useful arts and sciences.

In regards to becoming a medical doctor, an applied program can provide all that is needed to enter a medical school right out of high school so as not to waste time with a bachelor's degree, which, currently, may or may not have anything to do with medicine in the first place. If pre-med is to be kept in the postsecondary realm, let's make it more efficient by utilizing nursing schools to prepare for medical schools. No doubt, a great deal of curricula for medical school can be accomplished in nursing school. This will save time and money for everyone but the medical schools themselves. They will see this as a lost revenue stream and will therefore resist it, unless they offer the nursing programs themselves as terminal or part of advanced studies.

Next, Krug addresses the committee that was formed to correct for the numerous flaws that the Committee of Ten created. However, while they made improvements, they were far from addressing the real needs of most students. They were still stuck in the college prep culture even though they firmly believed they had escaped it. This demonstrates why academics are incapable of forming curricula that is useful to most people. They simply cannot see the forest for the trees.

In 1895 the National Educational Association (NEA) created the Committee on College-Entrance Requirements.

> The Department of Secondary Education appointed a committee of five members to work toward better understanding between schools and colleges about requirements for admission. The Department of Higher Education concurred…. [T]he group of twelve members who submitted the final report was made up of six from the schools and six from the colleges…. (Krug, p. 137)

> As Chairman of the Committee … Nightingale fostered the widest possible cooperation with existing scholarly groups in the academic fields of study….
>
> The Committee … worked more slowly, and possibly more thoroughly, than had the Committee of Ten. Nightingale and other members presented progress reports to various NEA groups in 1896 and 1897. In his introductory remarks about the progress report in 1897, he declared: "The fires are already lighted, and they need but the added fuel of intellectual common sense to kindle a conflagration that shall consume the time-worn, the age-shattered conservatism of the past." [88] Both he and the Committee were moving rapidly to an extreme position of electivism in college-entrance requirements. The progress report itself, presumably written by Nightingale, proclaimed that, one after another, "the old idols" were being broken. "The giants that stood in the path and said to every student, 'Let him who enters here' leave all behind but Latin, Greek, and mathematics are growing limp and lifeless." Harvard, Cornell, Vassar, Michigan, California, and Stanford, declared the report, were already "unfurling their banners of freedom." (p. 140)

Of course, these universities had to appreciate the fact that collegiate interests were being well served by this report, but at the expense of most individuals and by society since it was a college prep program that was being defended, just as the Committee of Ten had institutionalized a few years earlier.

> Still it was not easy to work out a practical application of the elective principle either to the school program itself or to college-admission requirements. Nightingale's Committee, like the Committee of Ten, wanted to proceed from a program designed for "preparation for life" and to use that as a basis for "preparation for college." They wanted to hold fast to the principle enunciated by Eliot of not differentiating pupils' programs on the basis of their presumed educational destinations. The members of this Committee, like the Ten, were moderate revisionists who wanted to strengthen and gain acceptance for the modern academic studies, but they did not propose to throw the high school program open to any and all possible studies. Furthermore, while the Committee did not believe in unlimited election, it had no desire to set up election by courses of study only. In particular, they did not wish to follow the Committee of Ten in recommending parallel courses of study, which Eliot himself had written off as only temporary trestlework.
>
> In its final report, therefore, the Committee set forth a program they believed defensible for good secondary schooling regardless of the pupil's destination, one

[88] He was speaking of the way in which education had been stuck in what was called classical studies, but which actually had descended to the study of Latin, Greek and math almost exclusively with little benefit to individuals or society. Classical studies were supposed to have provided a deep analysis of human dynamics, but this was beyond the majority of instructors, so most resorted to focusing on learning these "dead languages," along with the purely abstract study of mathematics. These were alleged to empower the mind with the ability to reason by some magical emanation that could not be identified and which was later proven to be false by Edward Thorndike. This is an example of what happens when special interests take control of some public institution – it becomes optimized for that faction's cause at the expense of society.

designed for life while at the same time being one that colleges would presumably accept.[89] The major categories of study presented were English; foreign languages and literatures …; history, civics, and economics …; mathematics, with a four years' offering of algebra, geometry, and trigonometry; and the sciences, including physical geography, biology, physics, and chemistry.

The policy recommendations were contained in a series of fourteen resolutions. The first one declared the principle of election, and the sixth the inadvisability of unlimited election. Here then was the dilemma. To resolve it the Committee proposed a device unusual for those times, namely, a set of constants or studies to be taken by all pupils without reference to courses of study, with the rest of the program for each pupil filled out by free electives. The constants recommended were four "units" or years of foreign languages, two of mathematics, two of English, one of history, and one of science. In a sixteen unit program for four years this left free electives to the extent of six units.

The pattern was to apply to all pupils whether college bound or not and the colleges were to accept the pupils who had fulfilled such a program.[90] With a single stroke the Committee had cut away the cumbersome devices of parallel courses of study. This arrangement represented greater degree of application of the elective principle than had been set forth in the four courses of the Committee of Ten. …

Apart from the elective principle and its application, the Committee on College-Entrance Requirements covered a variety of matters. In its fourth resolution it favored "a unified six-year high-school course of study beginning with the seventh grade," mentioned without commitment by the Committee of Ten as a possibility. The seventh resolution recommended what would today be called "advanced placement," that is, credit toward a college degree for work done in secondary schools. The ninth resolution recognized the existence of "gifted students" and suggested encouraging them to complete secondary school studies in less time than required by most students. …

The Committee frankly acknowledged its omissions. One of these was lack of consideration given to the place of "commercial instruction" in college admission requirements. The report noted, however, that the recognition of commercial studies for this purpose would "soon have immediate practical importance" and

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[89] Given the disconnect between academia and the real world, this is not possible, but academics are unable to see this, as this Committee reveals, due to their "imprinting" on the culture of academia and isolation from the real world. Ironically, Plato's *Allegory of the Cave* – which is meant to compare the acquisition of knowledge versus ignorance in people – presents an *apropos* analogy.

[90] Given the differences in talents individuals possess, this was ridiculous. If it were attempted, courses would either have to be designed for the least talented, or if designed for the most talented, schools would have to accept that most students would fail each course. And yet, this Committee was made up of people who were supposed to be intelligent enough to design curricula when they don't even understand the fundamentals of human needs. Such responsibility, with huge ramifications, should not be in the hands of academics. They are citizens' servants, not their masters, though this is not how they see it.

> recommended it for special study, possibly by another committee. Nothing was said about manual training.[91] (pp. 141-43)

The Committee on College-Entrance Requirements did not experience much criticism. The Committee of Ten received most criticism then and throughout much of the 20th century for having established an exclusively college prep secondary program. Other committees simply added to the Ten's work.

> The most striking disagreement with the report of the Committee on College-Entrance Requirements came from Nightingale himself. Within eight months of his presentation at Los Angeles in 1899, he told the North Central Association that the country had moved "far beyond the report of the Committee of thirteen since last July." Possibly he was reflecting the distance he had moved from the report, for he had been rapidly changing his point of view to favor unlimited election of studies. What he criticized specifically in his own report was the provision of constants. "I want to say personally that I do not believe we should have any constants as such in our secondary school." The diploma, he said, should be granted to any pupil who had taken a good four years' curriculum in line with his interest and aptitude, regardless whether he had taken any mathematics, foreign language, science, or history. Furthermore every college in the country should accept such a pupil. "**It is not what our young people study, but how they study and how they are taught, that gives them power**." Moreover, he declared himself in favor of adding manual training, cooking and sewing, and commercial studies in every high school, these presumably being included in the subjects open to election. This speech probably represented the extreme limit of advocacy of electives in American schools, for even Eliot usually favored English as a constant. (Emphasis added.)
>
> It has been suggested that Nightingale's views changed because of his experience as an administrator in a large city school system after 1889. There was little or no indication of this in his official annual reports. He was concerned about the drop-out rate, in the grades as well as in high school,[92] but he had expressed himself on this point in the summer of 1889 before assuming his duties in Chicago. Possibly he was influenced by Eliot, for his arguments closely paralleled Eliot's line of thought, especially on the elective principle in the development of power. Like Eliot he felt a deep sense of mission for the public high school, and he wanted it to provide the fullest possible opportunities for American youth under conditions of maximum freedom. (pp. 144-45)

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[91] Doesn't the lack of a commercial program or manual training program demonstrate that "preparation for life" was strictly lip service? After all, these academics knew nothing of the needs of the real world.

[92] It has always amazed me how academics claim they are concerned about "drop-out" rates, as if leaving their academic world demonstrates "failure." People with monopolistic minds think in such terms. If they could escape their one-track mind, they may begin to perceive the needs of all those other people who have little use for academic pursuits, but would rather pursue the useful arts and sciences.

Bureaucratization

Bureaucratization of the U.S. originated from German Statism, which evolved into Progressivism and eventually "Liberalism" and which is currently rooted in Post-Modern doctrines of political power. This political power is imbedded in bureaucracies.

Jordan Peterson provides an outstanding argument against Post-Modernists' position that, since everything is relative, power is the only thing that really matters in running a society. In a Sept. 1, 2017 Joe Rogan podcast with guests Jordan Peterson and Bret Weinstein, Peterson provides wonderful insights into a number of important social controversies. In hour 1:23:35, Peterson explains his argument against the Post-Modernists:

Peterson agrees that truths can be interpreted in various ways and that while some truths may be correct at one point in time, they may not be at another point if variables change. However, knowing the difference between the effect variables and change has on truth versus truths that are eternal is where wisdom comes into play. If we operate with the "wisdom principle," "constrained by objective reality and the necessity of a functional social contract" – it has to work in the world, and then work in one's relationships with people. "You're only allowed to put forward actions in the world that would be of benefit to you if they simultaneously don't undermine the structure in which you live."

Peterson then ties the wisdom principle to time and relations; that is, it must work for you now and in the future and work for you and your relations now and in the future while not harming the community. "This is the solution to the Post-Modern conundrum, because the Post-Modernists – bless their hearts, so we'll give the Devil his due – say, 'Well the problem is there's an infinite number of interpretations of a finite set of facts.' The right response to that is, 'Uh oh, that's true, that's not good' and that's why the Post-Modernists say 'Well, you can't agree on a canonical interpretation of a great piece of literature, because the number of potential interpretations are infinite.' And so, then they say, 'Well then why should we settle on any one interpretation then. Why should we **privilege** one over another?' And then they say 'Well that's just power games.'

"You got to take that seriously. But what they missed, and this is a big deal, is the idea of ethical constraint. Yes, there is the landscape of potentially infinite interpretations, but hardly any of them will work in the real world, and hardly any of them will work in the real world in a way that doesn't get you killed by other people or doom you because of your own stupidity to failure across time. And so, the landscape of interpretation is almost infinite, but the landscape of applicable functional interpretation is unbelievably constrained. And I think that constraint system is what we regard as ethics, or something like that."

* * *

Labaree addresses the causes and progression of bureaucratization of public education:

> The organizational history of Philadelphia schools, like that of other urban school systems, was a story of advancing bureaucratization. Researchers have found a

> persistent and eventually successful effort by nineteenth-century school officials to bring urban school systems under central administrative control, culminating in the establishment of full-scale educational bureaucracies by Progressive reformers at the start of the twentieth century.[93] (p. 65)

We can look to Horace Mann as the initiator of this trend. Both he and his Harvard colleagues pushed for central control. Such efforts take time to sprout and grow. Mann's faction planted the seed and by the 1880s the flower was in full bloom. His faction looked to Germany as their model system, and later Progressive reformers who were educated in Germany during Chancellor Bismarck's reign, brought back to our shores Bismarck's Statist centrally controlled system that looked to the State and to science to remedy all of mankind's ills[94] (Protagoras' belief that "Man is the measure of all things" is an *apropos* motto for this extremely arrogant and demented view). The individual who might have promoted concepts of rights, liberty, and limited government would have been branded as a "rugged individualist" and greedy capitalist who did not care for his fellow man. *Laissez-faire* came to be identified as an anarchical economic system that had no restraints on it in contrast to the real legal system we had that held individuals responsible when they harmed or infringed upon others. The Marxist flavored political propaganda was very effective in marginalizing free and limited government and with bureaucratization as the mechanism to accomplish Statist goals.
Labaree continues:

> The organization of schools took two sharply distinct forms during the nineteenth century. Most of the historical literature focuses on bureaucracy and the process by which school boards, superintendents, and control-minded reformers imposed bureaucracy on school systems (Katz 1975; Tyack 1974). Both the supporters and the opponents of this reform process argued from political grounds. While asserting that their organizational initiatives would produce more efficiency and less corruption, the supporters claimed that the primary aim of their efforts was to establish public authority over a school system that was then public in name only. On the other hand, the opponents charged that bureaucratization brought an end to local (ward-level) democratic control over schools and placed it in the hands of upper-class school boards. (p. 66)

In the following paragraph Labaree provides us with a model that was lost, but we should look at once again to take from it what might be appropriate for contemporary

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[93] "The two most comprehensive discussions of this process are Katz (Michael B., 1975, *Class, Bureaucracy and Schools: The Illusion of Educational Change in America* (expanded edition), New York: Praeger) and Tyack (David B., 1974, *The One Best System: A History of American Urban Education*, Cambridge, Harvard Univ. Press). In addition, some case studies detail the rise of educational bureaucracy in particular cities: Hogan (David John, 1985, *Class and Reform: School and Society in Chicago, 1880-1930*, Philadelphia, Univ. of Penn. Press) in Chicago, Troen (Selwyn K., 1975, *The Public and the Schools: Shaping the St. Louis System, 1838-1920*, Columbia, MO, Univ. of Missouri Press) in St. Louis, Issel (1970, 1978) in Philadelphia."

[94] I think a quote attributed to the movie *Jurassic Park* offers a good picture of the dangers and destruction Statism has brought to our shores: "Your scientist were so preoccupied with whether or not they could, they didn't stop to think if they should." Now we need to try to put the cat back into the bag!

circumstances. We can learn much from the past, both what worked and what was anti-republican. We know without a doubt that a centralized bureaucratic system is a failure of the worst sort. Being rooted in dictatorial principles, the bureaucratic system is anything but republican.

> In the middle of the nineteenth century, Philadelphia schools were bound together by only the loosest of formal ties, providing an extreme example of the prebureaucratic organizational form that Katz (1975, 15-22) calls "democratic localism." Each city ward and suburban township in Philadelphia county constituted a separate unit of school administration, known as a section, and each had its own board of directors with complete control over schools, teachers, and curriculum. (After the city and county became coterminous[95] in 1854, every section corresponded to a city ward.) State law established a board of school controllers for the county as a whole, but the board's powers were largely limited to such financial matters as constructing buildings, buying materials, and setting pay rates for teachers. The only schools over which it had direct authority were Central and its female counterpart, Girls High School (founded in 1848). Not only did the board of controllers lack formal authority over the schools, but it also was politically dependent on the local boards, for each member of the central board was elected by a sectional board of school directors as a representative of that section's educational interests. It was not until 1905 that the formal balance of power shifted from ward boards to central board. Before that time the only mechanisms available to the controllers for centralizing this formally decentralized school system were necessarily indirect and informal. (p. 67)

Labaree continues with an explanation of how the grammar schools were eventually reshaped in order to prepare students for Central High. Parents pressured schoolmasters to teach to Central's entrance exam, and masters' performance was graded on the percentage of children who passed the exam and were admitted to Central. This had a centralizing effect through natural forces from below rather than through top-down dictates. When a superior system or method is observed, it has a tendency to be mimicked by others who wish to take advantage of a better way. This is a human quality that allows for progress to occur in a natural way rather than by arbitrary man-made systems.

As citizens increasingly came to see education as more important during the expansion of the Industrial Revolution and as immigration increased exponentially, public schools became burdened with children of quite diverse backgrounds and abilities. But since little was understood about such diversity and since education had only been designed for one track, the answer to this social dilemma was to structure curriculum based on age and academic abilities, rather than on real world needs and abilities for a new industrial era. However, the manual arts movement was moving forward at this time, but only in pockets of the country where wise and highly articulate educators had the public's ear.

It is interesting to note that while there was a clear distinction and boundary between what was taught in Central High and in the grammar schools of Philadelphia, no such

[95] Having a common boundary.

boundary existed between high schools and colleges. In addition, high school diplomas were unnecessary to enter a college, though individual college exams were required for entrance, which makes perfect sense if individuals have the wherewithal. High schools actually had to compete with colleges for students (Labaree, p. 71), demonstrating that they can, indeed, be on equal footing if properly organized. There is much to be said for this loosely structured system. It is equitable, sensible, and far more efficient since more students will be able to complete an appropriate program that suits their needs rather than the educational establishment's needs.

However, Central fell prey to bureaucratization from the Statists, with credentialing being required at all levels. Grammar school credentials supplanted the high school entrance exam. And by the 1890s, even the teachers at Central were required to possess college credentials rather than proving their worth through an exam that the school administered to determine competency. While credentials are theoretically supposed to symbolize competence, in reality, this is not at all the case.

> By moving from a performance standard to a credential standard at all levels of the school's operations, the new high school was asserting the importance of organizational sponsorship over individual effort, standardized measures of merit over ad hoc demonstrations, and stable interorganizational coordination over open-ended interpersonal competition.
>
> Credentials therefore played a significant supporting role in the making of the American high school. … [C]redentials were … an important factor in the development of bureaucratic control over high schools and school systems. (Labaree, p. 130)
>
> At the same time that Central High School professors experienced deprofessionalization,[96] the Philadelphia school system was undergoing an organizational process that Meyer and Rowan (1978) call "decoupling." For teachers, this process meant the separation of credentials from performance. For the system as a whole, it meant the separation of schooling from education – that is, the growing ritualization of education to the point where it becomes defined as "a certified teacher teaching a standardized curricular topic to a registered student in an accredited school" (Meyer and Rowan 1978, 84) instead of as the production of particular educational outcomes. (p. 131)

[96] "As the high school moved rapidly toward becoming a mass institution at the turn of the century (Trow 1961), high school teaching developed into a mass occupation." (Labaree, p. 126) When Central was the only high school in Philadelphia, high school teachers were referred to as professors, but when teaching turned into a "mass occupation," the title of professor was lost, with teachers' certificates signifying the completion of a highly mechanized program. No doubt, Central professors were of the highest caliber, as were their students, at least as it relates to academic pursuits, but as more high schools were built and a higher percentage of children were admitted, the academic caliber could not help but fall. That is, once an optimized system is flooded with individuals who are not as talented as the system was designed for, quality has nowhere to go but down, unless other optimized systems are created for other talents/intelligences where the non-academic types are diverted to, as we see in countries like Germany.

And we wonder why public educational outcomes are so horrific for the majority of people.

Labaree points out that the final impetus for completely bureaucratizing education came from the Progressive reform movement at the turn of the century. (p. 77) He provides:

> The official beginning of educational Progressivism in the city occurred in 1881 with the founding of the Public Education Association (PEA), which served as the organizational base for the movement that transformed the structure of the Philadelphia school system. … In order to attain centralized control over the schools, the Progressive reformers had to engage in a vigorous political struggle with the local communities and politicians who sought to preserve ward-level control. Only when the central administration had the legal authority over the entire system did a full-fledged bureaucratic structure develop. But when that happened, the special character of the high school became more a threat than an aid to the new bureaucratic order, and its final subordination quickly followed. The result was the administrative domination of a school system once guided by the invisible hand of the market.[97]
>
> Then, in 1911, the Progressive movement for educational reform reached its culmination in the passage of a comprehensive school code that effectively abolished the ward boards …, further reduced the board of education to fifteen members, standardized the curriculum, and provided the board with authority to levy taxes. The new board immediately granted the superintendent explicit power over two key aspects that had previously been vested in the high school committee and faculty, the course of study and the hiring of teachers. After a long struggle, the school board and its superintendent were finally in firm control of all levels of the Philadelphia school system.
>
> Wasting no time, Brumbaugh in 1912 thoroughly reorganized the city's high schools into a homogeneous pattern, submerging Central's unique identity into the mass of its peers. (Labaree, pp. 85-86)

This was in lock-step with the Progressives' efforts for social engineering in Statist ways through indoctrination. This required absolute control over every aspect of the educational system, and it required compulsory laws to be expanded through the teenage years, which came later. Only in this way could American society be thoroughly altered to the radical reformers' designs, and they have, in large part, been successful. No one alive today can remember what liberty was like prior to the viral infection of Statism, with the infection being injected into the lifeblood of America through the Progressive education movement.

Supporting this conclusion is a quote Labaree uses from the head of Central High, Robert Ellis Thompson, in the early part of the 20th century:

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[97] Based on all that Labaree provides in his work, it is quite clear that the invisible hand of the market provided **far** superior educational results than anything the bureaucrats came up with.

> "The tendency of nearly all these innovations is to exalt the superintendency as the central and initiative power of the School System and to bring everything else into control. It is subsidiary to the idea of standardization, which seeks to reduce schools of the same grade to mechanical copies of each other in which no improvement is permitted which does not come from the central office." (p. 87)

Is this not the basis of Fascism? The Merriam-Webster Dictionary defines Fascism as "a political system … in which the government controls business and labor and opposition is not permitted." Does this not summarize the Progressive movement? Its very intent was to use the education system to indoctrinate individuals who will be made into pliant, subservient subjects rather than free citizens. Once that is accomplished, controls over business and labor become effortless.
Labaree then provides:

> Carrying on the same themes, the Progressive-sponsored school survey of 1921 directed sharp criticism at the city's high schools, recommending a full reorganization to put them under firm administrative control.
>
> This chorus of complaints echoed the language of administrative rationalization and social efficiency used by Progressive school administrators in a national assault on the high school. (p. 88)

"Social efficiency" was code for control of the populace accomplished first through brainwashing youth. Make no mistake, this was conspiratorial in nature, but since most of it was out in the open, it is inappropriate to use this term. Progressivism/Liberalism was an all-out assault on the American system of government and it has won most of the battles.

As the demand for more education grew, the demand to build more high schools increased.

> By the 1880s, a string of events undermined Central's market position. The school board finally took the step of opening the first of a series of new public high schools, which broke Central's fifty-year monopoly. … As the supply of high school alternatives increased and the demand for Central's particular form of high school weakened among its core constituency, the market value of Central's credentials plummeted, leaving the school vulnerable to a series of political interventions. The result was a period of change, beginning in 1889, that radically transformed the high school. (Labaree, p. 6)
>
> … The new vision of the high school that emerged in the 1890s contained a contradiction. Political regulation of the educational-credentials market can be a successful mechanism for widening access to these credentials, as it has been with high schools and then colleges in the United States. However, the market response

> to a sharp increase in the supply of credentials … is to lower their value.[98] … How then could school officials respond to the public pressure for high school access without destroying the very exclusiveness that made high school credentials so attractive in the first place? The answer they devised in 1889 has become the main solution to this perennial American educational dilemma: stratification.[99] School officials established an academic track (which was college preparatory) and a commercial track (originally called "scientific"). Students in the academic track had a credential whose value was unaffected by the increasing numbers of diplomas issued by non-preparatory programs,[100] at Central or in other schools. Therefore the open-access public high school was still able to offer exclusiveness…. (Labaree, p. 7)

This reveals that the commercial/scientific track was poorly developed and probably received little investment, or investment for low level careers. Otherwise it would have had greater value than the college track, with exclusivity being eliminated altogether. But if one is biased toward academic pursuits, this would not be fully comprehended.

> Central succeeded in protecting its thoroughbred credentials from the mongrelizing effects of expanding enrollments. … With a close eye to the school's market position, its supporters resorted to stratification to preserve and enhance Central's status-conferring distinctiveness. The stratification pattern works as follows: The high school's success in the credentials market brings political pressure for wider access; wider access lowers the market value of high school credentials for [those] who already have access; this market situation puts pressure on the high school to stratify (both schools and curricula) in order to permit both wider access in the lower tracks and schools and exclusiveness at the upper end. (p. 8)

This is a good summary of the type of forces that play out in many walks of life. These forces exerted upon Central High are not unique. The same forces are constantly at play in colleges as well. The monopolistic forces of the "exclusive upper end," that can be observed within the educational establishment, will continue protectionist type behavior unless and until checks and balances of the various interests strip the current educational establishment of its artificial status and prestige that is reserved for "academic" interests in contrast to all other interests. Until then, government control, accreditation institutions, and the monopoly over credentials by educational institutions, will maintain the status quo.

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[98] This is unavoidable when large numbers of individuals are forced into a system that does not fit them. The idiom fitting a *square peg into a round hole* is *apropos*. The educational system was forced to lower standards to accommodate those ill-fitted to the system; therefore, the value of Central's credentials had to plummet.

[99] This is vertical approach to the dilemma rather than a horizontal one. With the vertical approach – which is well guarded by the comprehensive high school structure – one program is seen as superior and therefore gets the lion's share of resources; whereas with a horizontal approach – with various high schools specializing in areas of interest – public resources are divvied up between the various educational interests equally.

[100] Just as the various non-college prep credentials would be unaffected by the college prep credentials.

Labaree addresses Central's entrance exam. He points out that a compromise had to be reached between two opposing forces: the first was based on competition that reveals ability in academic pursuits; and the second was based on political entitlement. What wasn't realized was that academic pursuits were simply one of many avenues of opportunity. The manual arts movement, being another avenue, was not given sufficient scope since it was not a prestigious avenue to pursue, so it garnered insufficient support. Another point that was not taken into consideration is that exams should be used to determine individual talents and proclivities rather than as a means to separate "winners" from "losers" in the academic rat race. The Armed Services Vocational Aptitude Battery (ASVAB) exam looks for aptitudes in recruits to determine which military vocations – and therefore training – suit an individual. This is a better example of how educational abilities should be examined. But we wait until stages of development are passed before this is allowed to come into play – a most unfortunate set of circumstances.

I believe a nice conclusion to the use of Labaree's book in this essay is the point that at the peak of Central's prestige, Central's graduates outperformed college graduates in academic abilities. (pp. 106-07) This is an important point since it demonstrates that teenagers of the high school years are perfectly capable of learning what will be required of them in the future. As a matter of fact, when craft apprenticeships were the norm for many professions, masters, on average, would not accept an apprentice over 15 years old since it may have proven too difficult to teach him to the full extent. The formative years are a crucial period for exposure to one's economic destiny.

The Committee of Ten

Kliebard reveals the origin of our almost exclusive "college prep" high school curriculum. The Committee of Ten, 1893, met to establish uniformity for high school curricula in preparation for college. "[I]t was also the decade when the main lines of curriculum change were being drawn up and recognizable features of the various interest groups that were to do battle over the curriculum were becoming visible." (Kliebard, 2004, p. xx) In addition, it was a "strategy that the Committee had used to impose college domination on the high school curriculum." (Kliebard, p. 13) This is because the Committee was made up predominately of college men who were perceived as "meddling with the elementary schools, especially by their recommendations for the introduction of subjects in seventh and eighth grades." (p. 77)

Kliebard points out that school administrators had been seeking uniformity in curricula and the Committee of Ten provided this to them with their recommendation of four different courses of study in the high school.

> [O]n the question of dividing the school population according to the criterion of who was going to college and who was not, the committee was firm and unanimous. There would be no curricular distinction between those students who were preparing for college and those who were preparing for 'life….' What is more, education for life, they maintained, *is* education for college, and the

> colleges should accept a good education for life as the proper preparation for the rigors of college studies. (Kliebard, pp. 10-11)

This is obviously a diversionary tactic since most academics loathe preparation for life; but their recommendations prevailed and we are still living with the ramifications of the Committee's suggestions, even though it was highly criticized by many academics of the time. The Committee of Ten Chairman, Charles W. Eliot, declared it to hold "but a temporary position in educational history" and to be "but a temporary expedient in a transition period" which no one at the time took seriously. (Krug, p. 73)

> There were other criticisms made often enough to be identifiable and in some cases strongly enough to affect the general tone of discussion about the report. One referred to the omission of manual training and other practical subjects. … Another criticism, although one not frequently made in the summer of 1894, was that of domination of high schools by colleges. J. Remsen Bishop of Cincinnati suspected foreign influence in this and characterized the report as emanating from a "trans-oceanic" party seeking coordination of high schools and colleges, contrasting this group with those who were for the independent American high school. In subsequent years little would be heard of the foreign influence, but much about the alleged college domination. (Krug, pp. 78-79)

It is interesting to see this perspective from our contemporary perspective where it is now expected that universities dictate high school curricula at the expense of the majority of students and their future career needs. The only thing that matters, it appears, is that everyone have the equal opportunity to attend college so that they may have a chance to become a leader of society in some capacity, regardless of the odds of success. Given this is an underlying belief by academia, most people would be better served by gambling at a casino for four years where a lot of money can be made if fortune smiles upon them. With that money, they can buy their way into positions of leadership. While such an alternative is not being suggested, the contrast reveals the absurdity of the current college domination over public schools.

> [O]n the question of dividing the school population according to the criterion of who was going to college and who was not, the committee was firm and unanimous. There would be no curricular distinction between those students who were preparing for college and those who were preparing for "life," a position entirely consistent with the doctrine of mental discipline, as was the stand taken by the Committee that the subjects should not be taught differently to different population groups. (Kliebard, p. 10)

Kliebard cites an educational reform leader, G. Stanley Hall, who criticized the Committee of Ten's recommendations and who identified them as "extraordinary fallacies." One "was that all pupils should be taught in the same way and to the same extent regardless of 'Probable destination.' … The school population, presumably, was now so variable as to native endowment that a common curriculum was simply unworkable." This is an obvious truth, which was largely ignored to the detriment of our country. When the percentage of individuals that attended college was in the single digits,

only those who had exceptional academic abilities would typically be admitted. But as the demand grew and as higher numbers as a percentage of the population increased, it is only natural that the optimized system could not fit a growing proportion of attendees. With an optimized system, it cannot be otherwise; unless the system is radically changed to accommodate the differing population needs.

Unfortunately, instead of providing differing programs of education, as the manual arts movement advocated and was successful in a handful of regions, the academic community everywhere else who followed the Committee's recommendations, simply dumbed-down the college prep program for those who were ill-fitted for the optimized academic culture. This was of no use to any of them, though the mental disciplinarians, such as Eliot, believed all that schools needed to do was to exercise the brain as though it were made up of muscles – everything else would fall into place as by magic once this was accomplished. No consideration for "probable destination" was considered; while in Europe, individual abilities were considered and realistic pathways were provided to the different abilities/intelligences that exist in human populations. It's interesting to see how Europeans were far more open-minded than the U.S. at this time and had greater respect for individuals to some extent.

Eliot countered Hall contending, "early classification of children into 'future peasants, mechanics, trades-people, merchants, and professional people,' although 'common in Europe,' was unacceptable in 'a democratic society like ours.'" (Krug, p.85) This demonstrates a prejudice against working class people – and most Americans must work for a living – in whatever career they choose. Eliot appears to be completely oblivious to his obvious prejudices. He derides Europe for being "aristocratic" in their educational systems, yet Europe respected people who had to pursue careers, while American educators believed that the education system should be designed exclusively for upper-class responsibilities, such as positions of leadership. This reveals that America had become the aristocratic leaning culture while Europe was becoming far more equitable. Quite a turn of events!

Objections continue:

> Hall's second objection was to the assertion that all subjects were of equal educational value if taught equally well. He could "recall no fallacy that so completely evicts content and enthrones form." For mental disciplinarians, such as those who comprised the committee, the form of the subject was what conveyed its disciplinary value; the content was, after all, only the "furniture." (p. 12)
>
> The academic subjects the committee saw as appropriate for the general education of all students were seen by many later reformers as appropriate only for that segment of the high school population that was destined to go on to college. (p. 13)

> [Thorndike estimated] that not more than a third of the secondary student population should study algebra and geometry[101] since, in the first place, they were not suited for those subjects and, in the second, they could occupy their time much more efficiently by studying those subjects that would fit them more directly for what their lives had in store. The curriculum for the new education needed to be expanded far beyond the traditional subjects that the Committee of Ten had recommended just a few years before…. (p. 93)

Krug's take on this situation is centered on the debate between Eliot and G. Stanley Hall. Hall pointed out that the Committee's suggestions were completely biased toward preparation for college and that the Committee's assertion that their curricular suggestions were to prepare students for life was completely disingenuous, which is obviously true since there was nothing in their curricula other than college prep courses.

> [Hall] called for a new association of high school teachers acting independently of the college to work toward fitting 'for life and not for college.'" Eliot asserted "that thousands of pupils did not know whether they were going to college or not, he urged postponement to the latest possible point of 'the forking of the ways in the high school.' He exhorted the group to 'carry to the college or the scientific school every child that can be led that way.' Those who agreed with Hall probably felt that Eliot here furnished evidence of his own guilt. (Krug, p. 84)

Krug offers some other critical perspectives:

> Some of the gentler critics over the years have been inclined to excuse the Ten for their deficiencies on the ground of their not knowing any better. … Edward Lee Thorndike, expressed the view that the Committee had assumed a typical high school to be one with from six to twelve teachers, whereas most high schools then had only one or two. Briggs, in 1931, found the Committee hampered by doctrines of formal discipline. In 1954 Alan Thomas, Jr., thought the Committee had not anticipated the immigrants and their children, who "were to sweep through and over the traditional operative concepts of formal education." Somewhat more severely, Theodore Sizer chided them in 1961 for not taking into account the great social, political, and economic forces of their time.[102] … When [the Committee] sought to promote the modern subjects, it was on the ground that these subjects, too, could train the mind. Eliot repeatedly defined education as training in various mental qualities or processes. As the doctrines of mind training went out of fashion, the point of view of the Committee of Ten came to be out of date…. (pp. 86-87)

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[101] This is an accurate estimate given our current population shows approximately 1/3rd with a bachelor's degree even with all the effort and financial aid government is expending on "college for all."

[102] In particular, consider the impact the Industrial Revolution had on economic activity and the need for semi-skilled, skilled, and highly skilled technicians to design, make, run, and maintain the complex newly created manufacturing equipment. The same can be said for administrative personnel requirements in these companies. If a craft or trade is not saturated with skilled technicians, high salaries are not unusual.

Little has changed since that time, at least in this regard. The curriculum is still centered on college prep subjects; even the watered down versions for those not academically inclined. Most public school systems give marginal attention to CTE or any other preparatory program for life – though there are outstanding exceptions.

For all the things The Committee of Ten can be criticized for, there is one thing it did that was very beneficial: it made the modern academic subjects equivalent to Greek, Latin and mathematics for college entrance purposes. This was a major step forward in making college accessible to the average American and it had a very positive "leveling effect" regarding social and economic mobility.

The "College Prep versus Preparation for Life" Debate

Another issue Krug addresses is the difference between college prep and preparation for life. Those continuing on to college needed to meet what colleges demanded – such as Greek and Latin –, while those who were not going to college found such demands as having no significance. The non-college population needed practical studies to prepare for economic and political life.

> Separation of the two groups would … provide better schooling for the finishing pupil and at the same time render more convenient the preparation of those being prepared for college. … In 1897, Paul Shorey of the University of Chicago felt that the work of the college-preparatory program … should not be 'interrupted by experimental attempts to find a place in the curriculum for the ten or fifteen departments that are descending from the university to compete in this arena.' (Krug, p. 199)

Academic subjects and data have, for millennia, descended from the later years of schooling to the earlier. It is a constant trickle, like a faucet dripping into a balloon, endlessly expanding it until it hits the bursting point. Periodically an inventory of what is being taught and how much of it needs to be taken and then compared to the purposes of education. It will be found at such occasions, a great deal of information will have to be eliminated from programs of study to ensure that what is being taught is important and useful, but also capable of being absorbed by students so that it is transferable to the real world. One's destiny in life plays no small part in this since the information that will be needed will be dependent upon where one will end up; though there are interests common to all, such as economic, legal, and political interests that effect everyone.

> There were many, then, who believed in a different kind of secondary education for finishing pupils, but they were by no means agreed among themselves on what the differences should be or on the reasons for such differences. Some took exception to the alleged narrowness of the traditional college-preparatory program. Pessimistic about the chances of modifying this program, they turned instead to a separate program for the non-college preparatory pupils, one that would give more place to the modern subjects. Among these were some who feared a narrow college-preparatory treatment of the modern subjects as well and who advocated separate sections in English and physics. (Krug, p. 202)

Of course, the "narrow treatment" of college-preparatory subjects is exactly what won the day and most high schools still use this irrelevant and useless program for those not college bound. The sad part is: If individuals do not go through this useless program and therefore do not acquire a high school degree, they will be considered "drop-outs" and marginalized by society for not complying with the marching orders of the bureaucrats, regardless of any great talents they may possess. And then we wonder why we have so much social deviant behavior and so much social injustice. The evidence is all around us, but due to special interests, we are not allowed to address them. We must endure a certain amount of anarchy and insanity so that these interests will not be challenged.

> From the pedagogical point of view, the idea of separate programs for college-preparatory and non-college-preparatory pupils has seemed very liberal indeed. Yet it has never been easy in any realistic consideration of school practice for advocates of this position to shake loose the implications of caste education. (Krug, p. 203)

Indeed, academics cannot let go of the caste structure of other societies and graft it onto the American system. They cannot conceive that working with one's hands in the "laboring classes" can actually lift many people to heights the academics are completely unaware of. They cannot see that an educated citizenry in the various walks of life will raise the standard of living for all so that menial work will be done by youth who need to develop work ethics, but then will move on to bigger and better things as they grow. There is no reason for people to be stuck in low-paying dead-end jobs if greater freedom reigned. However, social and institutional restrictions have the tendency to hold everyone back, lowering the standard of living so that higher paying opportunities are far less prevalent. Dead-end jobs then become commonplace for entire careers.

Krug's analysis of the mental disciplinarian doctrine provides a very nice contrast with Kliebard's. Krug analyzes it from the perspective of whether education should focus on *training* or for providing *information*. From the academic's perspective, training meant to discipline the mind to reason; while imparting information was shallow, utilitarian instruction that was left to specialists to spend their time on in the quest for "monetary rewards" in contrast to academic status rewards.

> [T]raining remained the standard by which the worth of studies was judged. In the secondary school, the training subjects were Greek, Latin and mathematics. The modern subjects could not easily break into this company, particularly when represented by such miscellaneous subjects as ethics, political economy, and a scattering of sciences. They were, in consequence, information subjects, considered to have nothing but information to impart. (Klug, p. 204)

Yet to the Founders of this country, these "informational" subjects were foundational to education for citizenship. The ability to reason – also important to the Founders – in absence of knowledge – i.e. information – can be compared to static studies in physics. Reason disconnected from knowledge is like static electricity: Potential to affect something is there but cannot be realized until released to join with knowledge.

Therefore, *training* in the cause of developing reason, is joined to *information*, not unlike a two-part epoxy system that is dormant until mixed. Many of the Progressive Era educational reformers appear to be unaware of such dynamics.

Eliot, no fan of sciences being taught in high school, felt that if such informational subjects should be taught, they need to be geared toward "training in the power to observe accurately, describe correctly, and reason justly … [and] expressing cogently, the results of these mental operations." (Krug, p. 205) Perhaps Eliot was unaware that this is one of the fundamental ideas of education: In other words, utilize information to demonstrate, in an educational setting, the means to reason. This is what was typically missing from Latin, Greek, and mathematics studies. Mental disciplinarians[103] believed that simply studying these subjects – only taking form into consideration; hence "formal" studies – without any guidance in lessons they may offer – i.e. their function or content –, individuals would automatically transfer reasoning abilities. I think it becomes quite plain that such a theory was absent any substance given the lack of ability to reason observed in these academics when they promote such concepts. To a person with "common sense," these ideas appear quite idiotic and raise the question: What do IQ type tests really reveal?

Rather than contenting themselves with issues of pedagogy, the reformers of this period expanded their interests and influences into social issues. While everyone in a society has a part to play, educators at that time tended to take it too far delving deep into issues of social and economic mobility, but of course, based on their limited perspective and terms. For one thing, they felt everyone should attend college, the cries for which have not ceased even to this day. "They rejected specific kinds of education allegedly suited to the presumed 'lives' people would lead and assumed that good education would dignify and ennoble any life." (Krug, p. 208) While a good education – which the vast majority of people do not get, even those who go to college – can improve individuals, how long should such efforts take and how much economic opportunity must be sacrificed for this cause? While there is wisdom in the idea of developing the whole person, if limits are not identified, academics will extend the years of commitment to these ends generation after generation. We have already passed a reasonable time frame for accomplishing this goal. On average, it now takes 6 years to achieve a bachelor's degree, which means graduates are currently 24 when they are through. This is too late in life; 20 would be far more reasonable. There is much to do in life, with growth stages being time sensitive, and education cannot be allowed to monopolize such a large portion of people's lives.

I think Krug sums up the educational culture, then and now, beautifully with: "It was not a new social order that was being aimed at,[104] but a new cultural and intellectual order in which the dualism of class education would be replaced by 'aristocratic' education for all." (p. 208) One must then ask, if everyone is an aristocrat, who will run the economy?

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[103] Krug points out that mental disciplinarians "used the terms 'disciplinary' and 'formal' as separate modifiers applied to school studies, such as 'disciplinary studies' and 'formal studies,' The word 'formal' simply meant form as contrasted with content." The term "mental discipline" was rarely used. It later came to be called "formal discipline" after 1900.

[104] Though I disagree with this part of his assessment.

Certainly not aristocrats! After all, they are above work; they are simply supposed to rule. Here lies the fundamental dilemma in our academics' perspective on society: it is utterly unworkable and nonsensical and it demonstrates why their opinions should be no more influential over educational goals than all other citizens. It helps explain why social inequities are so great. If the public education system is designed exclusively, or even primarily, for aristocrats with the masses falling through the highly porous cracks, the *haves* and the *have-nots* will grow further apart in numbers, and in associations between the classes, which is what we are currently experiencing. Ironically, we are becoming more "European" – as the Progressives identified a dual system of college prep in one school and preparation for life in another – than Europeans in the sense that we are actually forcing a division of classes due to this flawed philosophical perspective. It is a failed theoretical concept, with tens of millions of individuals having been disenfranchised over the last century.

> … Ross Finney, … an influential professor of sociology at the University of Minnesota, saw clear implications for how the curriculum should be organized…. What angered Finney (1928) was the persistence of the "rise-out-of-your-class" philosophy of society that continued to dominate educational policy in the face of conclusive evidence that "the great majority are *predestined* never to rise at all". (Kliebard, pp. 93-94)

It is inappropriate for educators to interfere with individuals' destinies. They should neither attempt to hold students down or raise them up, in the manner Finney was referring to, as a matter of policy. Educational institutions should certainly provide the support individuals need, but to believe that everyone MUST be provided with an educational program so that they can "rise out of their class" and then to ignore the needs of those who will not "rise" in some predetermined manner, is to rob the vast majority of people of the real opportunity to discover their own personal destinies and be provided with the means to that end. After all, what's so special about a "higher class," and also, if everyone rises to a "higher class" then there will be no "higher class" since "classes" are relative phenomena.

> [Finney's] solution was to teach that half of the population without the power to [reason] to follow dutifully what those who have that power tell them to do. In fact, in curriculum terms, he envisioned one curriculum for leadership and another for "followership" designed for that purpose. (Kliebard, p. 94)

This is not for the State or academics to decide in a free society – though Statists would vehemently disagree with this Founding principle. This is an individual decision. The State and its educational institutions are there to serve the individual citizen, not the reverse.

The Junior High (or Middle) School

Lounsbury (1960) informs us that the first official junior high school was opened in 1909 in Columbus, Ohio. The Committee of Ten Report initiated the reorganization of schools movement.

> In the 1930s the junior high school, the senior high school, and the combination junior-senior high school became accepted members of the American school family. By the close of the 1950s the separate junior high school, followed by the separate senior high school, had become the predominant pattern of secondary school organization in the United States. (Lounsbury, p. 145)

Lounsbury enumerates the reasons for the creation of the junior high school in U.S. educational system:

- "College presidents in the 1890s wanted secondary schools to speed up and improve college preparation …
- Several national committees issued influential reports which supported reorganization proposals in the period 1892 to 1918 …
- Educators were seeking a solution to the appallingly high rate of drop-outs …
- Educators were levying criticisms on the existing system with its all-too-evident ills and shortcomings[105] …
- Psychologists … supported special institutions as being better able to cope with the 'new beings' early adolescents were thought to be …
- Educators aspired to put into practice more completely new understandings of individual differences which the psychologists were clarifying through their research in the 1910s …
- It afforded an outlet for the strong reaction against traditional education led by noted educational philosophers …
- The growing masses of immigrants and urban dwellers required a more extensive type of citizenship education …
- Many who never reached the later years of high school needed vocational training. …
- College men advocated reorganization for economy of time.
- Public school leaders were concerned over better meeting immediate needs and saw the junior high school as a means of doing this.
- Board of education members may have seen reorganization as an economy move.
- While teachers may have supported reorganization because it would bring about new and improved special facilities such as science laboratories.
- A dominant factor … has [been]… the desire of educators to provide an appropriate educational program for early adolescents."

Krug (1964) reflects on the middle school level during the industrial education movement in the 1910s. The concern of insightful educators was the destinies for those who would end schooling somewhere around the 7th grade level.

[105] Which were no doubt due to the centralizing tendencies and bureaucratic ineffectiveness.

[H]igh school enrollment increased mightily between 1905 and 1910, but many pupils continued to take what more and more of the school men regarded as the wrong subjects [i.e. college prep subjects]. … There was little enthusiasm, however, for creating more high schools of commerce or manual arts. The favored device, especially in the large cities, was to add vocational and semi-vocational courses of study to the already overloaded course structure of the general high schools. …

Out of all this came an advocacy of what was called *differentiation*, a term applied particularly in relation to the seventh and eighth grades. Just as the high schools distinguished between pupils who were and were not preparing for college, so would the grade schools in turn distinguish between those who were and were not preparing for high school, and even between those planning to take academic and vocational courses of study. This was by no means a new idea. The Latin Grammar School in Boston had provided such differentiation, and in separate schools. Proponents of the new differentiation used the Boston example as an argument in their cause. If the community, they asked, could provide differentiated elementary schooling for those planning to enter "professions," why should it not do so for those who would immediately enter business or industrial life?[106]

An early proposal for this came from James Parton Haney in 1907. Proceeding, as did many others, from the findings of the Douglas Commission in Massachusetts, Haney recommended a modified program for certain elementary schools in the sixth, seventh, and eighth grades. Shop work, he said, should occupy about one-fourth of the time in the sixth and seventh grades and slightly more than one-third in the eighth – many elementary schools already required some manual training of all pupils, but in smaller amounts. In addition, American history should be taught with "particular emphasis on the industrial development of the country, on inventions and discoveries and their results." Other subjects included in his program were English, geography, arithmetic, drawing, physics, nature study, business law, and physical training. This was an ambitious program indeed, one that involved a school week of … seven solid hours per day. (pp. 236-38)

… Charles De Garmo in 1909 advocated what he called a "junior industrial high school" with a four-year course beginning after the sixth grade. This, he felt, would provide "a new type of education needed for the millions." Like so many others, De Garmo summoned the Douglas Commission as a witness for his point of view. A year later, a subcommittee of the NEA Committee on the Place of Industries in General Education, deploring what it called a tendency in school administration to deflect vocational education "toward general or liberal ends," recommended intermediate industrial schools. (p. 239)

[106] A bias for "professional" preparation and a prejudice against business and the industrial world is the answer. This reveals the evils of monopolistic forces: biases and prejudices are given full support.

> [F]ew school men were inclined to accept separate or special schools, even those called intermediate. What proved more attractive to them was the creation of separate courses of study, including those that were vocational or semi-vocational in nature, in a general intermediate school, thereby providing for election of courses below the ninth grade without creating separate schools. In January 1910, Superintendent Frank Bunker of Berkeley, California … started what were called introductory high schools, including grades seven through nine. Ben W. Johnson, Director of Manual Training in Seattle, was quick to see the possibilities and to point them out in a speech…. Expressing his disapproval of separate academic and industrial schools at the intermediate level, he pointed out that the Berkeley arrangement could be used to provide pre-apprenticeship or industrial work in a general intermediate school. Intermediate schools, some of them with seventh and eighth grades only, had existed before that time, but the movement took hold after 1910, with the term *junior high school* rapidly gaining in popularity. By 1912 Los Angeles had five intermediate schools of the three-year type. Each intermediate school provided three courses of study designated, respectively, as general, commercial, and elementary industrial. In the minds of many, the ideal solution had been found for children like the 25,000 in Miss Kingsbury's report. (supra)
>
> Enthusiasm for early differentiation reached its peak at the Cincinnati meeting of the Department of Superintendence in 1915, with the passing of a resolution that bestowed approval on "the increasing tendency to establish, beginning with the seventh grade, differentiated courses of study aimed more effectively to prepare the child for his probable future activities." According to the record, the only member to speak against this resolution was William H. Maxwell, Superintendent of Schools in New York City…. What Maxwell found unacceptable was the theory that children of twelve years of age were "prepared to elect their future course of instruction and presumably their future life work." One of the new men in education, Charles Hughes Johnston of the University of Illinois, confessed himself unable to understand Maxwell's point. (Krug, p. 240-41)

The distinction between Maxwell and Johnston's perspectives has been one of the major impediments in designing curricula to the needs of various interests. Since no resolution has been achieved on this point, little change has taken place and the college prep program has remained intact as the dominant force in education, even though it is a minority interest. However, this minority rules the State and Federal governments, therefore change will have to come from citizens who must demand the change on behalf of equity and social justice[107] for their children.

By 6th or 7th grade, on average, it can be determined whether or not individuals are fitted for the current optimized academically oriented education system. After all, when a system has become as optimized as our educational system, it is common sense that only a minority is fitted for it, otherwise the term *optimized* would not be appropriate to use.

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[107] The terms *equity* and *social justice* have been commandeered by collectivist types who dictate what is to be. The meanings I offer are based on the Founding principles of the balance between liberty and justice.

Break down the barriers that protect this system and a whole new world opens up that can address the needs of all.

By early adolescence, many talents and attributes surface and become readily apparent in individuals that help lead them toward ends suited to their talents. While it is unlikely that any decision can be made regarding specific career choices at this stage, individual talents must be taken into consideration to help lead individuals to decisions that will provide a high likelihood of success.[108] For example: If one has little to no talent in math, why force that individual to expend excessive time on math beyond that which the average person needs to know in order to function well in society? The same can be said of linguistic talents. Another example might be: If people have little to no talent in sports, art, or music, would it make sense to force them to spend an exorbitant amount of time trying to master them? While the latter example is easily comprehended by all, the former two – math and linguistics – are not so easily grasped by many since it has been promulgated as the gateway to power, prestige, and status through the optimized academic system that jealously guards credentialism. So while entertainment careers are perceived as relatively unimportant – even though tremendous wealth and power can be acquired through them – math and linguistics are placed on the highest pedestals, even though, in and of themselves, there is little money or influence that can be had through them. This demonstrates how the system has been distorted to special interest ends.

An example of this can be seen as it relates to career counseling. Krug states, "One important by-product of the campaign for industrial education was vocational guidance." (p. 241) The industrial education movement created school career counseling; however, in time, such counseling interests were appropriated for the use of college counseling with little to no interest in vocational counseling in most schools. Such prejudice is flagrant.

The Comprehensive High School

The comprehensive high school is an American educational institution. Whereas in so many other countries – with Germany and Switzerland providing perhaps the best examples – there are different schools to serve different populations in education as students advance through the system on their way to a profession, America, for the most part, combines career technical education (CTE or vocational education) in the same schools as college preparatory education. This typically relegates CTE interests to the margins as is seen in the average number of CTE courses taken by American high school students – it is insignificant! This is a primary reason CTE is so poorly utilized and developed in the U.S. and it is the reason businesses lament the lack of skilled citizens available for hire and hence, poor wages. It is also the primary contributor to differential levels of income and employment between high school graduates and non-graduates.

[108] The question that must then be asked is, how do *individuals*, as opposed to a Statist *society* that dictates, define success?

Wraga (2000), addresses the early 20th century debates that raged over the subject of establishing a dual education system – like those in Europe that provided for a highly effective vocational education – or a unitary one. Wraga states:

> After nearly a decade of debate over the dual versus unitary system, the Smith-Hughes Act of 1917, though providing for area vocational schools, in effect settled the issue in favor of the comprehensive school.
>
> The report of the Commission on the Reorganization of Secondary Education (CRSE) (1918), *Cardinal Principles of Secondary Education*, served as the blueprint for the American comprehensive high school.
>
> [S]ince midcentury, most scholarship on the comprehensive high school in the U.S. has effectively dismissed the model as an antidemocratic and anti-intellectual survival from a less sophisticated, misguided educational policy. (pp. 3-4)

The comprehensive high school is what distinguishes American from European systems. Due to our bureaucratic educational institutions being centralized, it is only natural that one faction will dominate. The logico-mathematical and linguistic intelligences – coupled with memory and recall abilities for test taking – dominate educational institutions and marginalize most others. It can be imagined this was due to the origins of our system being grounded in aristocratic systems that left abstract pursuits up to those who had sufficient leisure time to pursue such endeavors. The educational establishment has its roots in this support system and has been molded by it. The pursuit of primarily abstract endeavors is highly unproductive beyond a certain point, and is therefore avoided by those who had to compete for scarce resources in the economic race.

> The comprehensive high school model emerged from the early twentieth-century debate over whether secondary education in the United States should emulate the class-based European dual systems, or depart from those aristocratic traditions and organize instead as a unitary,[109] democratic system. Edwin G. Cooley, for example, former Superintendent of the Chicago Public Schools, was a leading advocate of a dual system that emulated Germany's approach to industrial education. Cooley proposed that, at age fourteen, students leave elementary school either for college preparation in traditional academic secondary schools or for industrial education provided through a variety of options. As Cooley (1912) put it, "Separate schools are necessary whose equipment, corps of teachers, and board of administration must be in the closest possible relation to the occupations. In such schools the applications of general education to vocational work can be made only by men who know the vocations. The boards of education administering such institutions must give them far greater attention on the practical side than the ordinary boards of education need to do in the case of academic schools."

[109] "Unitary" in the Progressive era meant indoctrination based on a Statist/Socialist model, which rejected individuality and capitalism.

> Cooley sponsored a bill in Illinois that would provide separate control of industrial education and in effect would have created a dual system of secondary education in that state. The bill was opposed by educators, among them John Dewey, and ultimately defeated. (Wraga, p. 3)

Cooley was correct. Separate Boards are better able to provide the appropriate attention the vocational schools require. A 2018 addendum to this paper is here added to prove Cooley's case: Gray and Lewis (2018) published a report which "provides nationally representative data on career and technical education programs." They found the following:

> Districts reported offering CTE programs at the following locations: 83% at the district's regular (comprehensive) high school, 43% at CTE centers attended part-time, 35% at 2-year community or technical colleges or 4-year colleges/universities, 12% at CTE-focused high schools attended full time, and 11% at another district's regular (comprehensive) high school.

Only 12% have CTE-focused high schools that students attend full time! Yet when we look at a country like Switzerland – who arguably has the best system in the world – 70% of high school students attend occupational training outside the academic high school system. Something is very seriously wrong in the U.S.!

U.S. educators see CTE education as a "tracking" phenomenon, yet what they promote is an academic tracking regime. The idea that tracking students would lead to class stratification is socialistic rhetoric. To the contrary, if we look to Renaissance Italy, we see the opposite occur where guilds wielded the power of the community. Various generations can rise and fall as fortune and talent dictate, but as long as there are no legal forces to prohibit or protect classes/sectors, freedom will provide societies with the greatest wealth distribution across all classes. Socialism will provide the least good for the greatest number in contradistinction to Jeremy Bentham's utilitarian doctrine of the "the greatest good for the greatest number."

> Davenport (1914) … argued that formation of specialized vocational schools would amount to a "most powerful step toward the segregation of people according to vocational lines and from that time on it is inevitable that the stratification of society will proceed by leaps and bounds." He suggested that, "It is in every way un-American to organize society along vocational lines." (Wraga p. 3)

No one was advocating organizing society along vocational lines. This reveals duplicity on Davenport's part. However, if we did utilize CTE exclusively for unskilled labor needs, which would marginalize a large segment of society, then we would indeed be supporting class distinctions, which would be un-American. However, if business management instruction is incorporated into the curriculum along with practical/applied math, English, science, history, etc. (in contrast with college prep courses that currently dominate our high schools) as general education requirements, this group would provide a pool for the future entrepreneurial capitalists of the country, which is where the

wealthiest segment would tend to originate. The college prep segment would end up being well-paid servants of the entrepreneurs. This is by far the best economic and political leveling method there is, albeit not perfect since perfection does not exist.

> The report of the Commission on the Reorganization of Secondary Education (CRSE) (1918), Cardinal Principles of Secondary Education, served as the blueprint for the American comprehensive high school. The existence of academic and vocational studies under the same roof became the distinguishing feature of the comprehensive high school. … The unifying function required that the comprehensive high school include provisions for unifying youths with different backgrounds, abilities, and aspirations so that they would learn to live together in a diverse democratic society.[110] The specializing and unifying functions were advanced in virtually all subsequent proposals for the comprehensive high school.
>
> The introduction of tracking to the secondary school, however, was the most significant development for the comprehensive model during this period. The rise of group testing, precipitated by World War I and university psychologists eager to ply their trade beyond the halls of academia, and the vulnerability of a new class of aspiring educational administrators to the influence of dominant business values, combined to impose the use of group testing for sorting students by intelligence, interest, and other variables upon the schools. The result was a system of tracking that divided students in ways inimical to the unifying intent of the comprehensive model. (Wraga, pp. 4-5)

Tracking has its place, but it needs to be handled delicately in a free society. Parents and students' wishes must be given heavy consideration when decisions are made. Teacher's advice is important, but they cannot be allowed to make the final call, unless of course a student is simply incapable of some particular educational program. Again, we hear in the last sentence of this paragraph the dominant theme of unifying students. This is not the educational establishment's business. Of course they should not erect impediments (as we currently have it) to whatever destiny students may pursue, but if people want their children to be of a working or middle class community, that is their business. If they want to aspire to the upper economic sector, that too is their business and not educators'. Socio-economic mobility is a choice in this country and if one does not wish to pursue it, their free will must be respected even if academics find it misplaced or offensive.

> During the 1930s and 1940s … the comprehensive high school was heralded as the institution best suited for educating all American youth. (Wraga, p. 5)

This was the New Deal era at the height of Statist political efforts in the U.S. as well as in industrialized Europe, so it is not surprising that Progressives/Liberals would have

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[110] Children had to be indoctrinated in a socialist/Statist environment to eradicate differences. In other words people had to be shaped into good worker bees who follow the orders of their superiors rather than guiding youth to become freethinking, self-determined adults. This was couched in the *social efficiency doctrine* rhetoric.

"heralded" it. The Progressive/Liberals would probably have advocated cloning if the technology was at their disposal, but instead, they pursued eugenics in order to engineer society with "better genes." (See the Supreme Court case *Buck v. Bell*, 274 U.S. 200) Hitler credited the U.S. with his genocide efforts to engineer society in the Statist/Fascist way.

The U.S. needs a multiple system of education. Neither the comprehensive high school concept nor the dual system is adequate to meet the needs of a large number of students who have widely varying capacities, aptitudes, and destinies in life – and academic aptitudes are not superior to any other. The sooner we abandon this ancient view, the better it will be for society in general since it will expand the minds of Americans to see that there really are alternatives to choose from, that in many cases will be superior to an academic track.

The Eight-Year Study

The Eight-Year Study[111] from 1932 to 1940, provided for by the Progressive Education Association (Aikin, 1942), demonstrated that the uniform curricula concepts outlined by The Committee of Ten and followed by most, if not all, public high schools were grounded in false principles. A number of high schools that participated in the study were given free rein to formulate their own curricula to help students prepare for college. Universities agreed to accept students that the high schools deemed ready for college. The results are not surprising to those who understand that highly centralized bureaucratic systems deliver the worst results. Students who graduated from the high schools that were the most innovative, performed the best in colleges they attended, especially when compared to the educational systems based on The Committee of Ten's curricula recommendations. WWII prevented the expansion of this program.

American Educational Reform Movements

With a quick historical summary of education behind us, let us proceed to late 19th century and the first half of the 20th century to analyze reform movements in the United States. Kliebard's work (2004) provides an outstanding analysis of educational reform and the expansion of education during the period the title specifies – 1893-1958.

However, before analyzing his work, something needs to be said for the loss of the study of classical antiquity, the Renaissance, and the Enlightenment and the wisdom that is contained in the works of these eras. Time tests ideas; the good ones are frequently retained while those that proved less worthy or harmful to mankind are eventually forgotten or discarded. Classical studies were the foundation of education for many centuries and it wasn't until the expansion of public high schools came about, and then controlled by bureaucratic systems, beginning at the end of the 19th century, that it lost favor. Some of the blame must be placed upon a portion of the teaching profession that was ill prepared to teach the gems of wisdom contained in those works. Instead, their focus was on the "dead languages" of Latin and Greek, believing that mastery of these

[111] https://archive.org/details/storyoftheeighty009637mbp

was sufficient to define what it meant to be "educated." (see Spencer, 1860, pp. 6-8) In addition, the *mental disciplinarians* believed the mastery of languages and math exercised the brain as though it were made up of muscles. The lessons of history were lost in the process and one cannot blame those who fought hard to topple the ivory tower stronghold given its loss for a sense of direction. Higher education – secondary and postsecondary – simply became a rite of passage. Therefore, in the latter part of the 19th century, approximately 6% of the population graduated high school and 3% graduated college. This shows how the educational system, generally speaking, had been optimized for a very small percentage of the population.[112]

So, how did we arrive at the current state of affairs once classical education was abandoned? Statism, pedagogical methods, and the scientific based university system were all imported from Germany in the late 19th and early 20th centuries and these had a profound effect on the American system. Kliebard opens our eyes to the forces in play at the turn of the century that determined the fate of American curriculum throughout the rest of the century. He reveals four major forces at play:

- The Humanists who sought to retain the Western classical traditions in the curriculum in order to help instill social virtue in individuals.[113]
- The Child Study movement (whom the *developmentalists*[114] were associated) "led the drive for a curriculum reformed along the lines of a natural order of development in the child. … From such knowledge, a curriculum in harmony with the child's real interests, needs and learning patterns could be derived." (p. 24)
- The Social Efficiency movement:[115] "By applying standardized techniques of industry to the business of schooling, waste could be eliminated, and the curriculum … could be made more directly functional to the adult life-roles that

[112] While we have made significant improvements in college graduation rates since then, the system is still optimized for select talents and social conditions. Snyder & Dillow (2015) provide "Amongst first-time students who were seeking a bachelor's degree … and attending … full time in 2006, 39% completed a bachelor's … within 4 years." (p. 380) There is approximately 40% of the 18-year-old population that enter a four year institution which equates to 15.6% of this cohort that the system has been optimized for (40% who enter times 39% who complete a bachelor's in 4 years = 15.6%). There are many who graduate in subsequent years extending all the way out to retirement years (eventually achieving 30% of the U.S. population that possess a bachelor's), but completing a bachelor's within 4 years right after completion of high school is the optimal program design. Anything after this must be classified as suboptimal which must be taken into consideration in educational product offerings and government policy.

[113] This faction cannot be considered part of the Progressive movement since it sought to maintain traditional education. By it's very nature then, this makes the faction a "conservative" one.

[114] "[T]he developmentalists … proceeded basically from the assumption that the natural order of development in the child was the most significant and scientifically defensible basis for determining what should be taught." (Kliebard, p. 11) This group might have been on the fringes of the Progressive movement in some ways since it sought the improvement of education, but even the humanists sought improvement. However, Progressivism is grounded in Statism which asserts that the individual's interests are subservient to the State's. Therefore, development of the individual child was at odds with the Progressive/Statist goals. The Progressive term "rugged individualism" demonstrates the truth of this position.

[115] "[T]he basic intention of social efficiency's proponents was to overthrow the established order in education as represented by the traditional humanist curriculum." (Kliebard, p. 77)

America's future citizens would occupy. People had to be controlled for their own good, but especially for the good of society as a whole." (p. 24)

- "Finally, there were the social meliorists as represented by one of their leading early figures, Lester Frank Ward[116] … whose ideas were to emerge as the major challenge to what was rapidly becoming the established dogma in social theory. … Ward was the forerunner of the radical faction that saw the schools as a major, perhaps the principal, force for social change and social justice." (pp. 21 and 25)

Ward was a Statist[117] of the most radical kind and who had a significant impact on the socialist movement in the U.S. (Kliebard referred to him as the prophet of the welfare state). His crusade pursued the destruction of the old order and replaces it with visionary and experimental ideals that had proven to be impossible by Robert Owen when he experimented with socialism in the town of New Harmony, Indiana, in 1825. By Ward's day in the latter half of the 19th century "Times indeed had changed, but, according to the social meliorists, the new social conditions did not demand an obsessional fixation on the child and on child psychology; nor did the solution lie in simply ironing out inefficiencies in the existing social order. The answer lay in the power of the schools to create a new social vision." (Kliebard, p. 25) Ward, perhaps more than anyone else, epitomized the Progressive movement.

The first two philosophical movements embraced the individual's needs while the latter two disregarded individuals for the "collective good," which defines the Progressive movement. The collective view came to dominate the educational culture, while the needs of the individual, the real ends of education in a free society, took a back seat to the collective forces of the times, which we can observe having occurred simultaneously amongst the Fascists, Socialists and Progressives (i.e. the leftist forces) of Europe and America. It was referred to by the Hegelian term *Zeitgeist*, "spirit of the times." We have yet to abandon this Statist perspective.

It is appropriate at this juncture to remind the American audience of words penned by Thomas Jefferson in a letter to James Madison (Sept. 6, 1789) to point out an important Founding principle that contradicts collectivist notions of Socialists and Progressives. Jefferson was discussing the obligations of contemporary generations to future generations, that is to pass on to posterity the world at least as good as it is currently, but preferably better than contemporaneous times. He stated: "What is true of every member of the society individually, is true of them all collectively, since the rights of the whole can be no more than the sum of the rights of individuals." This is in direct conflict with the collectivist view who embrace Jeremy Bentham's political philosophy position that society must achieve "the greatest amount of good for the greatest number," which will always be in conflict with individual rights.

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[116] John Dewey, who had a significant influence on education, was an early follower of Ward.

[117] A believer in the power of the State over the interests of liberty and individual rights – in contrast to "human" rights, i.e. collective rights. Of course, we have seen further socialist failures in the Soviet Union and China as two prime examples, amongst all other attempts. Unfortunately, the U.S. has not yet learned this lesson and is continuing down the socialist path.

Accreditation

Krug proceeds to address accreditation pointing out that "two parallel movements [emerged]: one to clarify the examination system, the other to strengthen that of admission by certificate. The first led to the College Entrance Examination Board. The second, identified particularly with the North Central Association, led to organized inspection and accreditation. (Krug, p. 146)

I will provide more on accreditation in a separate essay, but it needs mentioning here since it is in the same period as the Committee of Ten's work and which furthers centralization of power based on Statist designs that were adopted from Germany. It's interesting how Progressives were so welcoming of Statist ways, but rejected Germany's 3 track educational system that has worked so well for them. But Krug suggests that social forces of the time were changing the political landscape: "Traditions of self-reliance and free enterprise were being pressed by theories of improvement through social control…" (p. 169) which were imported from Germany. It's unfortunate that we didn't adopt the tracking system while rejecting Statism.

The Challenges of Secondary School Enrollment Growth

Krug points out the new demands on the educational system:

> It was an age in which many more young people than ever before decided to go to high school – or had it decided for them – possibly to develop power, possibly to absorb the heritage of their civilization, or perhaps just to get ahead in the world. At the beginning of the decade, in 1890, there were 202,963 pupils in 2526 public high schools. By 1900 there were 519,251 pupils, and it took 6005 public high schools to house them. This expansion demanded more schools, many more teachers, more facilities and equipment, and, of course, more money.
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> The increase in enrollments, with the totals of 1900 running more than two-and-one-half times those of 1890, was perhaps the most striking feature of public secondary education in that period. Just why this upsurge took place is a question not easily answered; compulsory-attendance laws for the most part did not affect children beyond fourteen years of age.[118] Economic explanations are popular, but necessarily controversial and complex….
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> According to another explanation, the increase in enrollments was a result of growth in technology, with consequent demands for more advanced training and skills. For the most part, however, high schools were not providing technical

[118] "See Commissioner, 1888-1889, I, pp. 470-471, and 1899-1900, II, pp. 2598-2599. Even in the period between 1900 and 1920, compulsory-attendance laws were not necessarily an important element in the enrollment increases in high schools. In 1917-1918, for example, 38 states had nominal upper limits beyond fourteen years of age, but in all except five of these states provisions existed for granting work permits at fourteen years of age, or, in some states, at even lower ages. The age of fourteen, therefore, remained the practical upper limit of compulsory attendance. See H.R. Bonner, "Compulsory Attendance Laws," *American School Board Journal* (December, 1919), pp. 37-39, 103; (January, 1920), pp. 39-40; (February, 1920), pp. 46-47, 106.

> skills for industry and commerce; in fact, they were accused by critics of being hopelessly out of joint with the times in that they provided allegedly useless studies. It seems reasonable, however, that the expansion of industry and commerce should have fostered a demand for more education. The difficulty is that of relating the specific demands to what was learned in school. Perhaps the public believed the claims of school men that general power could be applied to many diverse tasks.
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> The relationship of increased enrollments to technology may have been more indirect than is usually assumed. Population movement from the country to the cities, for example, brought more youths to places where high schools were available, and this migration was in itself a reflection of industrial and commercial development. Possibly city life created a mood favorable to the notion that high school education was a prerequisite for success, even though such schooling did not lead immediately to well-paying jobs through direct vocational preparation. The strong drive toward social and economic advancement is a well-attested feature of the period, and schooling, rightly or wrongly, was viewed as one way to get ahead.
>
> Only rarely is the possibility suggested that more people thought schooling was a good thing in itself. (pp. 169-71)

Growth such as that which occurred during the period under discussion, is frequently a result of social forces that are of a popular nature, such as a fad. Indeed, it may not be a stretch to suggest that this is exactly what happened since the course work offered in secondary schools were, on average, out of touch with real world needs. However, higher education was associated with upper class circles and therefore, association with the upper class in any way that might be readily accessible, would be pursued with enthusiasm regardless of real world application of school programs.

Krug provides the percentage of girls in schools: 57.6% in 1890 and 58.4% in 1900 with two-thirds of the graduates being girls. Not much has changed since then. One explanation given at the time was “Boys, … were more perceptive than girls of the sham of the academic studies.” (p. 172)

> [T]here were many pupils … who did not finish high school, and the drop-out question continued to vex the consciences of school men. In 1890 the number of graduates of public high schools came to only 10.7% of the number of pupils enrolled; the corresponding figure of 11.9% for 1900 showed that little change had taken place. Most of the reasons given by pupils fell into three large categories, namely, poor health, lack of interest in school, and “services required by family.” The large number of responses in the category of poor health suggests that this may have been merely a convenient reply for many pupils. Lack of interest in school suggested to some educators the need for what was called a more practical curriculum. Evidence on this point from existing manual-training high schools was not conclusive, and varied from one place to the next. (Krug, p. 172)

There were then, as now, multiple reasons for students to forego further education. One reason that seems never to be discussed in the institutional setting of schools is the fact that there are many people who abhor large concentrations of people. There are those who are so distracted by other students' presence that they find it difficult to concentrate on lectures or studies in such an environment. The list goes on and on. This is why a one-size-fits-all approach that large institutions gravitate toward is always doomed to failure. Institutions design their offerings to an average, and though there may be an average across a population, there is no such thing as an average individual.

Regarding college preparedness by high school graduates, Krug provides "the Commissioner's *Report* for 1900 stated that 10.8% of the pupils in public high schools were preparing for college and that 30.8% of the graduates were so prepared." (p. 177) We haven't improved this number by much. In addition, only 30% of the current population possesses at least a bachelor's degree. It appears the system has been optimized for particular talents and has been unable to move the needle due to the inability or lack of willingness to change on the part of academics.

Krug points out that there were thousands of school age teenagers who did not attend high school.

> The large number of young people not enrolled inevitably raised the question whether or not the existing secondary schools, public and private, were serving all the youth they should have served. Later calculations, based on the age distributions in the census reports, have indicated that only 8.4% of the youth 14-17 years of age were in public schools high schools in 1900. If private school enrollments are added … the total enrollment … came to 10.2%. (p. 173)

It is always interesting to hear objections to social change in a given era. Krug quotes a businessman of the period.

> Some critics expressed doubts about the desirability, or even the morality, of free high schools at public expense. James P. Munroe, a Massachusetts paper manufacturer, regarded them as manifestations of what he called socialistic tendencies in education. "The maintenance of free high schools," he declared, "is unwise, first, because it obliges a whole community to pay for what only a limited number can enjoy[119]; second, because, necessarily expensive, it robs the lower schools of funds essential to them[120]; and third, because it offers to boys and girls wholly unfit for secondary education, a temptation to exchange the actual benefit of remunerative work at 15 years of age for the doubtful advantage of a training that can have no direct bearing upon their life work, and which, at the time of life

[119] A Fifth Amendment "Takings" argument.

[120] After all, the three Rs is foundational to all future learning, hence the reason colleges require entrance exams for those who do not submit high school transcripts to determine a student's abilities in math and language, but no assessment for other courses of study taken in secondary school. Does this not reveal what really matters?

> it occurs, may do decided harm."[121] He did not object to the existence of public high schools, but felt they should charge a graded system of fees. (p. 179)

This is not submitted to suggest we should take this individual's advice as presented, but it does reveal the shortcomings of the extremely flawed system that developed. Given the extremely limited design of the educational system, his points are relevant. But rather than suggesting that youth quit school at age 15, it would be better to offer them alternatives that better suit them. The objections to manual and commercial training by academics were based on their prejudices rather than on sound reasoning. The argument that it separated the "working class" from the "ruling class" demonstrates just how ignorant they were. A well-formulated manual and commercial program of study – which would include civics based on Founding principles – would create innumerable entrepreneurs many of whom would take positions of leadership in communities across the country, though they may not be the type academics prefer due to their prejudices.

In the period under discussion, Krug mentions the development of discussion to provide for specialized high schools (pp. 184-86), such as manual training schools and schools of commerce for general, not specialized, training. While these schools offered classes in their respective areas of concentration, a great deal of educational time was still devoted to academic courses that were of the college prep orientation rather than of useful arts and sciences character. This can explain the mixed results between high school non-completers of both academic and manual training high schools. In other words, there simply wasn't enough applied education for those who despised academic training.

Krug then addresses the opposition to specialized high schools:

> The drive toward special high schools aroused opposition as well as support. Dean E. A. Birge of the University of Wisconsin spoke against the separation of technical and literary schools, fearing that the former might be regarded as distinctly a school for the working people. In some quarters the idea was regarded as undemocratic, and Frederick E. Bolton of the University of Iowa went so far as to accuse the advocates of separate high schools of being "wittingly or unwittingly" the enemies of "true democracy." Principal J. Stanley Brown of Joliet Township High School, Illinois, in 1908 anticipated the discussions of subsequent years by arguing for the mixing of various groups in the high school, keeping "in close touch the boys who know they are going to be lawyers and those who know they are going to be farmers, mechanics, engineers and business men." (pp. 185-186)

It is interesting how these academics were to extract the freedom of association and dictate what type of schools youth were to attend and what course of studies they would pursue in spite of individual talents or probable destiny. To be part of the "working class"

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[121] This is an **extremely** important point! To demand that youth pursue a program of study that will offer them nothing for their future needs, but shackles them during the formative years, does indeed harm them in very profound ways that can frequently be observed in social deviant behavior at worst, or at the least, cause them to live a life of poverty, just so the educational establishment can rest easy, feeling it gave everyone "a chance at the prize."

was demeaning and unacceptable. And what is the definition of "true democracy" to Bolton? The arrogance is beyond comprehension! But they felt justified in their leveling efforts and probably saw themselves with halos over their heads; and if the majority of people were being hurt by the "progressive" thinking, well something just wasn't being done right, and it needed fixing through more experimentation by social engineers.

Krug continues the discussion on specialized schools:

> The debate was nevertheless relatively mild in character before 1905. For the most part it only indirectly involved the question of vocational training that was to dominate consideration of this matter between 1905 and 1915. Although not denying the vocational implications, advocates of separate high schools in the 1890s and the early 1900s agreed with James[122] that these should be regarded as different pathways to liberal education – and they were not actually very different. Programs of the special-function high schools contained substantial amounts of the modern academic studies. (p. 186)

It is no wonder that manual training never really gained a firm foothold in the U.S. when compared to many European countries such as Germany. The academics still held sway over all education and would not give up their biased educational program. In essence, they threw crumbs at manual arts advocates, and then were able to take the position that manual arts schools typically did not have much better results with high school graduation rates than the academic programs. They doomed the process from the start, and one must wonder if this was intentional.

There was the challenge of filling new classrooms with teachers which was driven by the accelerating pace in which high school enrollment was increasing in the late 19th and early 20th centuries; i.e. not only was enrollment increasing due to population growth, but also, the percentage of school age children enrolling was increasing at a very fast pace. Given the limited availability of colleges, many teachers never went to college, yet the quality of instruction by many of them was very high. This demonstrates that the quality of instruction they received, in contrast with quantity, is what really matters. (See Krug, pp. 187-89) There was no better example than Central High School of Philadelphia in the 19th century: Its graduates, on a regular basis, outperformed college graduates on academic assessments of the period.

Electives Versus Constants in Curricular Design

Electives versus constants in high school curricula were the next reform issue addressed by Krug. He quotes Samuel Thurber of the Girls' High School in Boston, who said "the aim of the school should be to discover, to respect, and to develop individual aptitudes. … The Committee of Ten, failed to utilize its golden opportunity. It should have allowed so many options, that the idea of a course should have disappeared." Thurber thought of high school as "the people's college," which makes perfect sense. If organized correctly,

[122] Edmund J. James of Philadelphia was the leading spokesman for specialized high schools for commerce. He became President of the Univ. of Illinois.

that's exactly what it could be and should be! He believed school "must not prescribe to the people what the people shall study." (p. 192)

> Most advocates of election by subjects, including Thurber, were willing to have some constants. Thurber accepted constants as safeguards that would keep the elective principle from outrunning 'the ability of governing bodies to give it wise direction….'
>
> Both versions of the elective principle – election by courses and election by subjects – had been practiced in schools for some time before the principle became a major object of discussion with reference to secondary education. Election by courses was the easier to identify, since the courses themselves were often printed in the school catalogs or bulletins. Election by subjects was a less tangible proposition and depended on the informal arrangements made in local schools. Academies were famous, or to some notorious, for their flexibility. Public high schools apparently had no such general reputation, but it is difficult to imagine a high degree of rigidity in those that were growing up as extensions of the grades in the common school districts. (p. 193)
>
> In 1895, the high school at Galesburg, Illinois, went over to a plan under which, according to the city superintendent, all the subjects were made elective. … During the four-year period between 1895 and 1899, the attendance of the school increased from 234 to 518 pupils, although the grade school enrollment at the same time went up only 9%. (p. 194)

This reveals that when a product or service is aligned with consumers' desires and interests, it can be expected that consumers will want more of it. Many academics will criticize this since they believe citizens do not know what is good for them, but that only academics do.

In Chicago, a plan was adopted in 1900 that did not do away with constants for all students but allowed for a purely elective program for those "who are not candidates for graduation." (Krug, 195) This is a very sensible approach if there is no educational plan that individuals can formulate and are not college bound. If electives are somehow tied to the constants of language and math development through application, great strides can be made in this approach. Even if this were not part of the mix, what difference does it make what courses students pick (as long as they are quality courses) since the value of a high school degree is relative ONLY to college acceptance (unless one chooses CTE programs). Beyond that, it no longer serves any purpose due to credential inflation; that is, colleges have over sold their credentials and have completely marginalized the need for a high school degree for anything else but college.

> Opponents of electivism attacked it from several different points of view. Some feared that pupils would pick easy subjects and avoid hard ones. "Pupils always take the subjects requiring the least preparation and the least study," confidently asserted Superintendent E. H. Mark of Louisville in his reply to Baker's inquiry.

> "When students in their 'teens' have a choice," said Principal John N. Greer of Minneapolis, "they simply will take the easiest" (Krug, p. 196)

These statements would certainly be true if what was being offered were bad choices to pick from, which should not be offered in the first place. This is a nonsensical argument unless these individuals are admitting that high schools are loaded with bad courses. Setting this aside, if individuals see value in something, they are typically motivated to pursue it with gusto. So what these two men were in essence saying was, "I know what we offer is terrible, but because this is an institutional bureaucracy, there can be no choices. Everyone is stuck and there is nothing anyone can do about it."

> Others felt that pupils had little basis for making any choices whatsoever and consequently elected smatterings of subjects and ended up with miscellaneous collections of bits and fragments. (Krug, p. 197)

Isn't this exactly what high school curricula are made up of? They are random and arbitrary. But again, if a child is not college bound, what difference does it make, as long as what's being offered are quality courses?

> Those who preferred to deal in pedagogical theory attacked the elective principle on the ground that it implied equivalence of subjects. This was the rallying cry of many who had joined the attack on the Committee of Ten. (p. 197)

If all subjects are tied to linguistics, math, and technology where appropriate, then this argument disintegrates. That is, non-foundational subjects being tied directly and intricately to foundational subjects, resolves the "equivalence of subjects" objections since there is no separation.

Social Efficiency Movement

Tackling the subject of the social efficiency movement, Kliebard points out that many of the educational reform leaders had studied in Germany and brought the German scientific perspective back to the U.S. However, Kliebard does not cover the political authoritarianism they brought back with them. I will get off topic for the moment to point out the political philosophy underpinnings they returned with.

When the American educational reformers were originally students in Germany, it was during the reign of Chancellor Bismarck (in office 1871-1890) who instituted the system of government we've come to know as Statism. In the U.S., Statism led to Progressivism which evolved into Liberalism; whereas in Germany, it eventually led to Nazism. Lenin also studied in Germany during this period and brought a combination of Statism and socialism to Russia. Ito Hirobumi, Japan's first Prime Minister in 1885 and chairman to research constitutional government in 1881, studied constitutional government in various Western countries including Germany in 1882. The U.S. Constitution was seen as too liberal but the German system was seen as a good model to him.

The influence of German Statism upon these nations needs to be understood as the source of the authoritarian ways that dominated industrial nations in the late 19th century and much of the first half of the 20th. Statism embraced the idea that the purpose of the individual was to serve the State rather than the reverse as Americans originally understood the purpose to be. This is the influence that penetrated our educational system, as well as our legal and political systems, and is part of the reason for the marginalization of Western classical studies since they were based on Humanism.

Statism is the philosophy that directed the radical educational reformers to demand that schools be used to indoctrinate our youth for the scientific management of society. Self-interest was renamed "rugged individualism" connoting selfishness rather than enlightened self-interest, which, rightly understood, balances social and individual concerns. With an understanding of Statism, we can see how our educational system came to be what it is today since many of the reformers were students of late 19th century German culture. It also reveals why the quality of education is so poor given its purpose being indoctrination under authoritarian rule rather than preparation for liberty and individual economic opportunity.

It's ironic that the contemporary German educational system is far more concerned about economic opportunity for the individual than the U.S. The German three-tracked system provides options to follow for the various interests individuals have. America is dominated by a single track – i.e. college prep – that serves approximately 40% of the population, as assessment tests and college graduation rates (associate's through post-graduate) reveal. However, in many cases, even those who are able to perform well in the academic environment don't come out of college with skills the economy has any demand for.

Looking at the social efficiency movement, Kliebard points out Joseph Mayer Rice (who also spent time in Germany as a student) as rising to the level of fanaticism in this cause and being its principle leader during its early formation. "School administration, generally, ought to be governed, Rice (1912) claimed, by 'a scientific system of pedagogical management [that] would demand fundamentally the measurement of results in the light of fixed standards'" (p. 20) The individual was to take a back seat to social efficiency; a very un-American perspective. Professor Todd Rose of Harvard reveals the flaw in "the myth of average" perspective[123] and hence the need to eliminate standardized systems in education.

Krug's (1964) explanation of the social efficiency movement – in his chapter "Social Efficiency Triumphant," the title of which demonstrates the impact it had on the educational establishment – compliments Kliebard's. Krug points out there were two legs to the movement: education for social control and education for social service.[124] (p. 249)

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[123] See http://www.gse.harvard.edu/news/ed/15/08/beyond-average

[124] Krug mentions that Samuel T. Dutton and John Dewey were the moderates of the social efficiency movement and that they stood for the social service side of the movement.

Krug then quotes Brearley[125] who defined social control as "a collective term for those processes and agencies, planned or unplanned, by which individuals are taught, persuaded, or compelled to conform to the usages and life values of the group to which they belong." (p. 249) This is certainly the kindred spirit of Fascism, hence the reason many in the U.S. did not see Hitler as being all that bad until the violence commenced, and even then, there was little interest in fighting Fascism until the Japanese bombed Pearl Harbor. That's the point where those foreign nations who believed in controlling societies through violent means went too far for the Progressives and they have kept their distance from Fascism ever since; and now they identify it as a political party to the "right" in order to distance themselves from it. It's the *skeleton in the closet* problem; a relative that is too embarrassing to admit any relation to.

Krug deviates from a common sense approach to the movement when he takes a neutral position of the *social control* side of the movement as though he were unable to judge:

> The term *social control*, popularized by sociologist Edward A. Ross in a book published in 1901, represented an idea as old as society itself. Implied in it has always been the management, and even the restraint, of individual behavior on behalf of the group. No society, in fact, can exist without it. The persistent question, however, is whether to endure or to embrace it. In the period between 1900 and 1920 it was embraced, as was also its corollary, education for social control, this representing the production of habits and beliefs consistent with the desired kinds of behavior. (pp. 249-50)

Of course, laws and regulation have always been part of organized societies in order to maintain peace and harmony. Therefore Krug is correct in pointing this out. However, it then becomes a matter of what kind of society is desired: an authoritarian styled government, or a free government? The *social control* perspective is based on authoritarianism that dominated most of the industrialized world in the first half of the 20th century. The Progressive/Liberals, Fascists, Socialists, and Japanese Imperialists were all dominated by the social control type of authoritarianism – which emanated from late 19th century Germany – and there is nothing in it to be neutral about, unless one prefers dictatorships. While the Fascists, Socialists, and Imperialists were of the violent revolutionary sort, the American Progressive/Liberals preferred the slow evolutionary approach to change, and of course, they have been extremely successful in expanding authoritarianism in the U.S. and bringing down free government.

Next Krug references a disciple of Lester Frank Ward, Professor Albion W. Small of the University of Chicago, who blatantly calls for social engineering:

> … Small did not define education as the transmission of knowledge, but rather as the "completion of the individual." Implied in this, he said, was the "adaptation of the individual to such cooperation with the society in which his lot was cast that he works at his best with the society in perfecting its own type." Nowhere, he

[125] H.C. Brearley, "The Nature of Social Control," *Sociology and Social Research* (Nov.-Dec., 1943), p. 95.

> said, did he find in the report of the Committee of Ten, "recognition that education, when it is finished, is conscious conformity of individuals to the coherent cosmic reality of which they are parts." … Small made a leap to the farthest boundaries of his doctrine: "Sociology demands of educators, finally, that they shall not rate themselves as leaders of children, but makers of society." (p. 251)

Then Krug analyzes Edward Ross who believed that education was "an economical system of police" and was to succeed religion "as the method of indirect social restraint." Indeed, Statism did become a religion and it had to destroy all other competing religions.

> So potent were education and other forms of social control that these should be considered as esoteric doctrines not to be widely shared. "To betray the secrets of ascendancy," he said, was "to forearm the individual in his struggle with society." The mysterious processes were not to be bawled from housetops, and "the wise sociologist" would not let "the [homeless child], or the Elmira inmate" into the secret of how he was managed. Rather, he would "address himself to those who administer the moral capital of society – to teachers, clergymen, editors, law-makers, and judges, who wield the instruments of control; to poets, artists, thinkers, and educators, who guide the human caravan across the waste."
>
> Nonetheless, Ross had his moments of doubt…. "The coalescence of physical and spiritual forces in the modern state," he wrote at one point, "may well inspire certain misgivings. When we note the enormous resources and high centralization of a first-class educational system … when we consider that the democratic control of this formidable engine affords no guarantee that it will not be used for empire over minds – we may well be apprehensive of future developments."[126] (pp. 252-53)

Most Americans are oblivious to this malevolent influence through subterfuge in our educational establishment in particular, but in the larger political arena in general. It has been well concealed from public scrutiny, for the most part, as Ross, and others like him, recommended. To effect dramatic change, such as these Statists were contemplating, people must be indoctrinated slowly over generations so they are unaware of the loss of their rights and liberties. However, Ross points to the dangers, which our Congress, the Presidency, and the Court have ignored, and that is precedent that serves one political agenda for the sake of expediency, but which can just as easily be used by opponents at a later date to the detriment of those who originally broke the rules for self-serving purposes. Better to endure small injustices than to open the floodgate to major ones.

Kliebard provides:

> The social theory that guided the development of social efficiency educators is probably best represented by the work of the renowned American sociologist

[126] Nazism demonstrates the evidence of his concerns.

> Edward A. Ross. … [His ideas were best] expressed in the most famous of his many books, *Social Control* (1901)…. (p. 77)
>
> The weapons of social control that Ross had amassed in his book were so powerful as to be dangerous in the hands of anyone but the most upright.[127] Education was one of the most effective of those weapons in society's arsenal, particularly in the light of the decline of other modes of social control. "Underneath the medley of systems," Ross observed," we find *an almost world-wide drift from religion toward education* as the method of indirect social restraint."[128] Unfortunately, according to Ross, American schools had been infused with "an intellectual bias" and, while the development of the intellect was not "without a moral value," that bias had led American schools to "become less an instrument of social control than an aid to individual success."[129] The crisis represented by modern capitalism, he felt, required that the schools adopt a much more direct and more pronounced social purpose. … The school in his view was actually in a better position than the family to instill "the habit of obedience to an external law." (p. 78)
>
> Ross, of course, was not the first to think of schools as an instrument of social control. For Ross, however, the social control function was overwhelming and urgent. (p. 80)

Ross, like so many radicals of the time, studied in Germany; was an advocate of eugenics; was a Progressive; and coined the term social engineering. It's amazing that such tyrannical influence is not exposed through education to the public in glaring ways. As in law, silence must be interpreted as consent.

Another influential figure in this movement was a pupil of Ross's, David Snedden, who became the Massachusetts State Commissioner of Education. In 1909 he reflected on the usefulness of schools in accomplishing social control:

> The schools were of particular importance, for they were "the only educational institutions which society, in its collective and conscious capacity, acting thru the state, is able to control." Other institutions, such as the family, the church, the street, the stage, and the like, were "only indirectly under collective control," but the school was "completely so." (Krug, p. 253)

Yet another sociologist born of this movement was Professor Charles A. Ellwood of the University of Missouri.

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[127] This is a reminder of Federalist 51 where Madison's reference to "if men were angels, no government would be necessary" reveals the shear stupidity or lust for power of Ross.

[128] Indeed, education has become a religion of sorts in its own right. Certainly the "faith" people have in it is in a sense metaphysical since so much is invested when there is little evidence to support the investment.

[129] But only for the select minority who possess talents that academia nourishes and protects.

> Ellwood had faith in social science and a distrust of individualism…. It would be necessary, therefore, to provide for change, and education was to be viewed "as the conscious instrument of social reconstruction." … In 1914 he decided that the laws on compulsory education were failures since they were based on age rather than on achievement. State and national committees, he declared, should decide on the minimum education to be required of pupils before they were allowed "to go forth into our complex social life." With this decided, he went on: "Then let every child in the state be "sentenced," as it were, by a rational compulsory education law, to complete this minimum requirement of education in our public schools." This, he said, would offer the additional advantage of identifying the feeble-minded so they could be turned over to "proper institutions" for their care and training.
>
> Evidently a disciple of eugenics, Ellwood deplored the fact that the feeble-minded were allowed to pass on their defects to future generations and "even diffuse them in the population as a whole." He felt, however, that it was difficult … to detect "the higher grades" of the feeble-minded if they were allowed to leave school at fourteen. "No such difficulty in detecting the feeble-minded would be experienced," he argued, "if all pupils were in the public schools for an indeterminate period, until they had completed the minimum prescribed for graduation. Thus, an indeterminate compulsory education law would have a eugenic value for the race, as well as social and economic value for individual success and good citizenship." This was the only kind of compulsory education that could be "approved of scientifically," and he asked, "Why should we not have it?"[130]
>
> By this time the doctrine had arrived at a reasonable degree of completeness, and it was in 1915 that Professor Ernest R. Groves of New Hampshire State College expressed it in its most naked or perhaps most naïve form. "Any definition of education in terms of the individual," he said, "begins with a fallacy…. Society can largely determine individual characteristics, and for its future well-being it needs more and more to demand that the public schools contribute significantly and not incidentally to its pressing needs by a social use of the influence that the schools have over the individual in his sensitive period of immaturity." (Krug, pp. 253-54)

A worker-bee in the collective colony is the only analogy that fits Groves' definition of using public education to indoctrinate individuals for social purposes. The dangers these Progressives were exposing society to, point directly to the reasoning behind the erection of barriers the American Founders had in mind when they constructed the Constitution. Men are most dangerous when, in the name of "the greater good," they assert the need for social control at the expense of the individual. This is when society must be on heightened alert, for it is through this avenue that liberty is lost.

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[130] The political ramifications of such a view of individuals and society should make every freedom loving American shudder. This makes it quite clear just how closely aligned Nazism and Progressivism were.

* * *

Callahan (1962) reports that around 1900, the public was scrutinizing government undertakings and believed there was a great deal of inefficiencies that needed serious attention. Bureaucracies were growing and costs were escalating. Around this time Frederick Taylor developed a system of management that came to be known as "scientific management." Its purpose was to eliminate waste in business activities and to maximize efficiencies in the use of resources.

Around 1911, some journalists, referred to as *muckrakers*[131] for Progressive oriented periodicals, accused education administrators of being extremely wasteful. The scientific management system was adopted by these administrators in order to deflect the criticism. Callahan explains:

> The publicity given scientific management and the great claims made in its behalf intensified the public's feeling that great waste existed everywhere, and at the same time offered a means of eliminating it. … Beginning early in 1911 hardly a month passed for two years in which articles complaining about the schools were not published either in the popular or in the professional journals. Gradually the criticism grew in volume, reaching a peak in … 1912. In these months a series of sensational articles were published in two of the popular journals with tremendous circulations, the *Saturday Evening Post* and the *Ladies' Home Journal*. As the criticism mounted, the efforts of educators increased accordingly to meet the demands. (pp. 46-47)

While it is probably true that greater efficiency was needed, administrators, in essence, threw the baby out with the bathwater. The classical liberal arts studies, the purpose of which was to teach people how to think, was discarded. In its place, utilitarianism was adopted with the underlying drive to achieve efficiencies, the same as a business model. With efficiency being the primary goal of the public and administrators, the quality of education and its very purpose was, in most cases, not considered. Getting students through school with the least amount of waste and with the greatest cost savings possible, drove decisions across the country. Callahan explains:

> That educators did more than just talk about efficiency and scientific management was shown by the account of some of their activities…. They did more than just talk about using modern business methods in the schools – they actually used them. And in the process, educational administrators, by devoting more of their time and energy to the financial aspects of education and less to the instructional aspects, moved closer to the business-managerial role and away from the educational role. … The varied actions taken by administrators for this purpose are best described as educational cost accounting. It includes their attention to records and reports, to the standardization of supplies and equipment, to an

[131] In the first two decades of the 20th century, muckrakers were the journalists in popular periodicals, as well as in books, that brought to the public's attention, real or supposed injustices, and bureaucratic mismanagement. They helped bring about much of the Progressive's desired changes.

> analysis of the cost of instruction, and to the financial problems connected with retardation and elimination that came to be known as child accounting. (pp. 152-53)
>
> 'The 1920's,' wrote eminent sociologist Robert Lynd, 'were years of educational "efficiency" in American public education and of yardstick making by which to measure this efficiency.' These developments were clearly observable in Middletown, a city which Lynd had studied extensively in 1925. He reported that research departments had been established which used the yardsticks and which 'issued impressive printed bulletins of comparative charts and tables on *How Much Do Our Schools Cost the Taxpayer?* Then he described the situation in the schools:
>
> Middletown's school system, in step with those of other cities, has been becoming thoroughly 'modernized' and 'efficient' in its administrative techniques – to the dismay of some of the city's able teachers as they have watched the administrative horse gallop off with the educational cart. Some teachers regarded it as characteristic of the trend toward administrative dominance…. (p. 221)

This reveals just how far off the mark the educational establishment deviated. IQ tests can be seen as part of the effort to be efficient at the expense of effectiveness. Instruction and testing were linked as an endless loop to support each other and justify the system as it had evolved under the "scientific management" implementation.

A major reason for overlooking the purpose of education corresponded with the lack of knowing what that purpose was and the knowledge on how to measure the desired outcome. Callahan cites Paul Hanus's position on scientific management's lack of effectiveness in measuring data. Hanus's "point was that more emphasis had to be placed upon research so that educational activity could be based on 'verifiable data which any technically informed person can appeal to.' Until this was done, he said, 'we are practically helpless.' … He was especially encouraged by the fact that educators were 'no longer disputing whether education has a scientific basis; we are trying to find that basis.'" During the Progressive Era, Callahan explains, "the social sciences were not … sufficiently developed to give valid reliable measurements of educational outcomes." (p. 48)

Aristocratic education versus the need for trained technicians in an industrial society: A liberal arts curriculum was designed to teach individuals how to reason which is imperative in a free society where the government is, in the end, ruled by the people. Whereas the working class, while needing some education in the liberal arts to fully participate in government, needs a large dose of practical education to be able to fend for themselves. Maslow's hierarchy of needs hypothesizes that unless the base needs for survival are secured, higher goals are unachievable. Therefore, the mass of people who have no wealth accumulation that provides ample security, require knowledge and abilities that will allow them a place in the community that is in demand and lucrative.

There is a tension between liberal arts education and occupational training in the United States. Many American educators despise occupational training in the public system and believe it should be left to private interests. This exposes their foolishness since it can just as easily be argued that public education should encompass occupational training and leave liberal arts to private interests. A balance is required which currently doesn't exist.

Callahan cites periodicals of the time that criticized the traditional classical education as being antiquated.

> This assault came from the two popular journals, the *Ladies' Home Journal* and the *Saturday Evening Post* which not only had circulations in the millions, but were journals which catered to and were read largely by those middle-class groups who had led the progressive movement and had become reform-conscious in the preceding decade. The *Post* began the serious lay attack with an article published early in March entitled 'Our Medieval High Schools – Shall We Educate Children for the Twelfth or the Twentieth Century?' The author attacked the colleges which he said had 'Miltonized, Chaucerized, Vergilized, Schillered, physicked and chemicaled the high school.' Then he criticized the high schools for their emphasis upon 'culture' and what he called a 'gentleman's education.' Educators in these schools, he said, were agreed that such education 'should be of no use in the world – particularly in the business world' and that it should not be 'desired by the mob.'
>
> "… These criticisms … were mild in comparison with those which appeared in the *Ladies' Home Journal* in the summer of 1912. The attacks began with an editorial entitled 'The Case of Seventeen Million Children – Is Our Public-School System Proving an Utter Failure?' The editor pointed out that the people of the United States had invested nearly a billion dollars in their schools and spent four hundred million dollars each year, and he concluded that 'surely for so huge an outlay the returns should be stupendous.' But what were the returns, he asked? Then he cited statistics on the small number of children who finished high school, and the number of illiterates … and on the relatively low … number of children in school. Despite these deplorable facts, said the editor, 'our education is really preparing our children for a life of scholasticism – the stress is on a critical pursuit of literature and a dilettante acquaintance with the arts and sciences.'
>
> The attack continued with an article entitled 'Is the Public School a Failure? It Is: The Most Momentous Failure in Our American Life Today.' The author, Ella Lynch, a former teacher who claimed to have spent months of careful investigation in preparing her article, stated that 'the American public-school system, as at present conducted, is an absolute and total failure.' Then she added, 'Can you wonder that we have so many inefficient men and women; that in so many families there are so many failures; that our boys and girls can make so little money that in the one case they are driven into the saloons from discouragement, and in the other into the brothels to save themselves from starvation? Yet that is exactly what the public-school system is today doing, and has been doing.' (p. 49-52)

> The *Journal* capped its contribution to American education in a November issue in which it presented a series of comments by leading Americans. James Russell, dean of Teacher's College, was quoted as saying that 'our educational system is wasteful and inefficient.' Boris Sidis of Harvard University said: 'We desiccate, sterilize, petrify and embalm our youth. Our children learn by rote and are guided by routine. The present school system squanders the resources of the country and wastes the energy and the lives of our children. The school system should be abolished. Our educators are narrow-minded pedants, occupied with the dry bones of textbooks and the sawdust of pedagogics, who are ignorant of the real, vital problems of human interest.' And the indictment was completed by H. Martyn Hart, dean of St. Johns Cathedral in Denver, who, in the spirit of the times, blamed the schools for society's ills and traced it all to inefficiency: 'The people have changed but not the system; it has grown antiquated and will not meet our present needs; it has indeed become a positive detriment and is producing a type of character which is not fit to meet virtuously the temptations and the exigencies of modern life. The crime which stalks almost unblushingly through the land; the want of responsibility which defames our social honor; the appalling frequency of divorce; the utter lack of self-control; the abundant use of illicit means to gain political positions; are all traceable to its one great and crying defect – inefficiency.' (pp. 51-52)

Industrial needs and the increase in school attendance: Business grew to a position of prominence in the U.S. due to the magnitude of wealth accumulation in the hands of successful businessmen. Whereas in Europe, wealth accumulation was a relatively settled situation that took place centuries earlier (though it was in flux due to the Industrial Revolution) wealth accumulation in the United States was accomplished by manufacturing in the North. In a European aristocratic society, property was the primary expression of wealth. Western education was designed for this class. Aristocrats typically saw themselves above work so education prepared them for government leadership and social intercourse. Of course, there was professional training at the latest stages of education, but a general education was not tied to occupational preparation.

This European educational model was imported to the U.S. but it was a poor fit, other than for the upper class, which was a very small percentage of the population. As schools expanded with the increased participation of the masses by the late 19th century, the inadequacies became obvious. Change was inevitable.

For example: Callahan cites an article written in 1913 by William Maxwell, superintendent of schools in New York City. He argues that historically manufacturers (i.e., craftsmen) trained their own employees, but in the early part of the 20th century, manufacturers (i.e., industrialists) were shifting the responsibility to the public. He argues that this was inappropriate. This reveals his ignorance of the progress of commerce as well as manufacturing processes – from handmade to mass produced – and his ignorance of the expansion of education to the masses to advanced grades as revealed in

compulsory education to later years.[132] The demand for the masses to endure an upper-class education (i.e., studying the classics) for an extended period of time (to age 16) and to offer nothing to compensate for the loss of job experience in the working world, is destructive of those who will not benefit from an exclusive classical education. But this is to be expected when an old entrenched institution is faced with social forces it has no understanding of. Even though answers may be at hand (such as the German, or better yet, the Swiss system), the lack of understanding of the new social forces blinds them to the necessity and means of change.

As American industry and commerce expanded, the call by businessmen for an educated citizenry prepared for the world of work built up momentum. The curriculum in schools began to incorporate practical educational concepts, though frequently, in a very ineffective manner.

Taylorism: One of the arguments made by many was the inefficiencies of government agencies. Frederick Taylor developed a system of management which came to be known as *scientific management*, also known as *Taylorism*. Businesses had adopted Taylorism, and due to its economic success, it was expected to be adopted by government agencies, including educational establishments.

> The *Outlook*, commenting on the 'magic powers' most aptly described as 'scientific management,' noted that its effect upon industry 'has been compared to that made by the change from the use of hand tools to the use of machinery.'
>
> Magic indeed, or at least a panacea for the economic ills that beset America. Here was a means whereby production could be increased, wages raised, and prices lowered. Here was American mechanical genius at its best, solving the problem of competition from Germany, the high cost of living, and the conservation of national resources at one blow. (p. 20)

Habituation to efficiency and the loss in living memory of the purpose of education: Callahan points out that while efficiency was certainly wanting in the educational institutions, it should not have replaced the purpose of education which was to educate children to prepare them for life. This, in large part, was abandoned. The new purpose of educational administrators was to achieve economies in school administration, even at the expense of education's purpose. This new purpose became so entrenched in the system that it is no longer questioned, and students to this day still receive an extremely poor education. They are certainly not taught how to think or reason. They are taught to follow orders, to follow rules, to be seen and not heard, and not to question authority. Of course, such a dictatorial system is highly efficient, but it comes at the expense of effectiveness in learning.

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[132] The need for compulsory education to the later teenage years demonstrates an inferior system. If the system was attractive and useful to everyone, most would remain in it until they were well prepared for life. When mandates are used, they reveal that the educational system is unconvincing with what it offers, and therefore requires its "customers" be forced to buy an undesirable and defective product/service. As long as it remains compulsory to buy it, there is no need for the system to change.

The following Callahan offers is useful insight into the circumstances of the times:

> The study of various aspects of the actions administrators took between 1910 and 1929 in applying business and industrial values and practices to education, together with an attempt to explain *why* they took these actions has formed the substance of this volume. It seems in retrospect that, regardless of the motivation, the consequences for American education and American society were tragic. And when all of the strands in the story are woven together, it is clear that the essence of the tragedy was in adopting values and practices indiscriminately and applying them with little or no consideration of educational values or purposes. It was not that some of the ideas from the busines world might not have been used to advantage in educational administration, but that the wholesale adoption of the basic values, as well as the techniques of the business-industrial world, was a serious mistake in an institution whose primary purpose was the education of children. Perhaps the tragedy was not inherent in the borrowing from business and industry but only in the application. It is possible that if educators had sought 'the finest product at the lowest cost' – a dictum which is sometimes claimed to be a basic premise in American manufacturing – the results would not have been unfortunate. But the record shows that the emphasis was not at all on 'producing the finest product' but on the 'lowest cost.' In all of the efforts which were made to demonstrate efficiency, it was not evidence of the excellence of the 'product' which was presented, but data on per-pupil costs. This was so partly because of the difficulty of judging excellence but mostly because when school boards (and the American people generally) demanded efficiency they meant 'lower costs.' This fact more than any other was responsible for the course of events in educational administration between 1910 and 1929.
>
> But to understand the full impact of the business influence this concern for economy has to be placed in its historical context. It is clear in retrospect that part of the tragedy was in what proved to be the unfortunate timing and sequence of events. First, by 1910 a decade of concern with reform, stimulated by the muckraking journalists, had produced a public suspicious and ready to be critical of the management of all public institutions. Second, just at this time Taylor's system was brought dramatically before the nation…. Very quickly the alleged mismanagement of the railroads was transferred to the management of other institutions, especially public institutions. By 1912 the full force of public criticism had hit the schools. Third, by 1912 the prestige of business and of businessmen was again in the ascendency and Americans were urging that business methods be introduced into the operation of government and were electing businessmen to serve on their school boards. Fourth, and of basic importance, was the fact that the 'profession' of school administration was in 1910 in its formative stage, just being developed. If America had had a tradition of graduate training in administration – genuinely educational, intellectual, and scholarly, if not scientific – such a tradition might have served as a brake or restraining force. As it was, all was in flux.

… For instead of approaching the study of administration through the social sciences, school administrators applied the 'science' of business-industrial management as they understood it. (pp.244-45)

On the whole, the adoption of business procedures strengthened the position of the superintendent and year by year the movement gathered momentum and was applied to more facets of the educational endeavor, until by 1925 the business-managerial conception of administration was firmly established and efficiency seemed to have been accepted as an end in itself.

… And once the movement had gained momentum it was too late. The younger men coming into administration, say after 1918, accepted the prevailing conceptions and training as natural (as most students do, after all) and they in turn carried the business orientation to all corners of the nation and to their students, who did the same.

The tragedy itself was fourfold: that educational questions were subordinated to business considerations; that administrators were produced who were not, in any true sense, educators; that a scientific label was put on some very unscientific and dubious methods and practices; and that an anti-intellectual climate, already prevalent, was strengthened. As the business-industrial values and procedures spread into the thinking and acting of educators, countless educational decisions were made on economic or on non-educational grounds.

… The whole development produced men who did not understand education or scholarship. Thus they could and did approach education in a businesslike, mechanical, organizational way. They saw nothing wrong with imposing impossible loads on high school teachers, because they were not students or scholars and did not understand the need for time for study and preparation. Their training had been superficial and they saw no need for depth or scholarship. … They saw schools not as centers of learning but as enterprises which were functioning efficiently if the students went through without failing and received their diplomas on schedule and if the operation were handled economically.

Partly for the purpose of defense and partly for the purpose of gaining status the leaders in administration claimed the label 'scientific' for their accounting procedures. They were not equipped through their training to ask or answer the really basic questions in education. But they were energetic, capable men and they rushed into the vacuum that existed and built an empire of professional courses on a foundation of sand. They had to have the mantle of science to claim professional status and they worked to obtain it in the only way they knew. The early leaders taught their students how to do 'research' in education and these men in turn carried out 'research' studies and taught their students as they had been taught. All that was overlooked was the basic training which they needed. (246-47)

It is true that after 1930 the forceful opposition of educators … plus the partial disenchantment with business leadership which accompanied the great

> depression, helped to reduce the extreme overemphasis upon business and industrial management in educational administration…. (p. 248)
>
> There are other kinds of evidence of the persistence of the patterns handed down from the efficiency era. In some of the present-day textbooks in administration much more attention is still being given to finance, business administration, school plant, and organizational problems than to the instructional program. (p. 252)
>
> So the emphasis on the business and mechanical aspects of education and the neglect of the instructional side, so strong in the twenties, is still with us…. (p.254)
>
> In retrospect, America might have been better off in the long run if American educators had taken a realistic look at what was expected of them and the means that were being provided and had closed the schools. Perhaps in the ensuing crisis and debate a firm decision would have been reached either to make the necessary effort and sacrifice or to abandon our grandiose notions about education. As it was, we wanted to have our cake and eat it too…. (pp. 258-59)
>
> It is hoped that this study will provide both laymen and educators with knowledge which may be helpful in directing the future of American education. Certainly it shows that there were other more powerful forces at work than 'progressive education' in undermining the intellectual atmosphere of the American schools. … Efficiency and economy – important as they are – must be considered in the light of the quality of education that is being provided. (p. 263)

The two measurements that are at the foundation of education are sociology of education and cognitive psychology. The sociology of education analyzes the purpose of education for both the individual and for society, which includes economic analyses. We cannot know what education should cost unless we know what the goals are. Cognitive psychology analyzes the means to instruct individuals to accomplish the goals established in the most efficient and effective methodologies available. Efficiencies, as it relates to individual efforts to accomplish the goals, must take precedent over institutional efficiencies. Once we know the goals, we can work our way backward to determine the methods and costs to achieve the goals. Keep in mind, when efficiencies are achieved for individuals – that is, when we use the least amount of resources required to reach individual goals – institutional efficiencies will follow as a consequence. But in the end, institutional efficiencies are a relative thing since the goals will determine the allocation of resources. If the public system cannot reach the goals, then alternatives must be developed.

Compulsory Attendance

Krug addresses compulsory attendance laws. Regarding child labor, he points out:

> [T]here was not a great deal the schools could do through their curricula and practices about child labor. School people, however, could and did support the campaigns to regulate or to prohibit child labor, especially through the indirect device of compulsory school attendance. … Compulsory education was a proposition that involved several kinds of possible motives. It could represent a humanitarian impulse to keep children out of mines and factories. From another point of view, it was a way of safeguarding the right of every child to gain the advantages of schooling. Beyond these traditional motives, compulsory education could be advocated as a form of social control. In some instances, all three motives were combined. Regardless of motive, however, compulsory-attendance laws when adequately enforced did mitigate the horrors of the industrial revolution with respect to children. (pp. 266-67)

Contemporary social scientists need to be cautious in making such far sweeping statements regarding "the horrors of the industrial revolution." It's true that certain sectors of industry were dangerous – such as the mines and mills – and long hours of highly laborious work was beyond the abilities of individuals below certain physical development levels, which could then inhibit further growth. However, to lump all employment for youth into the same category of being horrific is a gross exaggeration. Work that was not dangerous, not overly taxing physically, and with fewer hours is perfectly appropriate at certain stages of development for children, and is extremely beneficial in establishing strong work ethics. Farmers who put their children to work can attest to this, and anyone who has hired individuals raised on the farm can vouch for their work ethics and innovative inventiveness due to their upbringing. Work needs to be age appropriate and it needs to be understood as an individual and social good, which is a foreign concept to most in academia who loathe physical work.

I firmly believe that the extent to which compulsory laws were taken, had more to do with educators' demands for the elimination of competition from the working world than concern for children – other than the "gifted" children. In this way, the need to offer attractive educational programs to retain students was removed. This allowed them to continue their academically oriented college prep programs for the "gifted" at the expense of the "imbeciles" – i.e., the majority – who get little from being imprisoned in schools beyond a certain age, and who are therefore casualties of the educational cause. It also allowed for full indoctrination of individuals during the formative years when such change was easily accomplished. The failures of the manual arts and industrial education movements are testimony to the academic war against the non-"gifted" who must therefore endure imprisonment until the law releases them from obligations to the educational establishment's needs and purposes. If you think we live in a free country, think again! Vouchers would be a wonderful first step in reclaiming our liberties.

The poor state of curriculum design at the turn of the last century reveals fundamental flaws. While things might have improved somewhat, it still has strong ties to the past. The following synopsis of a report illustrates this:

> As Helen Todd, the factory inspector, was to find … it was not economic deprivation that was the principal cause of leaving school to work in factories.

> The chief blame for the unfortunate state of affairs … lay in the "dissatisfaction" that children felt with their schoolwork and the fact that "the parent does not know where to find an occupation for his child" other than the unskilled labor available at the textile mills and other factories (Massachusetts Commission, 1906, p. 44). … The chief obstacle to … prosperity as well as to the well-being of the child was a curriculum removed from any prospect of reward in occupational terms. Under those circumstances, neither the child nor the parent could see any point to continuing school much after the sixth grade. (p. 86)

Hence the need for compulsory laws; i.e. if parents and children don't believe further education is in their best interest, we'll make them attend school so that we can "socialize" them, regardless of their real needs. As Kliebard stated: … knowledge was merely being heaped indiscriminately upon unwilling and uninterested children and youth. (p. 198)

> Into this difficult … situation an American educator … threw an incendiary bomb in the form of an allegedly scientific study of retardation and elimination…. The author, Leonard Ayres [*Laggards in Our Schools*, 1909], had collected his data from school records and reports and from statistics collected and published by government agencies. They showed, Ayres said, that the schools were filled with retarded children and that most students dropped out of school before finishing the eighth grade. He claimed that the extent of retardation varied … with the average being about 33% for all pupils in public schools. The figures indicated, he said, that 'for every child who is making more than normally rapid progress there are from eight to ten children making abnormally slow progress.' (Callahan, 1962)

> Ayres' [book was] enormously influential [and] one of the first avowedly "scientific" treatises in education.[133] Ayres … Had received a grant … in 1907 to study the effects of retardation[134] in schools. The term "retardation" did not have the psychological connotations it has today but was used simply to refer to the problem of children [who were overage for their grade].

> The key to the problem, [Ayres] believed, was that retardation represented a great loss in efficiency. Students who were supposed to be making their way smoothly through the grades were, in an alarming number of cases, taking twice as long to complete a grade as they should. The problem lay of course, with the curriculum. "These conditions," Ayres asserted with finality, "mean that our courses of study as at present constituted are fitted not to the slow child or to the average child but to the unusually bright one."[135] In defining the problem in this way, he was

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[133] By making such children out to be "laggards," this elevates those who are not "laggards" as the "intelligent" ones or the "elite" who should be in control.

[134] Ayres (1909) describes it as "the circumstance of mal-adjustment between the ages and grades of school children." (p. 1)

[135] The curriculum had been optimized for individuals with particular talents – that being academically oriented disciplines – not "the unusually bright ones." By labeling students as "slow" or "average" in order to identify a problem and separate them from those who are easily taught under the current regime,

> sounding a theme that social efficiency reformers were to echo through most of the twentieth century: the "college-preparatory" curriculum that had held sway for so long needed to be replaced by a curriculum attuned to the needs of a new population and a new industrial order. (p. 87)

The intention of the compulsory attendance laws were revealed in the following:

> … Charles A. Ellwood, a professor of sociology at the University of Missouri … was … concerned with the loss of social control that the problem of 'elimination' presented.[136] He was worried about the fact that children, under existing compulsory education laws, could simply 'soldier' until they were fourteen and then leave school before their 'efficiency as citizens'[137] had been established. Since it was clear to Ellwood that 'a *definite* sentence is the greatest of all impediments' in reforming delinquent children, why not impose on all the children of the nation an indefinite sentence of schooling? 'If the indefinite period of detention in an industrial or reform school is good for the delinquent child,' he insisted, 'why is not an indefinite period of instruction and training in our public schools good for the normal child?'[138] In this way, schools would perform the 'social service' for which they were intended, fitting the child to the demands of modern society. Even further, the schools, given enough time, could identify the feebleminded that the psychologist H. H. Goddard's investigations had dramatically brought to the fore, and appropriate action could be taken before they 'are allowed to go out into life, and by the laws of heredity … inevitably pass on to future generations their defects and even diffuse them in the population as a whole.'[139] In this way, consistent with Ross's ideal of the school as a weapon of social control, the school could serve the social function it so long failed to perform. While Ellwood's recommendations never were implemented in the form he proposed, they illustrate that along with simple efficiency the other key element in the powerful social efficiency equation was social control. It was principally in terms of efficiency and control that the complex and critical issue of 'retardation' and 'elimination' and their relationship to curriculum were defined for at least a half century. (pp. 88-89)

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educators are able to avoid looking at themselves or the system as being incompetent. This can only happen in a monopolistic type of setting where you can blame the customer for your own shortcomings. Instead of grading the school's ability to teach for diverse abilities, we grade the children so no changes are required. The grading bell curve, frequently used by administrators, picks losers and winners with economic deprivation and social maladjustment frequently being the result. And we wonder why those in the lower socioeconomic sector have a difficult time rising out of poverty. It's the elephant in the room no one wants to look at.

[136] "Elimination" meant those who left school early, which we disparagingly call dropouts.

[137] In other words, indoctrination.

[138] Citizens were compared to criminals and therefore they need to be brainwashed and molded.

[139] He is referring, of course, to eugenics. Something that is not taught in our public schools is the fact that Hitler attributed his ideas of genocide to American Progressive's work in eugenics.

Again and again, much of what the social reformers advocated was either the outright destruction of capitalism and the elimination of individual rights, or a considerable restraint upon both, which was very much in line with the Fascists of Europe.

If we look at current high school non-completion rates, the "elimination" problem remains with us. Most schools still do not offer programs that appeal to those most in need and who do not fit into the college prep track, but compulsory laws prevent them from leaving school earlier than they otherwise would. Educators believe that by expanding opportunities to college entrance to all, they are doing the greatest good for the greatest amount of people, but since this doesn't come close to resolving the economic problems of all, or even most, they continually turn to government in the never-ending cycle of demanding more regulations and money so that they are not required to make the necessary changes.

The Industrialists' Influence

Abraham ("The Ugly Truth About the Education System You Were Never Told") speaks about the leading 19th century industrialist's desire to design public schools so they could shape the ideal laborer for businessmen.

> Ever since I've gotten deeper into spirituality, meditation and metaphysics, a lot of my views on a variety of subjects have changed dramatically. But something that hasn't changed since the time I was a kid is my views on the education system.
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> We usually think of schools as environments to stimulate learning, but it ironically manages to stifle the innate curiosity and the eagerness to learn that are present in all of us as children. It promotes mindless conformity and conveniently ignores the fact that we are all unique individuals with different talents, inclinations, and aspirations. Schools curtail independent thinking and puts all of us through standardized tests, and sees it as a good indicator to determine someone's level of intelligence.
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> The system frankly never made sense to me, and I would often sit in class and wonder how most of what I was taught in class would have any real-life application. But upon exploring the origins of the current education system, it has finally started to make perfect sense, and I have discovered that it is serving the very purpose it was designed to accomplish. What if I told you that it was never the objective of the current education system to nurture learning, curiosity, critical thinking and creativity in students, but in fact, to do quite the opposite.
>
> In this post, I'd like to share with you a compilation of writings that reveal the veracity of the above statement by uncovering the startling origins and purpose of the education system.
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> **The factory model of education**

The famous author and futurist, Alwin Toffler describes the origins of the current education system in his 1970s book, *Future Shock*, "The American education model (as well as the system practiced here in India and around the world) ... was actually copied from the 18th-century Prussian model designed to create docile subjects and [instill discipline and obedience in citizens]."

Mass education was the ingenious machine constructed by industrialism to produce the kind of adults it needed.

How to pre-adapt children for a new world – a world of repetitive indoor toil, smoke, noise, machines, crowded living conditions, collective discipline, a world in which time was to be regulated not by the cycle of sun and moon, but by the factory whistle and the clock.

The solution was an educational system that, in its very structure, simulated this new world. This system did not emerge instantly. Even today it retains throw-back elements from pre-industrial society. Yet the whole idea of assembling masses of students (raw material) to be processed by teachers (workers) in a centrally located school (factory) was a stroke of industrial genius.

In 1914, The National Education Association alarmed by the activity of the Carnegie and Rockefeller Foundations stated in their annual meeting : "We view with alarm the activity of the Carnegie and Rockefeller Foundations – agencies not in any way responsible to the people – in their efforts to control the policies of our State educational institutions, to fashion after their conception and to standardize our courses of study, and to surround the institutions with conditions which menace true academic freedom and defeat the primary purpose of democracy as heretofore preserved inviolate in our common schools, normal schools, and universities."

The whole administrative hierarchy of education, as it grew up, followed the model of industrial bureaucracy. The very organization of knowledge into permanent disciplines was grounded on industrial assumptions. Children marched from place to place and sat in assigned stations. Bells rang to announce changes of time. The inner life of the school thus became an anticipatory mirror, a perfect introduction to industrial society. The most criticized features of education today – the regimentation, lack of individualization, the rigid systems of seating, grouping, grading and marking, the authoritarian role of the teacher – are precisely those that made mass public education so effective an instrument of adaptation for its place and time.

Built on the factory model, mass education taught basic reading, writing and arithmetic, a bit of history and other subjects —the overt curriculum.
Beneath it was the covert curriculum that was far more basic. It consisted of three courses — ***punctuality, obedience and repetitive work*** *—the basic training requirements to produce reliable, productive factory workers.*

Factory labor demanded workers who would take orders from a management hierarchy without questioning. And it demanded men and women prepared to slave away at machines or in offices performing brutally repetitive jobs.
(Paraphrased from Alvin Toffler's Future Shock.)

[M]ost agree on the fact that the spread of industrialization created the need for compliant and literate workers. Therefore, this system was subsequently copied for this purpose by U.S, U.K and other parts of the world with great support for its adoption by industrialists.

The Rockefeller Influence on the Education System
In the U.S, industrialists like John D. Rockefeller poured a significant amount of investment into education system. He created the General Education Board at the ultimate cost of $129 million and provided major funding for schools across the nation and was very influential in shaping the school system. He didn't exactly conceal his interest and motive in being actively involved in promoting the widespread adoption of the education system and once stated "I don't want a nation of thinkers, I want a nation of workers."[140]

Business advisor to Rockefeller, Frederick T. Gates, a prominent member of the General Education Board stated, "We shall not try to make these people or any of their children into philosophers or men of learning, or men of science. We have not to raise up from among them authors, editors, poets or men of letters. We shall not search for embryo great artists, painters, musicians nor lawyers, doctors, preachers, politicians, statesmen, of whom we have an ample supply..."[141]

There are even reports that Rockefeller and industrial giant Andrew Carnegie, played a significant role to influence the American educational agenda to direct what students were taught in school.

In 1914, The National Education Association alarmed by the activity of the Carnegie and Rockefeller Foundations stated in their annual meeting: "We view with alarm the activity of the Carnegie and Rockefeller Foundations – agencies not in any way responsible to the people – in their efforts to control the policies of our State educational institutions, to fashion after their conception and to standardize our courses of study, and to surround the institutions with conditions which menace true academic freedom and defeat the primary purpose of democracy as heretofore preserved inviolate in our common schools, normal schools, and universities."

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[140] Without a context to reference, this might be perceived as an absurd comment! Obviously, there must be a percentage of "thinkers" and a percentage of "workers." He certainly would have known this, but he's a bit cavalier in the delivery of his message. The military ranking structure, and its subsequent training regimes, provide a useful reference of what these percentages might be in the civilian realm. This, then, could be used as a loose guide in establishing curricula that invests the right proportional structures to the right subpopulations. For example: One subpopulation might be STEM oriented and one humanities.
[141] We should assume Gates was referring to immigrants since citizens displayed a lot of prejudice toward immigrants at that time due to social conflicts that was occurring between the two.

If we want to understand why standard schools are what they are, we have to abandon the idea that they are products of logical necessity or scientific insight. They are, instead, products of history. Schooling, as it exists today, only makes sense if we view it from a historical perspective.

The idea and practice of universal, compulsory public education developed gradually in Europe, from the early 16th century on into the 19th. It was an idea that had many supporters, who all had their own agendas concerning the lessons that children should learn.

Employers in industry saw schooling as a way to create better workers. To them, the most crucial lessons were punctuality, following directions, tolerance for long hours of tedious work, and a minimal ability to read and write. From their point of view (though they may not have put it this way), the duller the subjects taught in schools, the better.

All of them saw schooling as inculcation, the implanting of certain truths and ways of thinking into children's minds. The only known method of inculcation, then as well as now, is forced repetition and testing for memory of what was repeated. Repetition and memorization of lessons is tedious work for children, whose instincts urge them constantly to play freely and explore the world on their own. Just as children did not adapt readily to laboring in fields and factories, they did not adapt readily to schooling. This was no surprise to the adults involved. By this point in history, the idea that children's own willfulness had any value was pretty well forgotten.

Everyone assumed that to make children learn in school the children's willfulness would have to be beaten out of them. Punishments of all sorts were understood as intrinsic to the educational process. In some schools, children were permitted certain periods of play (recess), to allow them to let off steam; but play was not considered to be a vehicle of learning. In the classroom, play was the enemy of learning. A prominent attitude of eighteenth-century school authorities towards play is reflected in John Wesley's rules for Wesleyan schools, which included the statement: "As we have no play days, so neither do we allow any time for play on any day; for he that plays as a child will play as a man."

In the 19th and 20th centuries, public schooling gradually evolved toward what we all recognize today as conventional schooling. Just as adults put in their eight-hour day at their place of employment, children today put in their six-hour day at school, plus another hour or more of homework, and often more hours of lessons outside of school. Over time, children's lives have become increasingly defined and structured by the school curriculum. Children now are almost universally identified by their grade (standard) in school, much as adults are identified by their job or career.

> The educational model was perpetuated by leaders like Ellwood Cubberly who frequently used the metaphor of school as a factory: "Our schools are, in a sense, factories, in which the raw products (children) are to be shaped and fashioned into products to meet the various demands of life. The specifications for manufacturing come from the demands of 20th Century civilization, and it is the business of the school to build its pupils according to the specifications laid down."
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> In today's world, filled with constant disruption and innovations in every industry, the education system has somehow managed to remain the same over the past few decades. Sure, the curriculum in schools may have expanded, but the fundamental way in which education is imparted to students remains unchanged. The striking similarities between schools and the factory model even to this day is uncanny. We are no longer living in the industrial age, but in the age of internet and A.I, where our current education system has become more irrelevant than ever.
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> And this is why homeschooling, and alternative/non-traditional schools, have seen a surge in popularity in recent decades. For instance, in the United States, the number of homeschooled children almost doubled, from 850,000 in 1999 to around 1,690,000 in 2016. We may not be able to do our schooling all over again, but for those of us with young kids these are options well worth exploring.

Social Meliorism

Next, in addressing the social meliorists, Kliebard spends some time on analyzing Ward. Ward was a social revolutionary (i.e. he wanted aggressive and forceful change to be implemented by a dictatorial government) rather than what Statists implemented later in the form of social evolution through incremental legislative acts, and then the stretching of these acts out of proportion through bureaucratic regulators writing their subjective Statist views into new regulations.

> Ward saw education as a direct and potent instrument of social progress. … The trouble with governmental intervention as it now existed, declared Ward, was that it was controlled by the wrong groups. The right sort of intervention would be accomplished once the influence of partisan pressure groups were eliminated, and practical and humanitarian approaches to social problems were substituted. … Ward's commitment to egalitarianism was unequivocal. (p. 22)

This is the same rhetoric used by Hitler, Mussolini, Lenin, Mao, etc., and unfortunately, American Progressives followed Ward's lead.

> By the 1890s, Ward had already laid down the main outlines of the arguments that were to put education at the center of any movement toward a just society. To be sure, Ward's position on education was often taken to be a particularly American obsession. [Herbert] Spencer, for example, when asked to comment on America's future, declared, "It is a frequent delusion that education is a universal remedy for

> political evils."[142] Whether a practical faith or a popular delusion,[143] it was a belief that [John] Dewey and many American educators came to share in the twentieth century. … While the possibility exists, of course, that Americans share an inordinate faith in the power of education to correct social evils and promote social justice, inordinate or not, it became a powerful force in the shaping of curriculum policy in the years ahead. (Kliebard, p. 23)

These Statists, who were steeped in the religion of science, did not see other social institutions, such as the family, the church, the community, as being capable of providing the needs of society. As a matter of fact, they perceived them as having a negative influence, which required the marginalization of their authority, replacing it with government officials providing moral guidance to the masses. These radicals believed they had the answers and they had to change society through their indoctrination programs.

Social reconstructionism was at the heart of the social meliorists' efforts. It was the social reconstructionists who "converted individuality into 'rugged individualism'" in order to discredit self-determination, blaming it as the source of social evils. (Kliebard, p. 177)

> The seed of social reconstructionism in education … planted in the mid- and late 1920s flowered. By the early 1930s, … sentiments were being echoed by educational leaders throughout the country. Even some of those who had championed the child-centered movement … were drawn wholeheartedly into the new orbit. (Kliebard, p. 157)

Similar efforts were taking place in Nazi Germany at this time. The ignorance of these Progressives is quite astounding. While capitalism is by no means perfect – and nothing is in this world, contrary to what Progressives believe is achievable – it is far and away superior to any other economic system yet devised when we measure it by health and standards of living. William Bennett uses the analogy of an open or closed door immigration policy of a country. If doors are opened, which way do people move: away from or into a country. The U.S. level of immigration reveals the attractiveness of free enterprise and self-determination above any other country.

> By the time the twentieth century arrived, the four major forces that were to determine the course of the new American curriculum had already emerged. First, there were the humanists, the guardians of an ancient tradition tied to the power of reason and the finest elements of the Western cultural heritage.[144] …

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[142] Revealing a form of religious fanaticism.

[143] It was both simultaneously: faith in Statism and delusional in that they really believed they could control society.

[144] The humanist liberal arts curriculum was a mixed bag of costs and benefits. While the Western heritage is rich with gems of wisdom, the way it was taught made the effort to identify the gems very difficult. So much of the curriculum was focused on Latin and Greek language studies, with the gems hidden intermittently throughout, it was an educational program for a select group of people who had the luxury of wealth and time to spend years on acquiring useless knowledge of "dead languages," though it was the ticket to leadership roles. It seems educators of that period were unable to distinguish between useful

> Arrayed against this group were three different kinds of reformers, each representing a different conception of what knowledge should be embodied in the curriculum and to what ends the curriculum should be directed.[145] … (Kliebard, p. 23)

> For years, members of the [Progressive Education Association] had been expressing dismay at the slow pace of curriculum change, particularly at the secondary school level. The source of this problem in the minds of most of the leadership was the imposition of entrance requirements by the colleges, and this, they believed, was the prop that held up the traditional academic subjects. As far back as the Committee of Ten report [1893], complaints were being voiced about alleged domination of the high school curriculum by the colleges, and by the early 1930s, the conviction became firmly implanted in the minds of curriculum reformers that the colleges were the principal impediment to curriculum reform at the secondary school level.
> (Kliebard, p. 178)

Colleges are still the principal impediment to reform, but parents must accept a lot of the blame since they expect their children to attend college, so they demand public education be geared toward that end. Many are less interested in their children's actual calling and more interested in the status their children can bestow upon them with their child's potential prestigious credential.

> For years, social efficiency educators had been making the case for trimming the deadwood off the traditional academic curriculum. To teach history, algebra, and foreign languages to people who would never use them was an inexcusable waste. Their campaign, to a large extent, consisted of the effort to cast off those wasteful and inert subjects and to replace them (for most students) with subjects that bore a direct relationship to life, of which vocational education was a prime example. (Kliebard, p. 183)

Here we see a positive influence of social efficiency educators. Efficiency certainly has its place, but not at the expense of individual interests. The balance between individual and social needs must always be taken into account, though the scale should, more often than not, tip toward the needs of the individual. If this is not understood as a truth, then tyranny and dictatorships will prevail – it is simply an unavoidable evolutionary process when individual rights and liberties are sacrificed "for the greater good."

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knowledge that the gems offered and useless knowledge for the average student such as the mastery of Latin – hence the demise of humanistic studies. Had the wheat been winnowed from the chaff, perhaps humanist studies would still be with us since it has so very much to offer us.

[145] Few thought of asking students and parents what they wanted.

Essentialism

There was a movement around 1935 that was against Progressive education – *essentialism*.

> More often than not, essentialism took the form of insisting that there are certain things that future citizens need to know and these elements ought to be the heart of the curriculum. One defender of essentialism, for example, argued that "the true Essentialist believes that only those things that are vitally important should be taught" and took the position that public money should not be spent on courses "unless they can be justified on the grounds of essentiality" (Tonne, 1941). That position was much more consistent with social efficiency than with traditional humanism. Bagley himself implied that mass education was inconsistent with quality education. The upward expansion of education, he felt, was "not guarding itself against the most fatal pitfall of democracy," leveling down rather than leveling up (Bagley, 1939). Unlike humanists such as Eliot, Bagley regarded this lowering of standards as inevitable. (Kliebard, p. 194)

And indeed the lowering of standards did occur, especially during the 1960s when the push for higher education really gained momentum. In order to get more students through a system optimized for particular talents (Gardner identifies the two primary academic talents required as logical-mathematical and linguistic), standards had to be lowered to accommodate those whose talents did not match the established program's demands. Expand the program offerings, and standards can once again be raised for each talent.

We need to keep in mind that much of what academia, in the public sector, asserts as developing "well rounded individuals" is really not their place to decide upon. Their job is to provide a foundational education that offers individuals the capacity to develop themselves into "well rounded individuals" based upon their own personal preferences.

During the years of WWII when there was a significant decline in high school enrollments, there was a new call for reforms.

> In large measure, the blame for declining enrollments tended to fall … on the continued prominence of academic school subjects in the secondary school curriculum, and this led to ever more persistent calls by curriculum reformers for a complete reordering of the high school programs in the direction of a much more functional and work-oriented course of study.
>
> One portent of the renewed urgency was a report of a Special Committee on the Secondary School Curriculum prepared for the American Council on Education's American Youth Commission (1940), *What High Schools Ought to Teach*. … It was … unfortunate in the eyes of the committee that so much of vocational education consisted actually in the "preparation for so-called 'white collar' jobs," and that, given the state of the economy as they saw it, many students "are sure to be disappointed." This was despite the fact that white-collar jobs had been skyrocketing for about four decades and that by far the most successful vocational courses initiated during the first part of the twentieth century were the commercial

> and business programs catering principally to girls, not the preparation for industrial jobs that most proponents of vocational education had been endorsing for years. While, according to the commission, what were called "preprofessional" courses were appropriate to one small segment of the school population and vocational courses to another, the majority of students were left with a curriculum that was deficient "in preparing young people to take their place in adult society." The answer, according to the committee, did not lie in adding a new course here and another there. "The complete curriculum must be described as inappropriate," they declared, "because of its emphasis on items that do not accord with the ability or the outlook on the future of the majority of pupils." (Kliebard, p. 202-03)

As occurred with the manual arts movement, the industrial education movement suffered the same fate – lack of support. Therefore, it took a different track than what was intended and therefore it too never fulfilled its mission. It was hijacked and used to different ends. We can now see that vocational education/CTE was never given a fair opportunity in the U.S., in particular as compared to countries like Germany. Because of this, social and economic equity here has never been given a real chance of succeeding. It is given a LOT of lip service by academia evidenced by all the articles, essays, and books written on the subject, but that's about it – lots of words but little action toward real needs, other than the needs of academia.

Kliebard continues explaining the findings of the 1940 report:

> Almost inevitably, there was a recommendation that reading instruction be improved, but the most persistent theme in the report was the emphasis on the schools' role in the world of work. "Labor is the lot of man," the report announced in no uncertain terms, "and it has not been recognized as it should have been in arranging an educational institution." Reading, by contrast, is easy to institutionalize. It can be taught to a class. "Productive manual work," on the other hand, cannot easily be carried forward in the classroom, and this has led American schools to neglect one of the major features of life. "Manual work," the report noted with regret, "is now no longer a part of the education of a great number of people"
>
> **As part of its emphasis on the inadequacy of academic subject matter, the report singled out for particular censure the "vicious aspects of the ninth grade" where an array of courses of no use were presented to adolescents, most of whom were not "academically-minded." "The ninth grade," the committee announced with an unusual degree of finality, "puts an end to all general studies". With appropriate "exploratory" studies in the junior high school years, ninth-graders should be ready for specific training.**[146] The report concluded with the general recommendation that schools take the same interest in their products that a good manufacturing company does in its "output." To do

[146] It is imperative that we take the advice of this committee on this point and apply these principles to education.

> this, the schools needed to know "in perfectly explicit terms what a young person is capable of doing" and then be prepared to see to it that those potentialities were realized. Throughout the report, the implications were clear that, insofar as the high school curriculum was concerned, academic subjects were appropriate only for a narrow segment of the school population, and even then, the value of these subjects lay primarily in the role they played in preparing for college. (Emphasis added.)
>
> "The aim of education," the committee declared "should be to prepare an individual to become an expert both in some particular vocation or art and in the general art of the free man and the citizen." (Kliebard, pp. 203-206)

If we consider that post-secondary education claims this as its purpose, why is it unacceptable at the secondary level? It was due to the Progressive belief that in order to indoctrinate our youth for preparation in a Statist society, students needed to remain in school until they were 18 years old. Therefore, "preparation" equated with "socialization" rather than training for a livelihood. Training was seen as acceptable only after indoctrination was complete.

> At the secondary level, the call for a rejection of school subjects in favor of a core curriculum organized around needs was justified in large measure by the contention that the persistence of subjects like algebra, history, and the natural sciences was the result of the malevolent influence of the colleges on secondary education. College domination of the secondary school curriculum, after all, had been the war cry of the Eight-Year Study[147] back in the 1930s, and that massive undertaking was undertaken to show that so-called college-preparatory subjects were not especially successful even in terms of students' success in college. Since the study of academic subjects was not even warranted in that regard, … what good was it? (p. 218)

The Eight-Year Study (1932-40) was based on the concern educators of that period had about high school preparation for college and the disconnect between them. Thirty high schools were given the liberty by colleges to disregard college entrance requirements and to formulate curriculum the individual high school leadership believed would provide superior preparation. What the study found was that those high schools that were the most innovative and the most distant from the typical college prep program, provided far superior results when compared to those in the experiment that remained closest to the typical college prep program. However, all the high schools in the experiment performed better than the high schools that were not part of it. It proved that the college prep program does not provide as high a level of education as most had believed, and this still holds true to this day.

The reform that should have resulted from the study was never implemented due to WWII distracting the country's attention away from such social challenges. Since no

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[147] *The Story of the Eight-Year Study*, The Progressive Education Association, Pub. Harper & Brothers, 1942, https://archive.org/details/storyoftheeighty009637mbp

changes were instituted, little has changed since then and the study has been relegated to the dustbin of history.

However, Charles Prosser (1871-1952), who was the architect of the Smith-Hughes Act,[148] spoke out about the problems with secondary schooling in the 'Prosser Resolution' of 1945. As before, earlier in the century, he accused the secondary schools of failing to prepare the majority of youth for adult life. He pointed out that 20% of high schoolers were receiving an appropriate college prep education and 20% were receiving vocational education, but the remaining 60% needed an education geared toward the social and occupational lives they were destined for – practical education is what was called for. While the 20% figure still holds true for the college prep population, the vocational percentage has dropped to 10% (much of which doesn't come close to what should be offered), leaving 70% with nothing to show for the years spent in secondary schooling.

Prosser argued that after 6th grade, students should be able to pursue an education that fit their needs and they should be taught in an applied manner. Unfortunately, due to the resistance from the academically oriented community, much of Prosser's efforts did not take root or if they were adopted, much or it was eventually discarded due to the postsecondary forces driving our culture toward the "college-for-all" mindset. The Korean and Vietnam Wars contributed to the domination of the college prep program since men were exempt from the draft if they attended college full-time. The attitude was, the country doesn't want its "smart" citizens dying in battle, whereas it's perfectly acceptable if the "dumb" ones do – this in a society that supposedly believes in social equality! Such exemptions are unconstitutional since they provide for privileges to a class of people that government has no authority to divvy out as it sees fit. Our government cannot decide whose life has more value over another's. Exemption from the draft steered our society down a very bad path by extending education way beyond the needs of most individuals and way beyond the needs of society.

Indoctrination of Educators

Kliebard addresses the traditional use of educational history to institutionalize a sense of pride in the public education system, which leads to complacency in the status quo.

> The study of history was, and to a large extent still is, considered to be a part of professional socialization of teachers. History was considered to be one instrument for instilling pride in becoming a member of a noble profession, comparable to the use of history as a way of promoting patriotism or good citizenship. …

[148] "**Smith-Hughes Act,** formally **National Vocational Education Act**, U.S. legislation, adopted in 1917, that provided federal aid to the states for the purpose of promoting pre-collegiate vocational education in agricultural and industrial trades and in home economics. Although the law helped to expand vocational courses and enrollment, it generally did not live up to the lofty aspirations of its supporters." http://www.britannica.com/topic/Smith-Hughes-Act

> A major challenge to that form of historiography was issued by Bernard Bailyn in the introductory essay to his *Education in the Forming of American Society* (1960), and the publication date of that book is as good a date as any to mark a turning point in historiography of education. Bailyn notes with some sympathy the attempt to use history of education as part of a process of initiation for teachers, but he concludes that many of the problems in the historiography of education derive from that impulse. History written by "educational missionaries" will inevitably reflect well-meaning, but externally directed, intentions. Much of the social and cultural context becomes lost, and schools get depicted as "self-contained entities." More importantly, professional biases, such as the desire to instill professional pride into novitiates, profoundly affect how history of education is interpreted. "To these writers," Bailyn concludes, "the past was simply the present writ small." In other words, it serves to explain how present institutional arrangements and practices got that way and, in effect, to justify their existence. (p. 272)

This reveals that an outsider needs to write educational history from a more objective perspective, which is closely correlated with the concept that education, as a whole, cannot be changed by insiders. It requires an external force that is less subjective since internal forces typically seek to protect its interests and maintain the status quo with incremental periodic changes that satisfy the values and ambitions of contemporaneous institutional stakeholders.

Criticism Of the Progressive Movement

Kliebard analyzes the interpretation of later educational historians who were highly critical of the Progressive movement. He cites Joel Spring's *Education and the Rise of the Corporate State* (1972) in the first quoted paragraph below and then summarizes these historians' contentions in the second paragraph.

Spring believed that the public schools of the 20th century evolved to protect the interests of the elite due to the efforts of the Progressives, who were part of the "elite." Kliebard states:

> There follows a devastating attack on the reforms that have come to be associated with the progressive era. Relentlessly, Spring points to one innovation after another that served only to further the interests of [the elite]. Even Kilpatrick's project method is not spared. It is interpreted as insisting on "social conformity" by seeing to it that "the individual was conditioned to respond at all times to the desires of the group." In the end, Spring holds out no hope for reform of the system because the organizational features of schooling inevitably inhibit freedom and individuality and demand social adaptation. "Any talk about changing the goals of socialization without considering these factors," he concludes, "is meaningless. The only possible solution is ending the power of the school." (pp. 275-76)

> What they seem to have demonstrated (to their credit) is that much of what we have insisted on calling progressive education all these years has had the effect, at least here and there, and perhaps principally, of restricting educational opportunity, inhibiting social mobility, and maintaining an unequal and unfair distribution of political power. We are left with the feeling that much of what went on in the progressive era was socially and politically, and perhaps even pedagogically regressive. (p. 279)

Political and educational Progressivism is synonymous. Both are based on Statism (a blend of socialism and capitalism), the purpose of which is to provide the remedies to all social ills through the power of the State and at the expense of the individual in the pursuit of utopia. Collectivists ("Progressivism" is simply one name used to identify collectivist efforts) cannot see how their various reform movements were actually smaller parts of the same larger movement of utopianism or the perfection of society – which, of course, is impossible. Wherever or whenever particular reform efforts became an embarrassment, they either ignored them or assigned them to some other group's political interests. The eugenics movement is a prime example of this.

Krug's words, where he addresses the socialization aspect of Progressive efforts at the turn of the last century, supports Kliebard's summary provided above:

> [S]o much emphasis was placed on the social side of life that the result was a massive shift away from individualistic school purposes. The various elements of "socialization" became interwoven to such a degree that it was difficult to tell them apart. Within the fabric were the threads of education for social control. Speakers and writers who started out with "social aims," often included both [social] service and [social] control before they finished.
>
> Meanwhile, it was becoming increasingly fashionable in pedagogical circles to talk of education for social efficiency. … "Social efficiency," wrote William C. Bagley, then a young professor in the Dillon, Montana, Normal School, "is the standard by which the forces of education must select the experiences that are impressed upon the individual. Every subject of instruction, every item of knowledge, every form of reaction, every detail of habit, must be measured by this yardstick." Here was the basic thought later to appear, perhaps somewhat more moderately expressed, in the doctrine of the *Cardinal Principles* report. (p. 274)

Further, Krug points to the shift of power in society, which coalesced in the hands of educators:

> Lewis M. Terman of Stanford enthusiastically declared in 1911 that the future belonged to the educator. The war lords, he said, no longer existed in the ancient sense, and clergymen and lawyers were waning in their influence. As society realized the importance of education, he concluded, "our prophecy will be fulfilled, and the educator will come to his own. The common teacher will be rediscovered and the superintendent or principal will rank with judge or

> congressman in honor and reward." Actually, the educators did not need to seek this role for themselves. There were many political and civic leaders in this period, including President Roosevelt himself, who seemed determined to have educators accept such responsibilities. (pp. 274-75)

Krug then considers the view of the time that the purpose of education is to marginalize individual identity and to indoctrinate individuals into the collective whole. (*See also* "Individualism Versus Progressivism," The Mises Institute, 2023)

> In 1913 one of the most complete expressions of [social efficiency], with explicit provision in it for social control, came interestingly enough from Superintendent Addison B. Poland, of Newark, New Jersey, one of the remaining survivors of the period of the Committee of Ten. Poland took exception to a statement by old-time Herbartian Frank M. McMurry about individuality as the central purpose of the school. The true purpose, as expressed by Poland, was "not individuality but social unity," and he stated his plea for the "unity which results in efficiency and is rarely, or never, attained except by and thru uniformity of some kind." Poland went on to denounce individuality as the assumption of aristocratic systems. "In a political and social democracy such as ours," he concluded, "children must be taught to live and to work together co-operatively; to submit their individual wills to the will of the majority; and to conform to social requirements whether they approve of them of not."
>
> In the end, social efficiency conquered all, and it absorbed even industrial education, the topic that had so long dominated pedagogical discourse. It was largely under the banner of social efficiency that school men began to talk of industrial education as only one part of a comprehensive school program. Social efficiency reinforced the growing dislike of separate high schools of commerce or manual training. It demanded what was first called the "cosmopolitan high school," where pupils from all classes would come together, if not in their classrooms, at least in the social life of the school. (pp. 275-76)

This is a clear explanation of how little the individual meant to the Progressive leaders in the academic community, who laid the foundation for our current system. Based on this view, the future prospects for people must be determined by how well they serve social institutions, such as public education, rather than for any concern of individual well being. This Statist view is a far worse system of government than a monarchy. In a monarchy, when things go wrong, people know where to point the finger; whereas with Statism, the blame lies everywhere else but with an identifiable culprit who can be held accountable.

Contrary to the collective view was the opinion expressed by the school administrator, Lewis B. Avery, who was the Assistant Superintendent in Oakland, California. Krug offers Avery's thoughts:

> [He] contended that the freedom of the individual was fundamental. "Neither labor nor capital, neither society nor state, neither theories of efficiency nor the

> acknowledged attractiveness of industrial and social solidarity," he proclaimed to the NEA Department of Secondary Education in 1915, "shall keep us from making the high school first of all the bulwark of individual freedom."

It's unfortunate that Avery's words were not heeded.

"Eugenics on the Farm"

Maldonado (2019) wrote a series of articles in *The Stanford Daily* to reveal just how dangerous the eugenics movement has been to our society, and the prominent role Stanford eugenics educators played in American politics, and the trajectory of public education they helped establish.

> David Starr Jordan, the first president of Stanford University, was one of the most prominent eugenicists of the early 20th century. In the name of eugenic progress, Jordan promoted the sterilization of unwanted populations, led and founded eugenic advocacy groups, and fought against the immigration of "inferior" populations to the United States. With his popular influence and widespread networks, Jordan was a kingpin of the American eugenics' movement, bringing eugenicists together and securing funding for their research. It is therefore no coincidence that Stanford has an extensive history entangled with eugenics and race science.
>
> Since its foundation, Stanford has been home to many key eugenic researchers, including David Starr Jordan, Lewis Terman, Ellwood Cubberley[149] and many others. Even as recently as the 1970s, eugenicists have taught at Stanford….
>
> Stanford and the Graduate School of Education (notably named after Cubberley…) played a fundamental role in the application of eugenic theory to the university, affecting many aspects of how we understand higher education — who is gifted, who deserves access to the university and who is excluded through systems of educational standardization.[150] Even today, the National Association for Gifted Children uncritically cites Lewis Terman and Francis Galton ("the father of eugenics") as key figures of their movement. If we want to end the structural inequality of education, exploring this genealogy is the first step.

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[149] "Along with his colleague Lewis Terman, Cubberley promoted a eugenic approach to education: finding the most eugenically gifted children and allocating the most resources to their education." *Source*, Stanford Eugenics History Project. Cubberley also established education as a worthy and respectable subject for research which it did not previously enjoy. "Cubberley's work influenced the establishment of the factory model of curriculum implemented widely throughout North America well into the 21st century. *Source*, Wikipedia.

[150] In other words, making higher education available to an exclusive population that meet certain criteria that the educational establishment has optimized for its own self-serving interests; but it has nothing to do with "intelligence" as we understand the word in common parlance.

> … After the term was coined in 1883 by English scientist Francis Galton, *eugenics* quickly gained traction in the United States. Proponents of eugenics sought to: a) promote the "fit" members of society (white able-bodied people) to reproduce at higher rates, and b) discourage or forcibly limit the reproduction of "unfit" members of society (people of color and disabled people). These approaches are known as positive eugenics and negative eugenics, respectively.
>
> … This column will examine in detail the role Stanford played in the history of eugenics. Each article in this year-long series will explore one prominent eugenicist or eugenic theme at Stanford and discuss their larger influence. To do so, I will be drawing from many excellent historians of eugenics — Alexandra Stern, Daniel Kevles, Nathaniel Comfort, Paul A. Lombardo, Wendy Kline, Stefan Kühl, among others — as well as my own research into the histories of eugenics and of Stanford University.
>
> … I do not recount this history to assign guilt. Though Stanford today is the same institution as Stanford 100 years ago, the people I will be discussing have been dead for decades, along with the administrators who empowered them. Nevertheless, their ideas have outlived them. This legacy runs deeper than the names of eugenicists that appear on buildings: it is *structural*, shaping and constraining how we understand ability and education. *That* is the legacy I aim to uncover.
>
> Stanford may not be unique in this matter (many other universities are currently grappling with their own histories with eugenics). However, Stanford students can gain much from understanding the role their university, *their home*, played in one of the most harmful ideologies in human history.

In another article of the "Eugenics on the Farm" series, Maldonado analyzes the role Ellwood Cubberley played in the eugenics movement.

> Ellwood Cubberley started teaching at Stanford in 1898 and remained until his retirement in 1933. Handpicked by David Starr Jordan, Stanford's president at the time, Cubberley was instrumental in founding Stanford's School of Education, serving as its first dean. One of the earliest academics in the field of education management, Cubberley helped establish the development of the American education system. After his retirement, Cubberley's financial support led to the construction of Cubberley Education Library. For Cubberley, however, his study of education was deeply shaped by eugenics, the science of human improvement through selective reproduction based on ableism and racism.
>
> … For Cubberley, efficiency was king. A successful educational venture was one that could pump out the brightest students at the fastest rate. In his 1916 book "Public School Administration," he elaborated on this point: "our schools are, in a sense, factories in which the raw products (children) are to be shaped and fashioned into products to meet the various demands of life." For these

> "factories" to produce such children, they required the "elimination of waste" and the "continuous measurement of production."
>
> To reach peak efficiency, Cubberley encouraged schools to regularly test both teachers and students and measure their progress. He argued that schools should be run like businesses with regular reports that could set standards and create strict expectations for both students and educators. **Like quality standards on a production line, quantifiable measures of student's educational success could determine who was fit to continue and who was better left behind**. (Emphasis added.)(*See* "Factory-Model Schools and Progressive Education")

Here we see that those who possess excellent memory, and quick recall abilities, are considered "intelligent." This means it's not the use or application of what was learned that is measured; rather, business-like efficiencies are being measured since they contribute to efficiencies in educational investments. So, "academic intelligence" has replaced measuring real intelligence, since real intelligence is a complex mix of human abilities that do not lend themselves to efficient institutional productivity and that cannot efficiently be measured through assessment. Assessment has become a false god that defines the system and has become the curse of industrial society due to its primacy of place.

This summary demonstrates that the lack of true intelligence – colloquially understood by society – lies with the educational reformers themselves since they were incapable of designing an educational system that encompassed all human needs and abilities; and who were unable to design an assessment system that could measure competencies connected to real-world needs. The progressive reformers' system was inflexible and very limited in scope and application. Therefore, the American culture has been ruled by generations of people – who themselves are a "product" of the system – who are more akin to robots and computers than to reasoning, creative, inventive, compassionate, loving citizens. As long as this institution dominates the American culture, decay and decline will dominate our trajectory since it is cold and detached from the complex human condition.

Here we have a better understanding why public educators are largely unconcerned with high school dropouts' or graduates' all-important literacy and numeracy abilities (i.e., reading, writing, and arithmetic – the three Rs), the pedagogy of which are controlled by academics who design instruction that match their talents. Most academic abilities (in contrast to real-world needs) serve colleges well but are not easily transferable to economic activity. And since the academically gifted pass through the system easily, educators believe they have done their job well and have provided everyone with an opportunity for success through the educational funnel. When in reality, they have simply selected attributes they favor. All others who have other gifts, are marginalized and set adrift in a society that has been designed and optimized for academically gifted individuals. Power and wealth are intertwined with the educational system. In essence they are attached at the hip, and those who have passed through their gates are not about to surrender this control since they believe it will diminish their "prestigious" standing.

Maldonado continues:

> Cubberley coupled his emphasis on educational efficiency and production with a science emphasizing *biological* efficiency and *re*production: eugenics. Cubberley asserted that education might instead best be compared to agriculture, where "heredity and the growth-progress modify production." Just as plants are bred for peak production, so too could human heredity play a role in the production of the perfect students. If the goal was to create the brightest students with the least amount of effort in the most efficient possible manner, why not only focus on those whose heredity lay the foundation for intelligence and eugenic fitness?[151]
>
> Alongside his colleague Lewis Terman, Cubberley did exactly that. While Terman developed the Stanford-Binet IQ test to quantify inherent (and inheritable) intelligence, Cubberley helped to popularize it as an educational tool. Believing that identifying those born with eugenic intelligence could increase efficiency, Cubberley promoted the use of standardized intelligence tests to determine who was worthy of an education. Like Terman, Cubberley understood intelligence as controlled by heredity, controlled by "racial and family inheritance and nothing within the gift of schools." Under Cubberley's eugenic framework, education could not increase intelligence, only "make useful intelligence which the child brings with him to school."

This contradicts current educational belief systems. Current educators believe that "intelligence" can be improved through education. This is true if we understand what the current faith rests upon; which is the belief that recalling, in an efficient manner, what was taught in a classroom is the definition of "intelligence." In reality, this is a measure of data-storage capacity and its extraction from storage quickly. This is unrelated to the data's application to real-world needs; which is a measure of a student's ability to reason and the use of knowledge to troubleshoot and remedy the challenges life presents to individuals; which is not measured by IQ tests or their proxies.

Therefore, both Terman and Cubberley were correct in saying schools cannot improve "intelligence" since it is true that education cannot improve efficient memory and speedy recall abilities.[152] These are innate abilities distinct from many other innate human abilities. Whether this is due to heredity or not is irrelevant since efficient

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[151] This explains legacy admissions. It also explains the lion's share of investment in high schools assigned to college prep courses (advanced placement being an important part of this mix) with little to no investment in occupational education.

[152] Memory and speedy recall develop in humans when they immerse themselves in an activity. For example: The repetitive practice of useful knowledge in an occupation develops the memory and recall requirements of one's responsibilities. This is how the brain is designed to learn. The memorization of knowledge unrelated to one's needs or wants is something the brain is designed to avoid since it burdens the mind with information overload thereby causing individuals to be overwhelmed with superfluous choices. Professor Jordan Peterson elaborates on this in one of his classes when he taught in Toronto.

memory and recall do not reflect intelligence, i.e., cognitive reasoning. They are simply algorithmic abilities that are very useful to the Captains of Industry and autocratic oriented policy makers. Given the influences of the business world since the late 19th century (the Gilded Age, which American Experience documents in their *The Gilded Age*), education has been a captive system designed for employment in contrast to entrepreneurialism. That is, the Captains of Industry wanted workers who were molded to their needs; not an educated citizenry who could challenge them in the *marketplace of ideas*, nor as potential business competitors.

While the Captains of Industry and the eugenics oriented educational reformers may not have been in perfect agreement on all things related to education, they did have one thing in common: the belief that eugenics was a viable science that should be embraced and implemented in policies. The Holocaust revealed the evils of their belief that humans could genetically engineer mankind. Unfortunately, the mechanisms and dominance of eugenics influenced education policies remain with us to this day.

Maldonado concludes:

> Constant educational evaluations *were invented by humans*, shaped by eugenics and racism. Ellwood Cubberley and his cult of efficiency *feel* timeless, but are anything but. They have a history. And by understanding and acknowledging this historical interplay between eugenics and education, we can take the first steps toward creating a more just educational system, and perhaps even a kinder one.

The Gary Plan

The Gary Plan of education was a creation of Dr. William Wirt (1874-1938) for the brand-new school system in Gary, Indiana in 1907 – which some have mistakenly identified as falling within the Progressive Movement. Wirt was assigned as Superintendent of schools by Elbert H. Gary, founder of the city in 1906 and chairman of U.S. Steel. Wirt designed the system steeped in the principles of Taylor's scientific management concepts to achieve efficient use of resources, which were stretched due to the flood of immigrants. The spread of the Gary Plan to other cities was driven by the demand for improved efficiencies in contrast to its flexibility in delivering a superior education/training to students. The Social Efficiency movement of the time – introduced to the education community around 1910 – drove many of the decisions involving public schools.

Early on, the school was composed of over 60% immigrants (similar to other large cities of the period), most of whom originated from the Mediterranean and Slavic regions of Europe. This created special challenges that required schools to "Americanize" immigrants so as to acculturate them. American acculturation of free government evolved into indoctrination of collectivist principles over the decades.

Cohen and Mohl's (1979, two left leaning individuals) following sentence demonstrates that Wirt was no Progressive: "The Gary schools did not, and were never designed to,

change society…. The opposite was more the case – maintaining stability and providing differentiated schooling for rich and poor, black and white, male and female, immigrant and native….” The Gary Plan was all inclusive of all peoples and all talents.

The system was highly praised for its efficient use of resources. The design of the school came to be known as the *platoon school*. Hypothetically, there were two schools in one. In other words, one group of students studied academics in a given set of classrooms in the morning hours while the other group of students practiced manual arts and “play” in another part of the school. In the afternoon, the groups switched places. In this way, all facilities were filled throughout the day. Students were rotated through classrooms – instead of remaining in a single classroom throughout the day – utilizing subject specialist teachers.

The most unique feature of Wirt’s system was its flexibility to meet the needs of individual students rather than the one-size-fits-all approach of typical comprehensive schools. Wirt (1915) stated “Most of the need for exacting regulation and discipline in school disappears when the school ceases to be so exacting and attempts to serve its patrons in the way they want to be served.”

Wirt continued,

> I believe there is a place for the special industrial training school, but it should be technical school for older students. … The minimum apprenticeship age for most trades is sixteen years of age. A large percent of the children who drop out of school do not have to go to work and would be much better off in school until they are sixteen. A work, study and play elementary school will keep them in school until they are sixteen. The most effective means of keeping children in school is to provide real work corresponding to life experience along with school instruction so that they may learn why they should remain in school. It is much easier to keep good impulses alive by constant exercise than it is to awaken them after they have died out through inactivity and in their place competing interests have developed through several years’ loafing in the street.”
>
> The work of shop, kitchen, sewing room, accounting room and garden must be thoroughly intellectualized. Pupil workers must be brought to see in connection with every other factor and process of the work the mathematics involved, the science, the drawing and design and the economic relations. Technical information is for guidance. It is best learned during the process of guidance of actual work. It is learned for purposes of application. Only thus can mathematics, science, drawing and design be rightly known or seen in right relations. This learning in connection with application does not preclude discussion; it lays the only secure foundation for intelligent discussion and for the intelligent generalization of principles involved. Only out of concrete situations can one ever arrive at a generalization that has reality.
>
> Speaking generally, it can be said that we find the concrete practical activities over on the one hand very largely unillumined with mathematics, science and

> design; and on the other hand we find this same science, mathematics and design given without concrete foundation or application. Two things that belong together are found divorced from each other.[153] Neither can be educationally effective in any high degree until they are brought together.
>
> We must spend our money at the bottom and at the middle of our school courses as well as the top. Providing expensive schools for older children to reawaken lost impulses and eradicate acquired vicious interests is like trying to keep back the ocean tide with a broom. No amount of money spent for vocational schools or any other kind of school, at the top, will ever repair the damage done to the children forced to attend school in cellars, basements, assembly rooms and overcrowded class rooms or atone for the waste of their childhood in the street.
> You might as well try to teach children to swim without water as to try to teach them to work without real work to do. The child must not only have a place to work, tools to work with and a master workman to direct his work, but there must be real work to do, and it must be done under normal industrial conditions.
>
> Many a boy goes into the electrical industry from the school electrical shop with the idea that he knows quite well the trade and that it is above all things else the very thing that he wishes to do. Since he has not learned to build motors, generators, etc., he will be placed at work on the transmission lines. The first time he is asked to climb a pole it is discovered that he cannot work off the ground on account of dizziness. The first time he goes down into a tunnel and comes out covered with grease he may decide that he has made a big mistake in choosing his vocation.
>
> The industries taught in the school should be selected because they serve as a foundation for mastering the processes of other industries as well as offer opportunities for employment in their own field. Good manual training courses serve as foundation courses, but they do not train for immediate employment. But the immediate employment factor should be secured by supplementing manual training courses with real shop experience, not by throwing the manual training away.
>
> Practical science and drawing courses develop principles that have a common application to all industries.

Cohen and Mohl state:

> The vocational and commercial programs of the schools were something to be proud of. The Gary schools led the state in the number of pupils receiving vocational training, the *Post-Tribune* announced at mid-decade. The active support and cooperation of the city's business leaders enhanced the program…. The need for men who will work with their hands rather than for more to rush into the overflowing tide of youth headed for the 'white collar' jobs was recognized

[153] Same argument that Herbert Spencer made in 1861.

> here 20 years ago.' In terms such as 'service' and 'need' another side of the issue was revealed – the utility of the vocational programs in serving the diversified labor demands of local businesses and factories. The system needed trained workers, which the schools promised to furnish. It was not a question of molding children for a hostile work environment in order to placate employers and the corporate order, Wirt and his colleagues believed, but of delicately balancing the needs and interests of both. As Carleton Washburne, the famed school superintendent in Winnetka, Illinois, summarized the issue: 'This education will have to be both social and individual. It must develop each child to his own fullest capacity that he may make his own particular contribution to society. It must at the same time train him to see that he can not reach his own full stature unless the society of which he is a part is also developed to its full capacity. He must learn that he is only a part of the whole and that his own good is indissolubly bound up with the good of his fellows.'
>
> … That individualism and cooperation were not mutually exclusive – that they were in fact two sides of the same coin, each designed to promote social harmony – dominated educational thought at the time.
>
> … 'The great problem of parents and educators,' Wirt wrote, 'is to surround the child with an environment wherein he will be stimulated to put forth the required effort to do the necessary real, hard work involved in educating himself.'

Cohen and Mohl offer:

> With so many seeming advantages, … the Gary plan began to receive national notice by 1912. The decade of the teens [and 20's] was essentially one of publicity for the new school plan. Hundreds of articles on the Gary plan appeared in educational journals and in popular magazines. Thousands of visitors trooped through the Emerson and Froebel schools in Gary. Wirt gave speeches and made addresses at meetings across the nation…. Thus, in contrast to many analyses of progressive schooling in the 1920s, the Gary plan did not die; rather, it remained vital and flexible in Gary and it proliferated nationwide.[154] The situation changed in the 1930s, when economic depression forced a cutback in school programs everywhere. National promotion of the plan ceased, but the platoon school survived, and many of its most important features became standard ingredients in school programs throughout the nation.
>
> … Wirt schools represented not an elitist experiment[155], as many opponents charged…. 'It makes the school exist for the child, not the child for the school

[154] This demonstrates federalism's superiority over nationalism. Local experimentation allows for something like the Gary Plan to take shape and eventually be copied in other locales. Nationalism is a one size-fits-all approach.

[155] In this context, "elitist" references Americanizing foreigners in order to acculturate them in a free society and for them to understand the responsibility, as new citizens, that accompanies liberty – in contrast with authoritarian governments where they were subjects and unaccustomed to thinking for themselves and the community.

> system. It humanizes instruction and permits the child, for the first time, to be treated naturally and as a human being. It develops the child's individuality. It educates all his faculties.' Moreover, it provided all children with 'the rich educational advantages – play, opportunities for creative hand work, drawing, music, science, etc. – which up to the present time, in spite of all our pride in public schools, only the children of the rich have enjoyed in private schools.'

Another new feature of the Gary Plan was the work-study-play structure; a combination of manual arts classes, academic classes, and play-time. The manual arts provided practical instruction in preparation for the real world in general terms – vocational training was limited since Wirt did not want to train students for any particular occupation, but rather, for a well-rounded applied education to prepare them to be able to learn any occupation they chose. Academics were to be tied to real world scenarios to give it application and meaning. And play was for exercise that Wirt hoped would eventually lead into productive activities. Cohen and Mohl (1979) explain the role of "play" in the program:

> [Wirt] hoped to create schools in which the play impulse is transformed into a work impulse so that real pleasure is experienced in work. … Practical application of academic as well as manual skills was his prime goal, all designed to instill in students a work ethic. Public schools, endowed with the mission of the ennobling of daily and common work by making it beautiful, could solve the great economic and social problems of our time.[156]
>
> … Time lost, whether on the street or in an unsuitable job after graduation, had to be eliminated. Both the individual and society would lose if maximum productivity was not achieved early and continued throughout life.[157]
>
> Under the old system, children are turned out of school at the age of fourteen or fifteen without chart or compass to steer them through the reefs and shoals of industrial life. The result is that the average public school graduate[158] seldom settles upon a permanent vocation until after he has wasted several years at least trying his hand at successive occupations. It is now believed that a lot of this wasted effort and time may be eliminated by giving the child, while at school, an opportunity to learn the rudiments of not one, but many of the ordinary trades and occupations.

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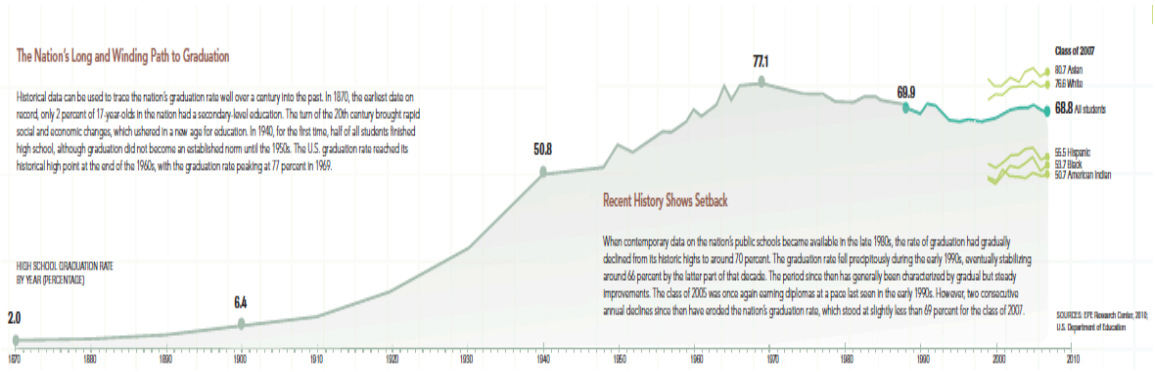
[156] This is difficult for a large portion of academia to comprehend. Wirt's views would be seen as indoctrination to make citizens obedient and compliant when holding humble jobs. While this was taking place in many other schools, Wirt was not of this ilk. He was a traditionalist who believed there is beauty and value in all work – which was a common view in many religions. The challenges of the Great Depression made his view all the more apparent.

[157] Time in an occupation increases the value of an individual; whereas time spent in an unrelated field is time lost as it relates to the advancement of a career.

[158] Note that a 14- or 15-year-old was not referred to as a dropout! Since the vast majority of students were finished by this age, how can anyone consider them as quitters, as the disparaging term "dropout" implies? They took from education what they required; not what educators wanted them to require.

A Gary education developed academic and pragmatic skills for occupations and everyday needs. Students were prepared for postsecondary education or training; or for those who did not further their education, they were very well prepared for work in order to make a good living. Though this drew criticism by some, it must be remembered that at that time, the vast majority of the population did not go to college (the percentage who attended college was in the single digits); and that the middleclass was expanded through the manufacturing and trade sectors of the economy. So, preparing most people for work was a real blessing in spite of the naysayers' objections. They believed that academia was meant only for academic pursuits. In Gary, students could leave school at 14, 16, or 18 years of age and be well prepared. This was important since a small percentage of the school age population graduated from high school. Note the graph below to see just how insignificant high school graduation was during Wirt's time; and yet society flourished and expanded faster than ever.



High School Graduation Rates: 1870-2007
U.S. Dept. of Education
This graph provides a quick birds-eye view of the growth of high school graduation rates.

Cohen and Mohl looked at students who did not complete high school:

> School dropout statistics provide another kind of evidence. Sixty percent of the boys aged fourteen through eighteen who had dropped out of school in 1916 to take up jobs were working in manufacturing and industry. Similarly, almost 63% of the girls who had dropped out of school were engaged in domestic and personal service and in clerical occupations – the areas emphasized in the schools' household arts program for girls. The evidence seems to suggest, therefore, that the Gary schools … were preparing their students for the kind of work they might expect to obtain in the new industrial city. For the immigrant boys and girls in the schools, this sort of socialization for the workplace represented an important side of the Americanization process.

This demonstrates that the Americanization process was to be commended for caring enough about foreign-born children to invest in them so that they may be self-sustaining citizens and good contributors to society. Yet the authors, as is true of many academics, were critical of this since they had a prejudice against working with one's hands.

Something that is typically avoided, but is relevant nonetheless, has to do with ethnicity – not to be confused with race/genetics – as it relates to education. Certain ethnic groups support education and push their children to succeed in academia. Cohen and Mohl go into greater detail on this subject than what is necessary for this paper. However, I will summarize their point.

> In Gary this pattern of strong support for public education was prevalent among such nationality groups as the English, Scotch, Swedes, Czechs, Romanians, Bulgarians, Serbians, and Jews. According to two Gary school surveys in the 1920s, a relatively large percentage of parents from these ethnic groups consistently sent their children to public schools, as opposed to those who sent children to parochial schools or permitted children to drop out of school to go to work. More than 70% of the children from these immigrant communities attended public schools in both 1922 and 1924. … For these groups, the power and pervasiveness of the American dream, of the idea of opportunity and economic success through education, apparently made acceptable the kind of socialization and Americanization that took place in the Gary schools. Interestingly, in both years the public school attendance rates were higher for these immigrant groups than for native-born American whites. At the same time relatively low public school attendance (under 60%) prevailed among Poles, Slovaks, Hungarians, Croatians, Lithuanians, Germans, and Irish.
>
> … Statistics from other cities in the same period suggest that the school attendance patterns in Gary were not very different from the situation elsewhere. Recent scholarship in ethnic and immigration history has demonstrated that immigrant groups from Scandinavia and the British Isles, as well as east European Jews, Romanians, and Japanese, adhered to the positive value of public schooling in the United States. Children with these ethnic backgrounds scored better on I.Q. tests,[159] were less likely to be behind their age-grade level, stayed in school longer, and generally had greater success in school and after than Irish, Polish, Italian, and Slavic children.
>
> … While certain nationality groups conceived of education as the avenue to economic success and personal happiness, others sought the same goals through work. … Work was the kind of behavioral value which was heavily emphasized in the immigrant family. For many of Gary's immigrants, economic survival and property acquisition, especially home ownership, were more important goals than completion of a high school education. In such immigrant families, children of school age were often sent to work to contribute to the family income and to make home ownership possible. This pattern seems to have prevailed among Gary's largest immigrant groups – Poles, Greeks, Russians, Croatians, Lithuanians,

[159] Keep in mind, IQ tests did not, and does not, measure intelligence as most people think of what the word "intelligence" implies. These tests measure memory and recall. Those immigrant groups who scored well on IQ tests, simply had a talent with memory and recall, and/or, studied harder than the immigrant groups that scored poorly in comparison.

> Serbians, Slovaks, and Italians. … The school dropout pattern among Gary's ethnic groups generally conforms to the national experience. … Recent scholarship suggests that Poles, Slovaks, Croatians, and other Slavic immigrants had little regard for education, especially the sort of education available in public schools, and routinely sent their children to work at the legal age."

There was a mixture of acceptance by immigrants of being "Americanized." Many embraced it, while some marginalized the effort by sending their children to parochial or various private schools that taught the ways of their home country. But this doesn't mean they rejected American values wholesale. They would pick and choose what coincided with their values. This is a good example of why school choice is superior to the current system.

Something that would be rejected by most contemporary academics was the allowance for one period of the day dedicated to religious instruction at a local church of a family's choice. The separation of church and State was followed in this way.[160] This period could have been used to teach the subject of theology/philosophy – depending on preferences.

* * *

With the help of Alice Barrows, who assisted Wirt, eventually, the Gary Plan was experimented with in 41 States. In addition, Japan and Europe gave recognition to the system.

Barrows was very dedicated to the Gary Plan and she helped Wirt promote it across the country. Cohen and Mohl explain:

> Committed to social change through the schools, Barrows accepted a position in the City Schools Division of the U.S. Bureau of Education in 1918. She promptly launched a nationwide platoon school campaign, this time backed by the resources of the federal government. … From her position in the Bureau of Education, Barrows became the most forceful and aggressive promoter of the platoon plan during the twenties.
>
> … [I]n a 1930 article in *The Platoon School*, Barrows summarized her educational thought in a phrase straight out of John Dewey: the essence of education was 'to learn through experience rather than to be governed by the dictates of authority.'
>
> … By the end of the 1920s Barrows's double-barreled activism had brought real and positive results. More than two hundred cities had adopted the platoon school system for some or all of their elementary schools by 1930.

[160] Keep in mind that this separation was designed primarily to protect religious denominations from government, rather than to protect government from religions. The general religion of Judeo-Christian values was an integral part of our governmental structure. However, no denomination was to dominate at the exclusion of others, and no government decree over denominations would be tolerated. There was to be mutual respect.

… Wirt believed that education could promote American capitalism and individualism, within the framework of the [industrial-capitalist] society; Alice Barrows saw more creative possibilities in the reform of the public schools. Eventually going far beyond Wirt, she conceived of the Gary plan as a radical school experiment which could help achieve real social reconstruction in the United States. As educator Arthur Moehlman wrote in 1942: 'Alice Barrows caught the educational significance and philosophy behind the administrative façade of the balanced work-study-play elementary plan and read, we are afraid, much deeper philosophy into the scheme than Mr. Wirt really meant.' As teacher, educational reformer, and government school specialist, Alice Barrows devoted more than forty years to promoting change in the schools. Beginning as a moderate progressive in the social reform camp, Barrows moved toward political and cultural radicalism by the end of the Progressive Era. During the twenties her radicalism remained mostly dormant, as she immersed herself in educational work. But during the New Deal period, World War 2, and the era of the Cold War, she moved even further to the left and became politically active in areas outside of education. Yet, until they broke in 1934, Barrows and Wirt managed to work closely together in promoting the Gary School idea, despite very real social and political differences.

Barrows … believed that vocational guidance pushed children out of the schools and into 'dead-end jobs – jobs with little future and little prospect of promotion or advancement.' As she put it in her vocational guidance report, 'There are no jobs for children under sixteen which they ought to take.' Vocational guidance, as practiced in most urban schools, provided cheap, unskilled labor for city business and industry. It simply contributed to the child labor problem. The only acceptable approach was one in which the schools provided a broad vocational training, a program in which children learned 'the mechanical principles or elements which lie at the base of all industrial civilization.' Rather than equipping children to operate specific factory machines, vocational education courses had to emphasize 'the mechanical elements which are found in nearly all machines.' Thus, children would be prepared for any number of jobs in a complex industrial society. This theme – that education should broadly, rather than narrowly, prepare for life – lay at the heart of Barrows's views about the humanistic and democratic function of the schools.

… Barrows was especially enthusiastic about the vocational aspects of the Gary plan because Wirt opposed narrow and specialized job training. Rather, he asserted the importance of developing fundamental industrial skills which could be utilized in a variety of trades – the same kind of program Barrows advocated in her final report on the Vocational Education Survey in 1914.

… Wirt's educational thinking had remained static and unchanging [throughout his years]. The efficiency of his school system and the social productivity of its graduates continued to absorb his attention and energy. For Wirt, the Gary schools served [to Americanize] immigrant children and adults, … [guiding] students for

> the purposes of an orderly society. But for Barrows, the public schools – and especially the platoon schools – provided the chief hope for achieving an egalitarian society. By the thirties, when Barrows had moved even further to the left, she conceived of the platoon school as an instrument of progressive social change. The Gary plan, she firmly believed, was 'not so much an educational, as a social, reorganization.'

During the 1930s and 40s, Barrows was closely associated with communist organizations which caused Wirt and Barrows to part company. As a leftist, Barrows was a negative influence on American education, and it appears she may have given the Gary Plan a bad name given her influence in spreading the radical collectivist agenda.

* * *

Wirt was mentored by John Dewey, though this didn't make him a Democratic Progressive like Barrows was. He was a Republican who firmly believed in capitalism and was very much a traditionalist in American constitutional government rooted in individualism and liberty. However, this doesn't mean he didn't believe in progress and it doesn't mean he wouldn't accept good ideas regardless of their origin. Parts of the Social Efficiency movement was not antithetical to his goals, and Dewey's focus on giving individual students what they needed and Dewey's idea of learning by doing was fully embraced by Wirt.

Bourne (1916) explains more about the Gary Plan. He introduces the concept with the following:

> The Gary school aims to meet the comparative failure of the public school today to care for the city child. It tries to take the place of the old household and rural community life which provided for our forefathers the practical education of which the city child in his daily life is deprived today.
>
> The full significance of the Gary plan can scarcely be understood unless it is seen against this background. 'It is impossible,' says Professor Dewey, 'to exaggerate the amount of mental and moral training secured by our forefathers in the course of the ordinary pursuits of life. They were engaged in subduing a new country. Industry was at a premium, and instead of being of a routine nature, pioneer conditions required initiative, ingenuity, and pluck. Production had not yet been concentrated in factories in congested centers, but was distributed through villages. The occupations of daily life engaged the imagination and enforced knowledge of natural materials and processes. Children had the discipline that came from sharing in useful activities. Under such conditions the schools could hardly have done better than devote themselves to books. But conditions changed, and school materials and methods did not change to keep pace. Population shifted to urban centers. Production became a mass affair carried on in big factories, instead of a household affair. Industry was no longer a local or neighborhood concern. Manufacturing was split up into a very great variety of separate processes through the economies incident upon extreme division of labor. The

> machine worker, unlike the older hand worker, is following blindly the intelligence of others instead of his own knowledge of materials, tools and processes. Children have lost the moral and practical discipline that once came from sharing in the round of home duties. For a large number there is little alternative, especially in large cities, between irksome child labor and demoralizing child idleness.'

Rural children had far more exposure to practical work on the farm; whereas the city child, as Wirt and Dewey point out, spent more time learning on the streets the bad habits typical of city life. It was referred to as "street and alley time." As populations were drawn to urban centers, significant changes were occurring which required commensurate changes in community activities and institutions.

Bourne continues:

> The school is not only to be a 'preparation for life': it is to be a life itself, as the old household was a life itself. 'The idea that children should study exclusively for eight years, and then work exclusively for the rest of their life,' says Superintendent Wirt, 'is really a new idea in civilization. The criticism of the modern public school is directed almost entirely at the helplessness of children who are attempting to enter industrial and commercial life from this exclusive study period of eight, twelve, or sixteen years in the schools, and at the fact that the school is not able to get more than half its children beyond the sixth grade of the common school. Formerly the school plus the home and small shop educated the child. The small shop has been generally eliminated and the home has lost most of its former opportunities. A much greater part of the education of the child must be assumed by the school of the present generation. In place of the school, home, and shop, we have the school and the city street educating the great masses of children. The school must do what the school, home and small shop formerly did together.'

Bourne, amongst many other educators, praised Wirt's system:

> Dr. David Snedden, Commissioner of Education in Massachusetts, has said that the system of education at Gary 'more adequately meets the needs of city children than any other system of which the writer has knowledge.' Professor John Dewey declared recently, at a public meeting in New York City, called to discuss the adoption of the Gary plan in the New York schools, that 'no more important question affecting the future of the people of New York has come before them for many years.' The United States Bureau of Education in 1914 published a report on the Gary schools, made after 'a careful and prolonged study at first hand' extending over a period of two years. In this report Commissioner P. P. Claxton records his belief that 'the superintendent and board of education of the Gary schools have succeeded in working out plans for a more economic use of school funds, a fuller and more effective use of the time of the children, a better adjustment of the work of the schools to the condition and needs of individual children, greater economy in supervision, a better correlation of the so-called

> ‘regular work’ and ‘special activities’ of the school, a more practical form of industrial education, and at a cost less nearly prohibitive than is usually found in public schools in the cities of this country.

In 1914, New York City invited Wirt as a consultant to transform its overstretched schools and to achieve efficiencies in the use of its resources, but in such a highly volatile political environment of the Democratic Party of Tammany Hall, it was attacked by those who sought political gain. The Gary Plan became one of the central issues of the New York City mayoral campaign of 1917. The incumbent was pro-Gary while his challenger was anti-Gary. The challenger won the race and that was the end of the adoption of the Gary Plan in New York City.

* * *

As previously mentioned, immigration was a real challenge given the volume of immigrants and their lack of familiarity with a country governed by the people. Such a government requires a mature understanding of social relationships, grounded in the principle of “Do unto others….” American property rights, grounded in British law, was also something requiring a deeper understanding. Tied to property rights is the concept of entrepreneurship and the numerous inherent risks entrepreneurs are constantly exposed to, which justifies their acquisition of wealth. In other words, since government and the public do not share a private enterprise’s risks and will not share in losses, they have no right in mandating what an owner does with his profits, other than paying taxes like all citizens.

In other nations, some of these liberties may be found in their societies, but typically unavailable to the laboring class. Law, in most nations, is a thing that primarily protects the wealthy and educated class, but here, law is dispensed equally – though with plenty of deviances. In other nations, it was a given that law was dispensed disproportionately and no one would have disagreed of the fact. Here, no politician or government official would admit to such a condition as being acceptable.

With these things in mind, let’s review Wirt’s – and many other educators of the period – view on the place of public education institutions in Americanizing immigrants until immigrant populations declined in schools in the late 1930s.[161] Wirt wrote in 1922, “The Americanization effort, is by far the most important phase of our work.” Given the lengthy time frame – late 1800s to the late 1930s – the Americanization effort molded the education establishment into a socialization machine and delegated training and academics to be subordinate to this. This is ingrained in the education establishment and even though immigration subsided, this acculturation – though it evolved into indoctrination – effort remained at the forefront of education – though from a far-left political perspective. This can be seen in 2022, for example, where educators push the

[161] The challenges that immigration from certain nations created, caused Americans to demand control over who would be accepted into the country and how many from each nation. The Immigration Acts of 1917 and 1924 reflect the will of the people. Wirt’s explanations in this period probably reflect the social forces at play during these years. The 1930s decline in the number of immigrant students, reflects the effectiveness of enforcing the two Acts.

Critical Race Theory madness being taught in classrooms, with total disregard to the public's objections.

When we consider that the education establishment felt that the immigrant population of the Wirt era – primarily from Russia, Poland, Italy, and the Balkans – were "culturally backward," the Americanization acculturation effort, being at the forefront of education, is better understood.

Cohen and Mohl state:

> Wirt was not alone in his concern for shaping the behavior and attitudes of the newcomers and their children. During the Progressive Era, World War 1, and after, the Americanization campaign became closely connected with public school programs throughout the nation. Fearful of the social consequences of mass immigration, most native-born Americans viewed the public school as a homogenizing agent, one which would break down immigrant cultures and traditions and secure adherence to more acceptable American … values.
>
> … By the end of the 19th century, mass immigration posed special problems for public schools across the country. … Some ethnic groups, for economic, political, religious, or cultural reasons, rejected public education and resisted Americanization. … the heavy immigration from southern and eastern Europe after 1890 constituted an educational problem unparalleled in human history.
>
> Through testing and tracking [educators] sorted children into predetermined slots in the social and economic structure. … such socialization, or adaptation to the prevailing economic and social system, usually entailed shaping a social character that would submit to the [superiority] and goals of a capitalist society and would seek the security and order of a role within the bureaucratic [society]. For immigrant and native-born children alike, then, schools developed programs promoting conformity, cooperation, industriousness, thrift, temperance, cleanliness, patriotism, punctuality, self-discipline, self-reliance, respect for authority, and other values considered important in an orderly, industrial [and bureaucratic] society.

* * *

Cohen & Mohl address Progressivism:

> Historians have recently emphasized that the innovations of [the Progressive] years – testing, differentiated curriculum, ability grouping, vocational guidance, and so on, while instituted under the guise of providing for children's needs and interests, in fact insured manipulation from above and hindered mobility. 'Since the 1920s, evidence has accumulated that children of the poor and the working class, and those from immigrant groups, were disadvantaged by grouping, differentiation, and intelligence testing,' David Cohen and Marvin Lazerson have written. 'Whether educational progress was measured by curricular placement,

> school completion, or the tests themselves, those who were economically disadvantaged or culturally different usually came out at the bottom of the heap.

This demonstrates that it is not an issue of race per se.

> In Writ's day, there were common assumptions about the functions and virtues of public schooling, and they have generally persisted to the present. Historian Frederick Binder summarized those beliefs: "For those who held comfortable positions in American society, schooling became a more effective instrument for status maintenance. For many struggling to overcome social and economic deprivation, education emerged more than ever as a significant part of the good life they sought.'
>
> The 1930s was a dynamic era for the nation's schools, a time of questioning of basic values, of clashing political, economic, and social forces heretofore present but muted. … Conflict, not consensus, dominated public life, and public schooling, at the time. The Lynds, in *Middletown in Transition* (1937), superbly captured the situation in their chapter 'Training the Young,' in which they identified 'a widening area of conflict in Middletown between the teacher and the educational administrator hired by the school board to 'run' its schools; between school and community values; between parents who may want something other than docile conformity from the education of their children and the community bent upon achieving this solidarity; between the politico-economic pressure agencies and agencies for other types of pressures; and, above all, between the spirit of inquiring youth and the spirit of do-as-we-say-and-ask-no-questions.' Not that every community had these particular conflicts; some had more, some less, but they were widespread and denoted fundamental disagreements among diverse individuals and interest groups. Society during the previous decade had been healthy in appearance, but in fact was more like an overripe tomato ready to split apart.
>
> … Wirt struggled to find allies for his cause. His faith wavered in the role of the public schools to continue preaching capitalism and patriotism. He no longer had faith in the business community's support and feared the growing radicalism of educators around the country. 'The fundamental difficulty from the standpoint of public education has been that the business men of this country have not been willing to be real citizens of their country…. They have never had the time to study either social or economic problems. They have always been afraid to take a public stand on any controversial public question for fear of hurting their business.' As for radical educators, commonly termed social reconstructionists, he both dreaded … their influence. Harold Rugg, the influential Teachers College professor, he labeled 'one of the foremost leaders of the radical educational group.' Rugg was not alone. 'Unfortunately,' he continued, 'during the past ten to fifteen years only the radical men in our colleges and institutions of higher education have been able to win advancement in their respective fields.' Wirt protested the superintendents' support of federal funding of public schools. Such dependence on Washington would only weaken local support of and control over

> schools, he believed. The only way to combat the current financial crisis was to switch to the work-study-play system. On the issue of federal support, however, he did not get the backing of the Gary newspaper, which was concerned more about finances than about political theories. 'We cannot permit our school system to collapse,' noted one *Post-Tribune* editorial. 'If federal funds are needed to carry the system, federal funds must be voted.' But Wirt remained firm. 'I know that the overwhelming majority of our teachers, school superintendents and college professors are sound in their attitude toward our government,' he wrote in 1934. 'But many of them have been so cowed by the very immensity of the socialistic campaign in the schools that they have been afraid to openly combat the sinister influences. Many others do not comprehend what the propagandists are doing. Many of us are blind. Shall we become a regimented people subject to the whims of a bureaucracy at Washington?'
>
> … The Democratic Party's rise to power and the quick growth and activity of the teachers' union helped politicize the schools, an issue first raised by Wirt in his attack on liberals and radicals in education and politics. Hereafter power politics would play a crucial role in school affairs.
>
> … For Wirt, education was the answer: educate the general public about economic and political matters, and, more importantly, educate he children to protect society in the future from ignorance, which allowed radicals to gain power. 'Education is involved in this 'brain trust' exposure because the education of the public has been neglected to the extent that the revolutionary plot progressed as far as it has,' Wirt wrote. 'Education, therefore, is to blame for the inroads of communism.'

The authors point out that "in the 1930s deep divisions were exposed within communities throughout the country." Of course, the Depression, and the strains it caused, would have brought differences to the surface, which would have caused all kinds of tensions.

> … By the eve of WWII, public schooling in Gary was hardly the dynamic, innovative system that had existed in previous decades. It had become systematized, taken for granted, because it seemed to work and was familiar. Wirt saw no need to explain the system to Gary's citizens as he had during the 1920s, because they supposedly understood it and he had more important things to do. But after Wirt's death in 1938 the system changed drastically, becoming more and more like school systems throughout the country. … Certainly the Gary schools had always promoted patriotism and trained students to meet the social, behavioral, and manpower needs of [the community]…. Under Wirt's early guidance, however, they had seemingly remained aloof from local political forces. The depression shattered this façade. Hereafter schools would become the center of controversy, as politicians, teachers, and others grappled for influence over their affairs. Parents, of course, would continue to be essentially powerless, and they seldom questioned school policies…."

> … Other historians, however, see sinister or manipulative motives behind these changes. For example, the historical essays in *Work, Technology, and Education: Dissenting Essays in the Intellectual Foundations of American Education*, edited by Feinberg and Rosemont, argue that schools and their supporters became almost total servants of technological change and its corporate benefactors in the twentieth century, particularly in the role of job selection and training. This was accomplished in a variety of ways. In addition to training for specific future occupational slots, Feinberg and Rosemont point out that schools served 'to reinforce those images that are dominant in the society.' The school was also 'the place where a child begins to learn the habits that are thought to be essential to the maintenance and the continuation of industrial society…. If punctuality, obedience and a generally high toleration for meaningless tasks are more commonly found in the training of children than are rationality and insight, it is because punctuality, obedience, and a toleration of boredom are the first requirement of a large number of jobs in industrial society whereas rationality and insight are not.
>
> … Two of the authors in the Feinberg and Rosemont volume, Samuel Bowles and Herbert Gintis, also argue that 'the school is a bureaucratic order with hierarchical authority, rule orientation, stratification by 'ability' (tracking) as well as by age (grades), role differentiation by sex (physical education, home economics, shop), and a system of external incentives (marks, promise of promotion, and threat of failure) much like pay and status in the sphere of work. Thus, schools are likely to develop in students, traits corresponding to those required on the job.'
>
> … The school cannot be isolated from the society in which it functions; rather, it is an institution which mirrors that society. It socializes children according to accepted standards, values, and norms, and it reflects economic changes, ideological shifts, and political tensions. Therefore, to untangle the conflicting interpretations of modern educational reforms we must understand something of the nature of the broader progressive movement of which school reform has been a part. Recent historical scholarship has argued that progressivism – roughly, reforms instituted between 1890 and 1920 – was not a monolithic movement. It involved, in fact, at least two rather distinct attempts to change society – one in the direction of structural or institutional reform, and the other in the direction of social activism.

Federal Intervention

Kliebard's work ends with the year 1958 when the educational establishment

> underwent something of a sea change with the passage of the National Defense Education Act of 1958. Not only was the whole discourse about the curriculum radically altered, but the entry of the federal government onto the scene of battle on such a massive scale changed the dynamics of how the curriculum was shaped and instituted. Any interpretation of the post-1958 era in education would require a serious consideration of how the curriculum in general and the interest groups in

> particular responded to the new influx of federal dollars along with the accompanying controls that such funding entails. (p. ix)

The 1957 Soviet satellite, Sputnik, changed the educational trajectory in this country; first with the National Defense Education Act and later with President Johnson's 1965 Higher Education Act, and in particular, with his Elementary and Secondary Education Act,[162] which has largely been a complete failure in accomplishing what it was intended for.

In the late '50s there was a significant change from what we currently call "soft skills" development through education to a focus on science and math in order to "catch up" with the Soviet's lead in the space race. Only now, do we here calls for a return to the development of "soft skills" that are needed in a working environment and which have been sorely lacking due to our educational focus on logical-mathematical and linguistic talents in contrast to intra- and inter-personal talents. All talents must be given their due for the sake of equity and morality.

The effort to develop a scientific and math oriented educational establishment had begun during World War II since our military had become fully cognizant of the Nazis' lead in science and technology which gave them superior weapons of destruction. Our focus on military might directed our educational emphasis on science and technology, obviously inspired by the Nazis.

Exemption from the draft, starting with the Korean War, for those who attended college, was an early step in this direction, and many young men pursued college degrees who otherwise would not have done so just to avoid the War.[163] This helped institutionalize the idea of "college for all" mentality, with the Vietnam War further solidifying this perspective. It is little understood how much draft exemption solidified the idea of "college for all" in our culture. This is probably due to the extended period of time this took place which makes such changes almost imperceptible.

However, Sputnik created the cultural sea change that dramatically shifted educational efforts, but which had the effect of marginalizing the majority of our youth who did not possess the talents that math and science disciplines had evolved into – that is, based on disconnected abstract raw data which students had to memorize for tests. Such teaching methods do not assess intelligence, but only certain talents, and the Federal government

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[162] "The **Elementary and Secondary Education Act** (**ESEA**) was passed as a part of United States President Lyndon B. Johnson's 'War on Poverty' and has been the most far-reaching federal legislation affecting education ever passed by the United States Congress. The act is an extensive statute that funds primary and secondary education. It also emphasizes equal access to education and establishes high standards and accountability. In addition, the bill aims to shorten the achievement gaps between students by providing each child with fair and equal opportunities to achieve an exceptional education." (Wikipedia) As we now know, none of these social improvements have occurred due to this Act. If any improvements have occurred, they are due to local or private efforts, as is usually the case.

[163] It may be safe to speculate that exemption for college attendees was rooted in the Progressive eugenics movement earlier in the century. Since Progressives were sterilizing those with low IQs prior to WWII, it is not much of a stretch to conclude that these same low IQ people would be the ones in the trenches and therefore expendable. Perhaps war was seen as the best way to "cleanup" our country's genetics without soiling the hands of Progressives.

gave its full support to this extremely flawed system. As a matter of fact, with Federal funding and legislation backing this system of instruction, it became institutionalized to a point where the entire structure must come down and then rebuilt from scratch in order to fix it. It is far too entrenched with far too much at stake in the minds of many for it to be approached in any other manner. Here lies the fundamental flaw with Federal legislation and this reveals the reason why Federal intervention must be an approach of last resort.

With whatever good the Federal government might bring with its dollars, there are serious consequences to contend with since there are always strings attached that alter behavior and decision making thereafter, and typically not for the better. No system is perfect, so it comes down to choosing between the lesser of evils, and the centralization of power is far and away the greater of evils.[164] Our Founding Fathers fully comprehended this and attempted to guard against it through a constitutionally limited government to check the ambitions of the type of factions we see manifest in the Social Efficiency and Social Meliorists movements, within the larger Progressive movement, as two examples.

The dispersal of power was known to be the surest safeguard against factions amassing wealth and/or power to the detriment of society. We abandoned this principle and are paying a heavy price for it with the educational establishment offering an excellent example of one segment of society receiving the lion's share of attention and public resources at the expense of the majority who do not possess the requisite talents and therefore do not benefit by them (in legal jargon, this is a "takings"[165] abuse). Individuals and the economy suffer due to this concentration of power.

Kliebard's analysis of political/philosophical movements in education, demonstrates the dominant forces that came to prevail and the marginalization of the interests of individuals in the name of the collective good. Quality of education was no longer relevant since the purpose was not to prepare individuals for life but rather for: "socialization" in collectivism for the masses; science for the inventors; and Statist political science for the future leaders. Kliebard shares a principle expressed by Boyd H.

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[164] It was understood at the time of the Founding that only those things that States were insufficient in handling were to be delegated to the Federal government. Beyond that, all power was to remain in the hands of the States or the people as the 9th and 10th Amendments provided for.

[165] "When a government actually or constructively takes private property for public use, that government must pay 'just compensation' to the property's former owners." https://www.law.cornell.edu/wex/takings In the case of education, a majority of citizens must pay taxes (i.e. private property) into an educational system for which they are not adequately compensated in the same manner as a minority (those inclined with talents suited to an academically optimized system) is compensated. If it were a minor difference, it would be of no consequence, since perfect equity is not possible. However, the degree to which the compensation is dispensed disproportionately reveals the seizure of public monies for the use of a minority's interests, with crumbs being offered to the majority. The means to compensate all in an equitable way is at our disposal, but the academic community has resisted such efforts in order to hoard public resources and power for their own self-serving purposes ("rugged individualism" has been replaced with "rugged collectivism"). This resistance to equity goes back to when the manual arts movement began in earnest in the 1870s and the academics' resistance to it ever since. For the most part, through a war of attrition, the academics have won, and therefore control a majority of our resources for a minority interest.

Bode: “The answer that Bode proposed was to center an educational system not on submission to authority, but on the cultivation of intelligence.” (p. 196)

Pushing as many children as possible through the system in order to indoctrinate them in collectivist ways was a large part of the Progressive agenda and they were clearly successful. Collectivism is now thoroughly ingrained in our culture (as seen in both political parties to varying degrees), which is detrimental to our future survival, or at the very least, to our future social and economic health.

I believe a closing quote from Kliebard sums up the state of educational affairs: “The teaching of subjects has frequently led to rote teaching, passive learning, and **the sense that knowledge is a possession rather than an instrument for coming to an ordered understanding of one’s world** and thereby gaining some control over one’s destiny.” (p. 249) (Emphasis added) If we believe in Statism, then we should ignore these words. However, if we believe in liberty and the rights of individuals to be self-determined, then these words are a clarion call to action!

Educational Historical Figures

Plutarch

Plutarch (46 to 119 AD) was one of the numerous Greco-Roman moralists who strongly advocated for the pursuit of virtue if individuals had any hope of peace and happiness, irrespective of what their surrounding world was going through. The Greco-Roman moralists – in particular, the Stoics – confidently asserted that since society was made up of individuals, it was through individuals that society would be transformed into a moral order. They did not take the perspective, as do American Progressives, that the State must dictate moral behavior of citizens; rather, they asserted that individual citizens would collectively endow society with virtue by their individual actions. This is the bottom-up approach rather than the top-down.

In Plutarch’s *Moralia, The Education of Children*,[166] he points to the need to educate children in morality in order to help steer them toward virtue and thereby be a beneficial contributor to society.

I will quote Plutarch and provide commentary as needed.

Plutarch begins his argument for promoting moral excellence by asserting that parenting is where it all begins. While his views are certainly antiquated in many ways, it cannot be denied that parents’ influence will certainly profoundly impact a child’s trajectory – be it for good or ill.

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[166] From pages 3-69 of Vol. I of the Loeb Classical Library's edition of the *Moralia*, first published in 1927. Another interpretation of *Moralia* can be found at the Internet Ancient History Sourcebook: https://sourcebooks.fordham.edu/ancient/plutarch-education.asp

Plutarch then looks at three variables that determine the extent to which an individual may achieve moral excellence.

> As a general statement, the same assertion may be made in regard to moral excellence that we are in the habit of making …, namely, that there must be a concurrence of three things in order to produce perfectly right action, and these are: nature, reason, and habit. By reason I mean the act of learning, and by habit constant practice. The first beginnings come from nature, advancement from learning, the practical use from continued repetition, and the culmination from all combined; but so far as any one of these is wanting, the moral excellence must, to this extent, be crippled. For nature without learning is a blind thing, and learning without nature is an imperfect thing, and practice without both is an ineffective thing. Just as in farming, first of all the soil must be good, secondly, the husbandman skillful, and thirdly, the seed sound, so, after the same manner, nature is like to the soil, the teacher to the farmer, and the verbal counsels and precepts like to the seed.

Plutarch uses wax as an analogy to imply the impressionableness of children:

> For just as seals leave their impression in soft wax, so are lessons impressed upon the minds of children while they are young. And, as it seems to me, Plato … quite properly advises nurses, even in telling stories to children, not to choose at random, lest haply their minds be filled at the outset with foolishness and corruption. Phocylides, too, the poet, appears to give admirable advice in saying:
>
> Should teach while still a child
> The tale of noble deeds.

I prefer Plutarch's analogy to that of John Locke who compared the young mind to a "blank slate."

Plutarch frequently points to the affects others have on children. Whether it was a household servant, friends, or teachers, Plutarch makes it plan that such people can have a negative influence on children; therefore, parents should be selective with whom their children associate. "The proverb-makers say, and quite to the point, 'If you dwell with a lame man, you will learn to limp.'"

Like other Greco-Roman moralists, Plutarch distinguishes between the morality of the multitude against that of the wise man. The Chinese Taoist, Lao Tzu, also made the distinction. Plutarch states, "to please the multitude is to displease the wise." Think of the gladiator games in the Coliseum: The multitude loved them; the wiseman despised them.

> And Euripides bears witness to my words when he says:
>
> I have no gift to reason with a crowd;
> I'm wiser with my friends and fewer folk.
> And this is just; since those the wise hold cheap
> Are better tuned to speak before a crowd.

> I observe that those who practice speaking in a way to catch the favor of the vulgar herd also turn out in general to be unrestrained in their lives and fond of pleasure. And this surely is to be expected; for if, in providing pleasure for others, they disregard what is honorable, they would be slow to place that which is upright and sound above the gratification of their own pleasures and luxurious tastes, and slow to pursue the temperate course….

Plutarch believed "it is necessary to make philosophy as it were the head and front of all education." The Greco-Roman moralists believed that while medicine and physical exercise could help cure the body of some illnesses, they believed philosophy – i.e. virtue – was at the pinnacle of treating the body and eradicating illness.

Plutarch stated: "To rule pleasure by reason marks the wise man, and not every man can master his passion."

In addressing physical fitness, Plutarch offers:

> It is not proper, either, to overlook the exercise of the body, but we should send the children to the trainer's and cultivate adequately this side of education with all diligence, not merely for the sake of gracefulness of body but also with an eye to strength; for sturdiness of body in childhood is the foundation of a hale old age. Just as in fair weather, then, one ought to prepare for storm, so also in youth one should store up discipline and self-restraint as a provision for old age.
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> But the amount of bodily exercise should be so limited as not to be a drain on the children and make them too tired to study; for, according to Plato, sleep and weariness are the enemies of learning. But why do I introduce this subject here? Just because I am anxious to say that which is of greater importance than all the rest: it is for the contests of war that boys must be practiced, by exercising themselves in throwing the javelin, shooting with the bow, and in hunting. "For the goods of the vanquished" in battle "are prizes offered to the victors." War has no place for a bodily condition produced by an indoor life, and a slenderly built soldier accustomed to military exercises forces his way through the masses of fleshy athletes.
>
> … This also I assert, that children ought to be led to honorable practices by means of encouragement and reasoning, and most certainly not by blows or ill-treatment…. Praise and reproof are more helpful … than any sort of ill-usage, since the praise incites them toward what is honorable, and reproof keeps them from what is disgraceful. … In praising them it is essential not to excite and puff them up, for they are made conceited and spoiled by excess of praise. … In their eagerness that their children may the sooner rank first in everything, they lay upon them unreasonable tasks, which the children find themselves unable to perform, and so come to grief; besides, being depressed by their unfortunate experiences, they do not respond to the instruction which they receive. For, just as plants are nourished by moderate applications of water, but are drowned by many in succession, in the

> same fashion the mind is made to grow by properly adapted tasks, but is submerged by those which are excessive.

In relation to parents' negligence, Plutarch states:

> It is right to rebuke some fathers who, after entrusting their sons to attendants and masters, do not themselves take cognizance at all of their instruction by means of their own eyes or their own ears. Herein they most fail in their duty; for they ought themselves every few days to test their children, and not rest their hopes upon the disposition of a hired person; for even those persons will devote more attention to the children if they know they must from time to time render an account.

This is made all the more evident after what we've observed in public schools in 2021 relating to critical race theory amongst many other divisive far Left politically insane engineering. Parents must be highly vigilant in closely controlling the educational establishment in order to prevent such extreme gyrations from occurring.

Plutarch addresses the benefits of memory abilities.

> Above all, the memory of children should be trained and exercised; for this is, as it were, a storehouse of learning; and it is for this reason that the mythologists have made Memory the mother of the Muses, thereby intimating by an allegory that there is nothing in the world like memory for creating and fostering. This, then, is to be trained in either case, whether one's children be naturally gifted with a good memory, or, on the contrary, forgetful.

But Plutarch then points to the practical side of memory abilities. It wasn't for test-taking but rather for how knowledge may be used – that is it's practical use.

> … Nor should parents forget that those branches of instruction which involve memory make no small contribution, not merely to education, but also to the practical activities of life; for the memory of past activities serves as a pattern of good counsel for the future

This is what the transfer of learning is all about. Past experiences are recalled and reorganized to address a new challenge that memory alone is incapable of addressing. This is what we call the ability to reason, which leads to wisdom.

Plutarch then addresses manners in speaking, "for, according to Democritus, 'A word is a deed's shadow.' Then, too, proper measures must be taken to ensure that they shall be tactful and courteous in their address; for nothing is so deservedly disliked as tactless characters."

> For life's prime is profligate in its pleasures, restive, and in need of a curb, so that parents who do not take hold of the reins with firm hand at this period of life, are

> manifestly, by their folly, giving to their sons license for wrongdoing. Wise fathers ought, therefore, especially during this time, to be vigilant and alert, and to bring the young men to reason by instruction, by threats, by entreaties, by pointing out examples of men who through love of pleasure have become involved in misfortunes, and of those who, through their steadfastness, have gained for themselves approval and good repute. For these two things — hope of reward and fear of punishment — are, as it were, the elements of virtue.

Plutarch warns of the perniciousness of those who flatter.

> [They dangle] pleasure as an irresistible lure to get their advice taken. … Detestable is their whole tribe, pretenders of friendship, without a vestige of honest speech, flatterers of the rich but despisers of the poor, addressing themselves with instinctive art to the young, grinning broadly when their patrons laugh, … subsisting at the beck and nod of the wealthy; citizens by freak of fortune, but slaves by choice.

Setting a good example for children is paramount in raising virtuous children.

> Fathers ought above all, by not misbehaving and by doing as they ought to do, to make themselves a manifest example to their children, so that the latter, by looking at their fathers' lives as at a mirror, may be deterred from disgraceful deeds and words. For those who are themselves involved in the same errors as those for which they rebuke their erring sons, unwittingly accuse themselves in their sons' name. If the life they lead is wholly bad, they are not free to admonish even their servants, let alone their sons. Besides, they are likely to become counsellors and instructors to their sons in their wrongdoing. For, wherever old men are lacking in decency, young men too are sure to be most shameless.

Montaigne

In his *Essays* (1580), Michel de Montaigne (1533-1592)[167] wrote one titled *Of The Education of Children*, which affords excellent insight into the culture of education in his day. An important point he made was the dependence on memorization of data for assessment tests and how bad such an educational structure is for individuals and society. I'll leave this topic to my essay on assessment testing.

Montaigne held that:

[167] This is what Montaigne had to say about himself: "I had a slow wit that would go no faster than it was led; a tardy understanding, a languishing invention, and above all, incredible defect of memory; so that, it is no wonder, if from all these nothing considerable could be extracted." (1580) It would seem Montaigne would never have been successful in our current educational system and he would never have been allowed by academia to be respected in their circles, yet he is a giant in the philosophical world. Does this not show the severe and destructive forces that our educational establishment burdens our society with?

Virtue, wisdom, and intellectual activity should be thought of before learning.[168] Education should be first and foremost the development and exercise of faculties.[169] And even if the acquirement of knowledge is thought of, Montaigne maintains that the pedants do not understand the first conditions of knowledge and give a semblance, not the true thing.[170] – "Knowledge cannot be fastened on to the mind; it must become part and parcel of the mind itself."

… "The evil comes of the foolish way in which our instructors set to work; and on the plan on which we are taught, no wonder if neither scholars [i.e. students] nor masters [i.e. teachers] become more able, whatever they may do in becoming more learned. In truth the trouble and expense of our fathers are directed only to furnish our heads with knowledge: not a word of judgment or virtue. … But whether he has become wiser or better should be the first question, and that is always the last. We ought to find out, not who knows *most* but who knows *best*." (Quick, 1894, pp. 71-72)

The one thing gained, or supposed to be gained, in the public schools was the art of living, and this art, though it does not demand heroic virtue, requires at least prudence and self-control. Montaigne's system was a revolt against the *bookishness* of the Renascence.[171] … So the education *out of school* was in his eyes of more value than the education in school. And this was acknowledged also in our public schools…. But of late years this virtual agreement with Montaigne has been broken up. School work is no longer mere employment [of children's time], but it is done under pressure, and with penalties….

What has produced this great change? It is due mainly to two causes:

1. The pressure put on the young to attain classical knowledge was relaxed when it was thought that they could get through life very well without this knowledge. But in these days new knowledge has awakened a new enthusiasm. The knowledge of science promises such great advantages that the latest reformers … seem to make the well-being of the grown person depend mainly on the amount of scientific knowledge he stored up in his youth. This is the first cause of educational pressure.
2. The second and more urgent cause is the rapid development of our system of examinations. (pp. 76-77)

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[168] "Learning" and "knowledge" were seen as quite distinct from understanding, reasoning, judgment, and wisdom. "Learning" was a process and "knowledge" was the accumulation of data, neither of which contributes to usefulness for individuals and society if they are void of reasoning development that should accompany them.

[169] "Exercise of faculties" is synonymous with the ability to reason.

[170] Light and transient things rise to the surface of human thought while deep and profound thought is hidden from view of most people. Hence the reason so many people have difficulty comprehending social challenges and their remedies. This is what education is meant to cure, but instead, it simply contributes to the problem since most educators are also intellectually challenged when faced with complex social issues.

[171] A similar revolt is needed today.

Quick goes on to point out the evils of the examination system, which we still labor under. This will be further covered in my essay on assessment tests.

In the first cause provided above, we observe the transition from a classical education to the scientific education that was imported from Germany based on the Humboldtian model (see below).

Quick points to Montaigne's respect for the ancient Greek

> Spartans, who despised literature, and cared only for character and action. At Athens they thought about words, at Sparta about things. At Athens boys learnt to speak well, at Sparta to do well: at Athens to escape from sophistical arguments, and to face all attempts to deceive them[172]; at Sparta to escape from the allurements of pleasure, and to face the slings and arrows of outrageous fortune, even death itself.[173] In the one system there was constant exercise of the tongue, in the other of the soul. (pp. 72-73)

Considering Montaigne's view on ancient authors, who he frequently quotes at length, Quick points out a potential contradiction when Montaigne states, "we lean so much on the arm of other people that we lose our own strength." (p. 73) There could be a contradiction in this; however, it can also make perfect sense as well. If parroting words and views of ancient authors, where one's views are not of any force if it is not associated with some ancient and credible author, then Montaigne's point is well taken. We can see similar perspectives today when people attempt to discredit the opinions of others if a Ph.D. is not associated with the person's name.

Not that we want to be like the Athenians or the Spartans, but Montaigne's analysis, according to Quick, of both provides a perspective that can be seen as commendable and some of which people should aspire to. However, the Spartans were far too militaristic for our times and the Athenians far too caught up in intellectual pursuits (an appropriate balance is expressed in the term "The pen and sword in accord"). So while there may be positive lessons to learn from both the Athenians and Spartans, there are numerous negative ones to learn from too.

In pointing out the memorization of empty knowledge, Quick quotes Montaigne:

> [W]e toil only to stuff the memory and leave the conscience and the understanding void. And like birds who fly abroad to forage for grain bring it home in their beak, without tasting it themselves, to feed their young, so our pedants go picking knowledge here and there out of several authors, and hold it at their tongue's end, only to spit it out and distribute it amongst their pupils. … We

[172] This is something that must be reintroduced in education since sophistry dominates Liberal argumentation tactics.

[173] We can learn much from this perspective. Our culture has rejected the idea that the difficulty of life is something each individual must face. It is believed that the combined efforts of science with the State can eliminate all hardships in life. Therefore, when people experience hardships, it must be someone else's fault.

> are all richer than we think, but they drill us in borrowing and begging, and lead us to make more use of other people's goods than of our own. (pp. 73-74)

This is because the knowledge had not been absorbed into one's being through application or by example. If it is not absorbed, it is like a tool that one does not know its purpose. The Mid-West Tool Collector's Association has a webpage that provides a venue for those who find tools but do not know what they are for. It is displayed on the webpage for others to identify for the owner.[174] This is not unlike many in the educational field: They possess the tools in the form of knowledge, but they do not know its function. Knowledge, like a tool, is empty and meaningless without the ability to apply it to something.

Quick explains the importance of languages in education of bygone years (this is in 1894):

> The knowledge of the Latin and Greek languages and … authors was a result so highly prized by the Renascence scholars that they insisted on a prodigious quantity of learning … as the means of acquiring this knowledge. As the knowledge got to be less esteemed, the pressure was by degrees relaxed. In our public schools fifty or sixty years ago, the learning was to some extent retained as [a means to keep children occupied], but there certainly was no pressure, and the majority of the boys never learnt the ancient languages. (p. 75)

They probably did not learn the languages sufficiently because linguistic talent is simply one of many that not everyone possesses to a high degree, as Howard Gardner in his theory on multiple intelligences (1983) instructs.

Montaigne (1580) said, "No doubt but Greek and Latin are very great ornaments, and of very great use, but we buy them too dear."

Montaigne closes his chapter on education with these words:

> [T]here is nothing like alluring the appetite and affections; otherwise you make nothing but so many asses laden with books; by dint of the lash, you give them their pocketful of learning to keep; whereas, to do well you should not only lodge it with them, but make them espouse it.

Comenius

John Amos Comenius (1592-1670) a Czech educator, pushed for universal education regardless of economic class-standing or gender. His ideas are the foundation of much of what we currently take for granted. He is truly the father of modern education and was way ahead of his time. He should be generally celebrated for all the technical innovations he brought to education but in particular, the idea of social equality for all to have access to education makes him an icon of the first order.

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[174] http://www.mwtca.org/whats-it.html

Quick (1894) says of him: "… Comenius is now recognized as the man who first treated education in a scientific spirit, and who bequeathed the rudiments of a science to later ages." (p. 119)

Comenius, (1633), points to Luther's vision, but how progress fell far short of the mark:

> Dr. Luther, in his exhortation to towns of the empire on behalf of the erection of schools (A.D. 1525), asks for these two things, among others. Firstly, that schools may be founded in cities, towns, and villages, for the instruction of all the young of both sexes, … so that even peasants and artisans may, for two hours daily, receive instruction in useful knowledge, in morality, and in religion. Secondly, that an easier method of instruction may be introduced, so that students, instead of developing an antipathy towards learning, may be enticed by irresistible attractions, and that, as he says, boys may gain no less pleasure from study than from spending whole days in playing ball and amusing themselves. These are the views of Dr. Luther.
>
> This is indeed a noble counsel, and worthy of such a man! But who does not see that matters have gone no farther than his wish? For where are those universal schools, where is that attractive method?
>
> It is evident that nothing has been done, since in the smaller villages and hamlets no schools have been founded.
>
> Where schools exist, they are not for the whole community, but only for the rich, since, owing to their cost, the poor cannot gain admission to them, except by some chance, such as pity on the part of some one. (pp. 76-77)

Comenius begins Chapter XII, "It Is Possible to Reform Schools," with:

> To cure deep-seated maladies is difficult and often well-nigh impossible. But if any one offer an efficacious remedy, does the sick man reject his services? … We … have reached the point at which we must make plain (1) what we actually promise, and (2) on what principles we intend to proceed.
>
> We promise, then, such a system of education that
>
> - All the young shall be educated….
> - And in all those subjects which are able to make a man wise [and] virtuous….
> - That the process of education, being a preparation for life, shall be completed before maturity is reached.
> - That this education shall be conducted without blows, rigor, or compulsion, as gently and pleasantly as possible, and in the most natural manner….

- That the education given shall be not false but real, not superficial but thorough; that is to say, that the rational animal, man, shall be guided, not by the intellects of other men, but by his own; shall not merely read the opinions of others and grasp their meaning or commit them to memory and repeat them, but shall himself penetrate to the root of things and acquire the habit of genuinely understanding and making use of what he learns.
- That this education shall not be laborious but very easy. The class instruction shall last only four hours each day…. (pp. 81-82)

Another recommendation is very interesting and no doubt has some merit. "[S]ince it is impossible to concentrate the mind on any one thing, when it has to busy itself with several things at once," Comenius suggests "schools, therefore, should be organized in such a manner that the scholar [i.e. the pupil] shall be occupied with only one object of study at any given time. (p. 119)

Comenius reflects on the error in the teaching method used that relies on memorization rather than comprehension and understanding of subject matter. He explains that teachers who would like to have taught for understanding did not know how. "Thus they fatigue their pupils, and resemble a man who uses a club … instead of a knife, when he wishes to make an incision in a plant." He then recommended, "That the scholar should be taught first to understand things, and then to remember them…." (p. 120)

Comenius provides "*Nature, in its formative processes, begins with the universal and ends with the particular.*" He then makes an analogy to constructing a building. The designer "first makes a general plan of the building" before he begins to address all the details that will be incorporated into it.

> From this it follows that it is a mistake to teach the several branches of science in detail before a general outline of the whole realm of knowledge has been placed before the student, and that no one should be instructed in such a way as to become proficient in any one branch of knowledge without thoroughly understanding its relation to all the rest.
>
> It follows also that arts, sciences, and languages are badly taught unless a general notion of the elements be first given. (pp. 121-22)

Within certain circles, it is in fashion to place skepticism in the minds of adolescent students by presenting moral dilemmas that are more akin to the saying *Damned if you do, and damned if you don't*. Prior to the full development of the character, placing such doubts in our youth robs them of developing deep roots that will anchor them to the earth, which is a necessity when the strong winds of the emotional and intellectual world level everything that have weak foundations. Comenius touches on this when he says:

> *Nature carefully avoids obstacles and things likely to cause hurt*. … It is therefore folly to introduce a student to controversial points when he is just beginning a subject, that is to say, to allow a mind that is mastering something new to assume

> an attitude of doubt. … (Rightly does Hugo say: 'He who starts by investigating doubtful points will never enter into the temple of wisdom.') But this is exactly what takes place if the young are not protected from incorrect, intricate, and badly written books…. (p. 126)

Comenius provides a summary of his concepts that lead to success in educating youth:

> Following in the footsteps of nature we find that the process of education will be easy
>
> - If it begin early, before the mind is corrupted.
> - If the mind be duly prepared to receive it.
> - If it proceed from the general to the particular.
> - And from what is easy to what is more difficult.
> - If the pupil be not overburdened by too many subjects.
> - And if progress be slow in every case.
> - If the intellect be forced to nothing to which its natural bent does not incline it, in accordance with its age and with the right method.
> - If everything be taught through the medium of the sense.
> - And if the use of everything taught be continually kept in view.
> - If everything be taught according to one and the same method.
>
> These, I say, are the principles to be adopted if education is to be easy and pleasant. (p. 127)

Locke

Quick (1894) analyzes John Locke (1632-1704) and is highly critical of him. However, this appears to be due to Quick's shortcomings; that is, his inability to comprehend the depth of Locke's perceptions. As with all great educational reformers, Locke was not perfect and his focus was primarily to develop the "gentleman," but he lifted a veil for us to see more clearly the needs of the individual which Quick was unable to perceive. Perhaps like so many in academia, Quick was "intelligent" as it relates to memory and recall abilities, but lacked wisdom; that is the ability to utilize the knowledge one acquired to a deeper level by joining what appear to be disassociated ideas into a new idea – i.e. transfer of learning – as Locke did. Parroting ideas and knowledge is not intelligence but it is what academics excel at since their academic upbringing molded them into this shape due to the assessment system they were raised under. Quick appears to be the victim of this system. To his credit, Quick did recommend that educators thoroughly acquaint themselves with two of Locke's work on education: "Locke's *Thoughts concerning Education* and his *Conduct of the Understanding* should be in the hands of all students of education who know the English language."

I believe it will be useful to compare Quick's criticism to Locke's intentions.

Locke is well known for his idea of the *tabula rasa*, the blank slate,[175] and associating it with a child's unformed character and the teacher's ability to teach to this fresh mind. Quick quotes Locke where he uses the *tabula rasa* analogy of "white paper or wax to be molded." Many criticize Locke's analogy, in my opinion, due to their lack of understanding of his meaning, and Quick provides a reference for the criticism. "And no one with an adequate notion of education could ever compare the young child to 'white paper or wax.'" (p. 230) But in the paragraph before this one in which Locke speaks of the white paper and wax, Quick provides Locke's own words: "Each man's mind has some peculiarity as well as his face, that distinguishes him from all others; and there are possibly scarce two children who can be conducted by exactly the same method…." (p. 229) The *blank slate* and the uniqueness of each individual are hardly compatible based on the way Quick and so many others interpret Locke's meaning.

In his criticism, Quick states, "But if he had read Comenius he would have been saved from comparing the child to wax or white paper in the hands of the educator. Comenius had said: "Nature has implanted within us the seeds of learning, of virtue, and of piety. The object of education is to bring these seeds to perfection." This IS the paper or the wax or the slate. If the slate or paper's nature were not useful to writing, they would not be used in such a manner. If wax did not have a plastic nature that can be formed, it would not be used as such either. Quick shows his shallowness in his criticisms.

Quick and others do not seem to comprehend that though a piece of paper may be white, the clump of wax unshaped, or the slate wiped clean, they are not emptiness as many interpret the analogy. A white piece of paper is still paper and has a nature all its own whether a human wishes to write words or draw illustrations on it or use it as wrapping paper; it is simply awaiting the formation of its purpose, which is what Locke was referring to. The same analogy holds true for the wax. It simply needs to be shaped, but it is still wax and has all the characteristics of wax. The paper is still paper if unused and the child is still a child if not educated; however Locke's meaning was a child is awaiting guidance for its proper formation into a civil, reasoning, and wise human being. This is what Locke meant, though it may not be the perfect analogy that easily leads the average reader to the proper conclusion. It does take imagination and transfer abilities.

Locke "refused the traditional system and appealed from tradition and authority to reason." (Quick, p. 219, 1894) He argued for the need to develop reasoning abilities in an educational program since it is through reason that we discover truth, "truth not for a purpose but for itself" (Quick, p. 220) which to Locke was of the utmost importance regardless of one's feelings about the outcome of the results. However, there are limitations to reason/logic.

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[175] **Tabula rasa** is a Latin phrase often translated as "blank slate" in English and originates from the Roman **tabula** used for notes, which was blanked by heating the wax and then smoothing it. https://en.wikipedia.org/wiki/Tabula_rasa
Tabula rasa, in the theory of knowledge and psychology, is a supposed condition that is attributed to the human mind before ideas have been imprinted on it by the reaction of the senses to the external world of objects. http://www.britannica.com/topic/tabula-rasa

For example: The Southerners of the U.S. who defended slavery in the eighteenth century presented logical arguments why slavery should be continued. Though prior to the 1820s, Southerners were, for the most part, of a single mind in their opinion against slavery, thereafter, for defensive purposes – in reaction to Northern abolitionists' efforts to incite slaves to rebel, riot, and kill slave owners – the Southerners turned 180 degrees from their humanistic perspective of a distain for slavery. They had previously called slavery "our peculiar institution" since they did not like the name or concept of slavery (no doubt due to shame), but had nonetheless inherited an ancient economic system they felt stuck with and were confused as to how to eliminate. After all, for an individual to free his slaves would have meant economic ruin for his family since he would have been unable to compete economically with those who maintained slave-based plantations.

Once they decided to defend slavery, the Southerners turned to logical arguments such as Jeremy Bentham's concept of *the greatest good for the greatest amount of people*,[176] as well as the argument that black and white populations would not be able to live harmoniously together due to their vastly different cultures. Of course, cultural differences have indeed been a significant challenge, which has yet to be fully resolved, but did this logical argument or Bentham's *greatest good* argument justify the continuation of slavery? Certainly not, and this shows that logic has its limitations. However, this does not mean that logic does not have its place just because it was inappropriately used (or would it be more appropriate to say immorally used) in the case of slavery; just as States rights was inappropriately used in defense of slavery doesn't mean the State's rights principle is wrong. This is a logical fallacy. Logic simply needs to be kept in its proper place and understood to have limitations, as every other human attribute does.

As much as the Southerners of the Founding generation may have hated slavery, such as Jefferson and Washington, they felt trapped between two worlds: what their consciences told them, based on Enlightenment thinking, and what the real world demanded of them. In the end, the Enlightenment was the downfall of slavery since it rejected the worldwide acceptance of it[177] and said, "No more!" slavery is an abomination and it must end. It took time for this perspective to change the West, which is true of all cultural shifts. But it ultimately prevailed, which the Founders of the South knew would eventually happen as the culture evolved down the Enlightenment path, and which is why they accepted slavery when the Constitution was drafted. They knew it would be eliminated before long but the moment was not yet ripe for it since it would have been economically disastrous

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[176] Bentham's concept fits well into slave cultures and Statist political systems like Progressivism/Liberalism and Fascism, since, in essence, it says *Let's get as many of us together as we can muster and optimize the system of government for our own benefit. It's too bad some will be marginalized, but we're after the greatest good and therefore some must suffer so we may prosper*. This is what big government accomplishes since those who hold the reins of power, optimize the system for themselves at the expense of all others. And this is why the American Founders designed government to disperse power and keep it decentralized as a federal system as opposed to a national one.

[177] Feudalism of Europe, still in existence in much of Europe at that time, was very much a system of slavery, though of a different brand, and was not eliminated in most of Europe until Napoleon abolished it. We do not hear cries against the white slavery of Europe that existed simultaneously with black slavery. Isn't that peculiar?

because such massive changes require time for transformation and absorption. It can be associated with us suddenly loosing electricity and fossil fuels as energy sources to drive our economic engine. Such change requires weaning, as cold and callous as this may sound. It's easy to pass judgment upon cultures we merely have a remote sense for, but it is very difficult to let go of contemporaneous values and place oneself in a bygone day when value systems were different. The inability to perceive such differences, demonstrates a shallow understanding of human nature.

In hindsight, there is a logical argument against slavery in that it is not as efficient as a free society based on free markets. But doesn't that degrade the slave, who is a human being, and doesn't the comparison make the debater seem callous, and perhaps immoral, since he is measuring people as though they were machines rather than self-determined individuals with the same rights and opportunities as everyone else, as the *humanism* – in contrast to *rationalism* – of the Enlightenment taught us? It is interesting to think how both humanism and rationalism were very important concepts of the period, yet how they could be so diametrically opposed at times. I think the humanism of Frederick Douglass conflicting with the rationalism of John C. Calhoun presents a perfect example of where the two principles collide. These two men provided the most articulate and eloquent arguments from their respective corners, but of course, Douglass prevailed, as he should have given mankind's tendencies toward love and compassion. However, we must not fall prey to the belief that humanistic perspectives are so morally superior that they are free from traps and pitfalls. Humanistic arguments can also be used immorally. They are not free from abuse by demagogues.

However, when all was said and done, we eliminated slavery not because it was irrational, but because it was immoral. Most arguments against slavery that I'm aware of were based primarily along moral lines. This succinctly summarizes the limitations of reason and proves why we cannot rely on it exclusively, as so many scientists tend to do – hence their inability to accept the possibility that there may be a creator of the universe.

Quick sums up the cultural changes of the Enlightenment very well:

> The eighteenth century was soon distinguished by boundless activity of thought; and this thought was directed mainly to a great work of destruction. Europe had outgrown the ideas of the Middle Age, and the framework of Society, which the Middle Age had bequeathed, had waxed old and was ready to vanish as soon as any strong force could be found to push it out of the way. As Matthew Arnold has described it:
>
> > It's frame yet stood without a breach
> > When blood and warmth were fled;
> > And still it spake it's wonted speech–
> > But every word was dead. (p. 240)

I hear no one speak of the feat the Enlightenment accomplished in eliminating the culture of slavery. We ignore truths, such as this, to our own peril since it allows the *divide and conquer* political demagogues to deceive and confuse the electorate, and since *history*

education can hardly go by that name, historical ignorance presides over the minds of most Americans, including a large portion of historians.

I apologize for deviating from the primary focus of this essay, but I think the slavery issue reveals so many logical fallacies that need to be identified for what they are. It is time to get racial issues behind us and move on to bigger and broader social issues so that education can advance rather than remain stagnant because of the hypersensitive, politically correct academic culture that is strangling the life out of our country.

The race issue, which is a derivative of the slave issue, makes the perfect example of how logic is misused, which is difficult for most to understand how it's abused; especially since it has become taboo to touch the history of slavery or race issues if it does not comport to the "approved" view. This acts like a magnet to me since I despise cowardice when action is demanded of us; and the defense of Western culture – in spite of its imperfections – demands we defend it.[178] All societies create injustices (don't forget, the U.S. did not invent slavery as the demagogues would have us believe), but it comes down to a matter of degree; and I would argue that the U.S. has a history of creating the least amount of injustices in her history and that's why people flock to the U.S. more than any other country rather than away from her. We must criticize its past where failings are revealed, without undue shame, so we may grow, but we must embrace its many successes with humbleness and restrained pride.

Quick (1894) contends that Locke had "perfect trust in the reason as the guide, the only guide, to truth. … But it is one thing to desire truth, and another to think one's own reason power the sole means of obtaining it." This is where Locke perhaps went too far, that is, if Quick is correct in his assessment of Locke's position. Intuition also plays an important role in discernment. One might even surmise that intuition and reason are simply the opposite sides of the same coin. It is through the joint efforts of those who respect reason and intuition that truths and errors are discovered through discussion and debate, even if it takes place over a period of centuries or millennia. It is a never-ending process of many who possess open minds.

> It seems to me then that Locke much exaggerates the power of the individual reason for getting at the truth. And to exaggerate the importance of one function of the mind is to unduly diminish the importance of the rest.[179] Thus we find that in Locke's scheme of education, little thought is taken for the play of the affections and feelings; and as for the imagination it is treated merely as a source of mischief. (Quick, p. 222)

If the author is correct in assuming that Locke spoke of the infallibility of his or any individual's reasoning abilities, then he would be correct in this statement. However, if he misinterprets Locke and Locke meant the reasoning abilities of mankind could get closer

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[178] "I was bold in the pursuit of knowledge, never fearing to follow truth and reason to whatever results they led, and bearding every authority which stood in their way." Thomas Jefferson

[179] This is the primary problem with the current educational structure. The system has been optimized for college prep to the exclusion of most other interests.

to the truth, then the author is mistaken. The pursuit of truth is an effort over great periods of time rather than within an individual lifespan. Like English Common Law, time reveals truths that were – amongst reasonable men – previously thought falsehoods and falsehoods that were previously thought truths. In certain periods of time, what is indeed a truth under a given set of circumstances becomes neutral or false under a different set of circumstances.

For example: Birth control has certainly changed our perceptions of premarital sex. However, was it wrong for society to discourage premarital sex prior to the availability of birth control? Current statistics, with historically high out-of-wedlock births, certainly show the harm it causes women and children where no spouse contributes to the duties of parenting.[180] This would have been a far worse scenario for children prior to welfare assistance. Both birth control and welfare assistance changed societal circumstances, which then affects values, perceptions, outcomes, and moral views. I think this example gets to the heart of what Quick was referring to where he points out that Locke "exaggerates the power of the individual reason." Such issues require the effort of many people over an extended period of time rather than one person or group of people in a short period of time. Reasoning really is the sum and purpose of *The Great Conversation* of history as mankind struggles to discover truth. Which does not require a Ph.D. or any other degree to participate in. It is the conversation of mankind. I think John Stuart Mill summed this concept up beautifully in his 1859 classic *On Liberty*.

Quick states,

> Those who have not reflected much on the subject will naturally suppose that the desire to know the truth is common to all men, and the desire to speak the truth common to most. But this is very far from being the case. If we had any earnest desire for truth we should examine things carefully before we admitted them as truths; in other words our opinions would be the growth of long and energetic thought. But instead of this they are formed for the most part quite carelessly and at haphazard, and we value them not on account of their supposed agreement with fact but because [they comport with our needs and desires]. … [Locke said,] "to

[180] "Since 1970, out-of-wedlock birth rates have soared. In 1965, 24 percent of black infants and 3.1 percent of white infants were born to single mothers. By 1990 the rates had risen to 64 percent for black infants, 18 percent for whites. Every year about one million more children are born into fatherless families. If we have learned any policy lesson well over the past 25 years, it is that for children living in single-parent homes, the odds of living in poverty are great. The policy implications of the increase in out-of-wedlock births are staggering." By: George A. Akerlof and Janet L. Yellen, August 1996, http://www.brookings.edu/research/papers/1996/08/childrenfamilies-akerlof This paper published by Brookings, shows the moral and economic conversations that were taking shape at that time. It is through these various perspectives and the testing of hypothesis as time marches forward that truth is slowly revealed and error hopefully recedes into oblivion. I would say that we have not come to any conclusions on this particular subject as of yet, but as the hypersensitive perspectives and political opportunism fade into the shadows where they belong, a more accurate and realistic picture will emerge that will allow for honest resolutions to such problems.

> love truth for truth's sake is the principal part of human perfection in this world and the seed-plot of all other virtues."[181] (p. 220)

This understanding must be an integral part of education at all levels and even *between the lines*.[182] For it is through the love of truth that integrity and virtue are developed, if these are attributes our society still deems indispensible to preserve liberty. But in the pursuit of truth, Quick rightly points out that "human reason is a compass liable to incalculable variations and likely enough to shipwreck those who steer by it alone." (p. 221)

Locke's analysis on truth and reason reveals the need to incorporate some of his ideas when deciding on and formulating curriculum. But as Quick points out above, other human qualities besides reasoning abilities must be part and parcel of such considerations.

Rousseau

Jean Jacques Rousseau (1712-1778), who wrote the book *Emile* (1762), has been exceptionally influential in education – in particular as it relates to the child-centered perspective. Quick (1894) provides opposing views of Rousseau demonstrating how controversial this Swiss reformer has been since his day. He calls Rousseau a man with no morals while pointing out that great educational reformers like Montaigne, Comenius and Locke did not have "half as much influence as this depraved serving man." (p. 240)

Rousseau believed mankind should return to the state of nature as the "noble savage," and that all of man's inventions were the cause of all of the world's woes. Here we see the origins of the contemporary extreme environmentalist movement – Rousseau is the patron saint of the contemporary "Dark Green Religion"[183] though most are unaware of the ancestor they owe allegiance to.

Quick points out how Rousseau was a revolutionary of the most radical kind (hence his influence on the reprehensible manner in which the French Revolution was conducted) and quoted him to make this point: "Do precisely the opposite to what is usually done, and you will have hit on the right plan." However, Quick also points out the good that this radical accomplished:

- He took the ordinary school teaching and held it up to ridicule, and certainly he did prove its absurdity. And a most valuable service he thus rendered to teachers. Every employment while it makes us see some things

[181] Few understand the importance of Locke's position on this subject. Relativism dominates due to it providing the path of least resistance for the lazy and incapable people, and those who follow this false idol malign the seekers of truth.

[182] That is, development of interpersonal relations to prepare our youth for social intercourse is imperative and perhaps even more important than the knowledge acquired in school; however, this must not be based on one political viewpoint as it is now – that is, the Statist viewpoint.

[183] See https://en.wikipedia.org/wiki/Bron_Taylor

clearly, also provides us with blinders, so to speak, which prevent our seeing other things at all. The school teacher's blinders often prevent his seeing much that is plain enough to other people; and when a writer like Rousseau takes off our blinders for us and makes us look about us, he does us a great deal of good.[184] (p. 241)

- … Rousseau was the first to base education entirely on a study of the child to be educated; and by doing this he became, as I believe, one of the greatest of educational Reformers. (p. 246)

- … Children have been treated as if they were made for their school books, not their school books for them. (p. 251) … [T]he importance of childhood is not to be measured by the amount of *our* knowledge, or even the number of *our* words, we can force it to remember. (p. 252)

Taking into consideration the prejudices and biases each of us develop over our lifetime, we need to be aware they can hinder us as well as benefit us.

> We grown people have received innumerable impressions which, forgotten as they are, have left their mark behind in our way of looking at things; and as we advance in life these experiences and associations cluster around everything to which we direct our attention, till in the end the past seems to dominate the present…. (Quick, pp. 271-72)

This is not to say that prejudices and biases are evil in and of themselves. After all, without them, we would have no restraint in our thoughts and deeds. But they can also cause us to become inflexible and thereby incapable of innovating and adapting when it is required of us. The educational establishment certainly demonstrates this truth.

Quick quotes Rousseau to point out the disconnect between memorization of words and data and their usefulness or application to the real world:

> "All the studies demanded from the poor [students] lead to such things as are entirely beyond the range of their ideas…. For what do [teachers] really teach? Words, words, for ever words. Among the various knowledges which they boast of giving, they are careful not to include such as would be of use; because these would involve a knowledge of things, and there they would be sure to fail; but they choose subjects that seem to be known when the terms are known such as heraldry, geography, chronology, languages and the like; all of them studies so foreign to a man, and still more to a child, that it is a great chance if anything of the whole lot ever proves useful to him on a single occasion in his whole life. … Whatever the study may be, without the idea of the things represented, the signs representing them go for nothing. And yet the child is always kept to these signs

[184] This is the reason change cannot come from within the educational community. Educators can merely be contributors to the effort, but are incapable of perceiving a commanding perspective of the social landscape.

> without our being able to make him comprehend any of the things they represent." (pp. 252-53)

Addressing memorization of data and our understanding of it, Quick summarizes Rousseau's ideas with the following: "We should be most careful not to commit to our memory anything we do not understand, for if we do, we can never tell what part of our stores really belong to us." (p. 257) This is readily apparent when professors are questioned with difficult issues, they frequently parrot what has been handed down to them without fully understanding the issue raised or the answer they offer in response. Continuing in this vein, Quick offers a quote from Rousseau, "Substituting books for all this is not teaching us to reason, but simply to use the reason of other people; it teaches us to take a great deal on trust and never to know anything." (p. 259) Again Rousseau offers, "To exercise the senses is not simply to make use of them; it is to learn to judge aright by means of them; it is to learn, so to say, to perceive; for we can only touch and see and hear according as we have learnt how." (p. 260)

As it relates to the development of individual motivation and morality, Quick sums Rousseau's ideas up with the following:

> In these schools a boy is hardly called upon to exercise his will all day long. … In this kind of life he never has occasion to think or act for himself. He is therefore without self-reliance. So much care is taken to prevent his doing wrong, that he gets to think only of checks from without. He is therefore incapable of self-restraint. In the English public schools boys have much less supervision from their elders, and organize a great portion of their lives for themselves. This proves a better preparation for life after the school age; and most public schoolmasters would agree with Rousseau that "the lessons the boys get from each other in the playground are a hundred times more useful to them than the lessons given them in school." (pp. 265-66)

We see this play out in Asian countries like China, Japan, and Korea. Children are hardly allowed to live a life of their own. Every waking moment is planned by parents and schools to mold individuals into something the community deems appropriate. Because of this, many Asians have great difficulty in being innovative; after all, they were never allowed to exercise freethinking during the formative years when it really mattered. Many American parents have adopted this practice to the detriment of individuals and communities. The contrast of this idea becomes clear when we consider organized sports versus sandlot sports as it relates to our youth. Sports organized and controlled by adults is very different from games organized by a group of children in a neighborhood. The neighborhood children learn about the nuances of social intercourse through trial and error, whereas the organized environment teaches children to be good "worker bees" in the hive. Both systems have benefits, but the sandlot method has far superior outcomes since it reflects the dynamics of the real world that children can partake in, which is where life lessons actually take place and the greatest benefits can be realized. However, if parents see their children becoming bureaucrats or part of large corporate concerns – i.e., part of a large institution – then the adult run organized sports are the better choice

since such institutions typically do not want free thinkers in their midst; the culture simply does not allow for it.

Rousseau urged educators to promote inquiry in students since one must know the right questions to ask before an answer can be sought. Rousseau said, "We must have learnt a good deal of a thing to be able to ask what we do not know. The learned know and inquire, says an Indian proverb, but the ignorant know not what to inquire about." (Quick, p. 266) This has to do with the abilities to reason and intuit. Memorizing formulae or other raw data cannot compare in importance to knowing where formulae are useful and then to properly apply them. Therefore, more time should be spent on knowing what questions to ask so that one might then know where to seek the answer outside of one's memory banks. Our mind is a vast ocean of data, thoughts, and experiences. One cannot scan all that lies in the memory to find an answer to challenging situations. Application and practice during the learning process guide us to that part of the mental ocean that fits circumstances of the moment when it is needed. It must be habituated in us for this process to work properly.

To further clarify this point, Quick quotes Rousseau and offers:

> "The mind like the body carries that only which it can carry. When the understanding makes things its own before they are committed to memory, whatever it afterwards draws forth belongs to it; but if the memory is burdened with what the understanding knows nothing about we are in danger of bringing from it things which the understanding declines to acknowledge."[185]
>
> Again he writes: "Beyond contradiction we get much more clear and certain notions of the things we learn thus of ourselves than of those we derive from other people's instruction,[186] and besides not accustoming our reason to bow as a slave before authority, we become more ingenious in finding connections, in uniting ideas, and in inventing our implements, than when we take all that is given us and let our minds sink into indifference, like the body of a man who always has his clothes put on for him, is waited on by his servants and drawn about by his horses till at length he loses the strength and use of his limbs."[187] (pp. 269-70)

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[185] This is a double-edged sword. For example: Children first entering schools frequently need to unlearn biases they developed that were based on false premises.

[186] Such a broad sweeping statement is obviously a falsehood. Many things we perceive with our senses alone are interpreted inappropriately, with negative consequences accruing to us for the rest of our lives. Philosophers in the Greek classical era even spoke of this. There is a balance between what is taught to us and what we sense and interpret for ourselves. Rousseau's radicalism made this a difficult concept to comprehend since he simply rejected anything and everything from the past.

[187] Given this truth, it has always amazed me how those of lower socioeconomic sectors envy those of upper sectors. Why would anyone want to develop into a physical and mental pygmy due to the culture of wealth? Those of the wealthy sectors, not too infrequently, envy those from the poorer sectors given the practical knowledge they tend to possess and the toughness of mind and body they acquire. *The grass is always greener on the other side of the hill* is an apropos expression.

Those things handed to us neatly bundled in a nice package are not as well implanted in us as those things we bundle together and package ourselves. Challenges and struggles are what cause people to grow; one might even conclude this is the design of the world we all live in given the overwhelming evidence of this dynamic. Given this truth, being merely a sponge in a classroom extinguishes the light in individuals. Exposure to such forces throughout the K-12 time frame is destructive of the spirit of the vast majority of people forced to endure such mental and physical confinement.

Rousseau was of the belief, as Quick points out, that the "hands are to be called into play as a means of learning." (p. 267) Quick offers, "Much is now said about using the hand for education, and many will agree with Rousseau: 'If instead of making a child stick to his books I employ him in a workshop, his hands work to the advantage of his intellect; he becomes a philosopher while he thinks he is becoming simply an artisan.'" (p. 271) Of course this is part of the idea of applied studies. We do live in a physical world and to fully grasp the meaning of instruction, physical interaction with the world is extremely beneficial to developing the mind to a much higher level than intellectual pursuits by themselves (which has the tendency to make mental pygmies of many in the academic world). But Rousseau, with his extreme radicalism, wished to throw the baby out with the bathwater. He would abandon all instruction and abstract concepts and leave learning to circumstances, fate and individual inclinations – for individuals to discover things and reinvent the wheel for themselves. Granted, too many educators have relied too heavily in developing their opinions based upon the opinion of other renowned thinkers before them, but to swing the pendulum to the other extreme is just as foolish, if not more so.

Rousseau appears to have felt that pure experience and theoretical instruction were mutually exclusive. This is the antithesis of the proposition of all my essays. It is my contention that while direct experience holds the higher position in learning, it is insufficient to achieving the highest level of understanding, which is where theoretical instruction fills the void; hence academia is subservient to real world experience, though still an integral part.

Quick addresses the general opinion of all great educational reformers with:

> About teaching and learning, there is one point on which we find a consensus of great authorities extending from the least learned of writers who was probably Rousseau to the most learned who was probably Friedrich August Wolf. In one form or other these assert that there is no true teaching but *self*-teaching.
>
> Past a doubt the besetting weakness of teachers is "telling." They can hardly resist the tendency to be didactic. They have the knowledge which they desire to find in their pupils, and they cannot help expressing it and endeavoring to pass it on to those who need it, "like wealthy men who care not how they give."[188] … Rousseau … pointed out the danger of didacticism. (p. 268)

[188] Now that welfarism has been raised to the notion of a "right," the politicians, policy makers, and bureaucrats who control the public coffers, are like the "wealthy men who care not how they give."

As Quick argues, Rousseau was fully capable of seeing the inconsistencies in education and to tear the system apart, but he had no answers in replacing it with a workable system. Quick states:

> … I have already said that as regards education I think his labours in destruction were of very great value. But what shall we say of his efforts at construction? There would not be the least difficulty in showing that most of his proposals are impracticable.[189] (p. 247)

In this instance, we must not judge Rousseau too harshly. In so many cases of human progress, different individuals play different roles in tearing down old institutions and building systems and concepts that eventually become workable; and this frequently takes multiple generations to accomplish, which requires all of us to have detached patience. It's an ongoing process where we never fully arrive at a perfect destination.

Rousseau appears to be a victim of the human weakness envy. All one hears from him is hatred for something he did not receive in his youth. It is not uncommon for those of lower socioeconomic conditions to ridicule that which they desire and envy. This is readily apparent in Rousseau; hence his radical rejection of everything related to civil society and his admiration for the "state of nature," which can only lead to anarchy as was observed in the French Revolution which he inspired so much. But having said this, we owe a great debt to this radical for illuminating the destructive flaws in the West's educational culture (however, Basedow may have preceded Rousseau in this effort), which we have yet to fully wrap our arms around. He played his destructive part, now we must build educational systems that fit the needs of individuals versus the needs of the educational establishment. If individuals are well served, society will be well served in spite of collectivists' opinions to the contrary.

Basedow

Lang (1891) referred to Johann Bernhard Basedow (1724-1790) as the "great school reformer" (Basedow published his influential works on education beginning in 1752 – prior to Rousseau) and summed up his work as follows:

> He based his educational system on those principles of Comenius, Locke, and other great thinkers before him, which his own experience and the careful observation and investigation of the nature of the child and of the studies had found to be fundamental truths. Through the rational and persistent application of these principles, he succeeded in bringing about a complete change in the whole state of education and instruction.

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[189] The Hippies of the 1960s generation were guilty of the exact same offense as Rousseau. They wished to tear down the "establishment" but had no answer as to what to replace it with. They were not unlike the French Revolutionaries who were like ignorant children and understood things were in need of change, but were at a loss in knowing how to go about it. What they did not understand is that once something is torn down, it is very difficult to rebuild it without great effort, and if the effort is wanting, then the structure is lost, perhaps forever. What remains is a pile of ruins that reflects anarchy.

> The effects of this famous revolution can be traced through the whole era of progress that the science of education has made since his time. (p. 3)
>
> Contrary to prevalent views, he believed that happiness of the children be a legitimate aim in education. (p. 6)

Whenever reform is desperately needed, reformers are faced with overwhelming resistance. Lang reveals what Basedow was confronted with, which contemporary reformers must also overcome.

> Hitherto the public had not heeded his propositions in regard to a change in the state of education. He now went on the war-path against ignorance, superstition, and apathy in educational matters. He intended to impress on the people the dangers of the old conventionalism, to create a general desire for reform, and to call their attention to his plans. … In the struggle against the bastille of uncompromising dogmatism, which domineered in the shattered and benighted country, "Basedow bore the dangers alone, and therefore is worthy of a seat of honor among the leaders, who fought for the spiritual freedom of the eighteenth century." (Max Mueller)
>
> … [Basedow] added that "human society can be made better only through a complete amelioration of the schools. (pp. 9-10)

Lang points out Basedow's influence in education through his *Appeal to Philanthropists and Men of Wealth on Schools and Studies and their Influence on the Common Weal* (1768).

> This manifesto was the signal for a general revolt against the … memory-cramming, and other atrocities of educational fogeyism. Its influence can be traced through a great part of the epoch of activity in the interests of schools, which succeeded the *Appeal.* It was the first important and most valuable educational tractate of the eighteenth century; and, as a great educationist has said, 'no other treatise has created so widespread and practical an educational interest since Luther's 'Address to the Councillors' [sic]. (pp. 11-12)

Based on what Lang provides on pages 12 and 14, it appears that Basedow originated the idea of "normal schools" or teachers' seminaries or what we now call teachers' colleges, which Horace Mann picked up on in Massachusetts years later. In 1774 Basedow established the famous Philanthropin, "a model institute 'for the preparation of teachers in the theory and practice of the new education.'" (p. 15) "The Philanthropin was the first non-sectarian, a purely secular school." (p. 16)

As it relates to actual educational reform in Germany, Lang points to Basedow's success:

> He succeeded in convincing the people that a better education meant a better and happier future for themselves and for the coming generations. He won them completely to his purpose. His plan … rose more and more in their favor. (p. 12)

Basedow is also known for incorporating physical exercise and manual training into his education program. Lang provides a brief account of it on pages 23-24.

As it relates to what the primary object of education should be, Basedow stated that "**Not much, but downright useful knowledge [should be taught to students], which can never be forgotten without proving a great loss to the individual.**" (p. 25) (Emphasis added.) This is very sound advice.

America

The Pilgrim-Puritans established in law that every citizen must receive a proper education.

> "If there was an area of American life that was to rival religion in its influence on the American mind and character, it was education. … So that the education of all ranks of people was made the care and expense of the public in a manner that I believe has been unknown to any other people ancient or modern."
>
> Those Founding Fathers who discussed education (and most of them did) were agreed on one basic tenet: a republican form of government could not survive without an educated citizenry. (Smith, p. 352-54)

Though not an arbitrary education. Virtue and understanding the meaning of responsible citizenship in a free society was of paramount importance. Given current educational standards and attainment, we can see that "education" in itself is insufficient to the task. Quantity offers little if anything without quality, and we are sorely lacking here, i.e., the memorization of data offers nothing to a republic. Ethical principals come before anything else for without this, a republic cannot survive since, if the quest for virtue is wanting, people turn to a form of cannibalism as each individual attempts to consume – figuratively speaking – as much of his fellow citizen as he can. This is what the Founders understood. Therefore, by these moral standards and based on the Founders' intent of what an education meant, we do not truly have an educational system. Instead, we have an indoctrination system to mold children into compliant and obedient subjects for use by the dominant faction – the antithesis of what the Founders hoped for.

> Benjamin Rush believed that religion was an essential component of education. As he put it: "Religion is necessary to correct the effects of learning. Without religion I believe learning does real mischief to the morals and principles of mankind." Rush was thus pleased that the various denominations had taken the responsibility for maintaining schools and colleges for their members. But Rush wanted a strictly practical education, while his friend Adams wished to preserve classical learning (the arguments have a familiar ring). Greek and Latin were, to Rush, subjects that stressed and perpetuated class distinctions, that had about them a thoroughly aristocratic or elitist character. To Adams they were simply the basis of a genuinely humane education.

Rush would have the "law of nature and nations, the common law of our country, the different systems of government, history and everything else connected with the advancement of republican knowledge and principles … taught…. This plan of general education alone will render the American Revolution a blessing to mankind."

Benjamin Franklin also emphasized the practical side of education. … The school should have a library "with … some mathematical instruments, … experiments in natural philosophy and for mechanics; prints of all kinds, prospects, buildings, machines, etc." Franklin put great emphasis on physical training. The students should be "frequently exercised in running, leaping, wrestling, and swimming." As to their studies, "it would be well if they could be taught everything that is useful…. But since art is long and their time is short," they could learn only the "most useful and most ornamental." They should be taught to write well and to draw, for "drawing is a kind of universal language, understood by all nations." English grammar should be taught by reading the best authors of [classical] liberal politics, the "styles principally to be cultivated being the clear and concise."

Like Rush, Franklin placed great weight on history. "Indeed, the natural tendency of reading good history must be to fix in the minds of youth deep impressions of the beauty and usefulness of virtue of all kinds, public spirit, fortitude, etc." Histories of nature and commerce should be read along with those "of the invention of arts, rise of manufactures, progress of trade … with the reasons, causes, etc." This would lead to a curiosity about "mechanics" or, as we would put it, technology, "by which weak men perform such wonders, labour is saved, manufactures expedited, etc." Gardening and agriculture should also be taught….

Noah Webster, an ardent nationalist who wished to transform English into American … had strong views on education. He agreed with Rush that it should be practically oriented. The dead languages – Latin and Greek – should be dropped from the studies of all but future scholars. Since business and agriculture were the concerns of most Americans, schools should place a strong emphasis on subjects related to these occupations. An education should be planned "which may not only diffuse a knowledge of the sciences, but may implant in the minds of the American youth, the principles of virtue and liberty; and inspire them with just and liberal ideas of government." Like Rush, Webster believed that the inculcation of "virtue" was as important as practical learning. … It appeared to Webster that "what is now called a *liberal Education*, disqualified a man for business. … The method pursued on our colleges is better calculated to fit youth for the learned professions than for business."[190] Like Rush, Webster believed that "the *virtues* of men are of more consequence to society than their *abilities*, and, for this reason, the *heart* should be cultivated with more assiduity than the *head*.

[190] He is pointing out that abstract education is useful for some professions, but not for practical livelihoods. He is advocating an applied studies program for those not destined for higher levels of the academic culture.

> Noah Webster reinforced his notions about the moral aspects of education by writing a spelling book that became the standard work for most school children.[191] (He once estimated that it had sold seven million copies.) Each lesson was illustrated by a story that had a moral. For Webster two things were essential to "the continuance of Republican governments." These were "1. Such a distribution of lands and such principles of descent … as shall give every citizen a power of acquiring what his industry merits. 2. Such a system of education as gives every citizen an opportunity of acquiring knowledge and fitting himself for places of trust. These are fundamental articles; the *sine qua non* of the existence of the American republics." All of this meant that education must be "public," publicly supported and available to every American. (Smith, pp. 354-56)

Smith then goes into the education of women demonstrating

"one of the most striking and unique characteristics of American society – the father's special solicitude for the education of his daughters" which was in some places three times that of their sons. "The direct result of this was the Woman's Rights movement of the 1830s and 1840s. … [I]t was to remain a fact of American life that when only a few upper-class males went to college, American women were, by and large, better educated than their middle-class masculine counterparts and became thereby the 'culture bearers' of the society…." (p. 356)

> Jefferson had, if anything, an even more comprehensive plan than Webster's "to diffuse knowledge more generally through the mass of the people." …
>
> As Jefferson later wrote to Adams about his plan: "Worth and genius would thus have been sought out from every condition of life, and compleatly [sic] prepared by education for defeating the competition of wealth and birth for public trust." The ultimate aim of the whole scheme of education would be "the teaching of all children of the state reading, writing, and common arithmetic" and the "geniuses" as much more as they could absorb. The object would be to increase "the freedom and happiness" of the "mass of the people" with, of course, obvious benefits to the state, since "the principal foundations of future order will be laid here."
>
> [Jefferson felt] their "memories should be stored with the most useful facts of Grecian, Roman, European and American history." They should also be taught "the first elements of morality" in order to learn that happiness "does not depend on the condition of life in which chance has placed them, but is always the result of good conscience, good health, occupation, and freedom in all just pursuits." Jefferson's plan was to select "the youths of genius from among the classes of the

[191] Noah Webster (1758-1843) was the man of words in early 19th-century America. Compiler of a dictionary which has become the standard for American English, he also compiled *The American Spelling Book*, which was the basic textbook for young readers in early 19th-century America. Before publication of this book in 1783, many schools used Thomas Dilworth's *A New Guide to the English Tongue*. Webster's book, with its polysyllabic words broken into individual syllables and its precepts and fables, became the favorite. Revised several times by Webster, as the "blue-back speller" it taught generations of Americans how to read and how to spell. http://www.merrycoz.org/books/spelling/SPELLER.HTM

poor," who should benefit the state by developing "those talents which nature has sown as liberally among the poor as the rich, but which perish without use, if not sought for and cultivated." Above all, such a plan would make "the people … safe, as they are the ultimate guardians of their own liberty."

Jefferson wished the elementary curriculum to be "chiefly historical," because he believed that "history by apprising [the pupils] of the past will enable them to judge of the future; it will avail them of the experience of other times and other nations; **it will qualify them as judges of the actions and designs of man**[192]; it will enable them to know ambition under every disguise it may assume; and knowing it, to defeat its views." In every government there was "some germ of corruption and degeneracy." All governments degenerated when entrusted to the "rulers of the people alone." People as citizens must be properly informed of the workings of their governments and actively involved on every level. They were the "only safe depositories" of the powers of government. "And to render them safe, their minds must be improved to a certain degree." (Emphasis added.)

… Whereas Rush insisted that religion was an essential corrective to secular "learning," Jefferson plainly wished to dispense with it. (pp. 357-58)

The Protestant emphasis on education as a means of making God's Word accessible to every Christian merged with the republican notion of education for citizenship and the Enlightenment idea that education would result in the refinement of the individual's rational faculties, the development of science, and the progressive improvement of the race. The result was another curiously American amalgam. **Education became a quasi-sacred activity. If its efficacy could not be demonstrated, it had to be believed in. It was an article of the American secular faith that education per se was good.** It turned immigrant children into Americans. It was visible tangible evidence that the United States *was* the land of opportunity ruled by Jefferson's aristocracy of talents drawn from all walks of life. **Wherever there was a glaring deficiency in American society, there was faith that education would mend it.** Education was not, therefore, viewed as a way of transmitting a particular body of knowledge and set of beliefs (although of course it was that in part at least) but as a kind of sacred rite that could overcome evil, heal class and ethnic divisions, reform domestic life, moderate greed, and, finally, insure its subjects of a head start in their "pursuit of happiness." (Emphasis added)

… John Adams was one of the relatively few Americans who believed that "there is no necessary connection between knowledge and virtue. Simple intelligence has no association with morality. (p. 360)

Jefferson provided timeframes for the amount of effort individuals should dedicate to education, which varies depending on aptitude, and which revealed societal needs in

[192] Judging is considered unacceptable by most current historians unless criticism is leveled against the white, male, Western culture, in which case, the more, the merrier.

Jefferson's day that is quite different from our own. Reading, writing, arithmetic, and ethics were the primary concerns of society of that time. While we may need more education now as compared to then, due to technological advancements, the level of academic education has currently exceeded the real needs of society. We've sacrificed technical knowledge for academic knowledge due to the fact that the academicians control the system, but the need for academic pursuits has not changed much, if at all, since Jefferson's time even though the need for technical understanding has changed dramatically.

Rush proposed a Federal university at the graduate level.

> "Should this plan of a federal university or one like it be adopted," Rush wrote, "then will begin the golden age of the United States." While European universities were preoccupied with scholarly minutiae – "disputes about Hebrew points, Greek particles, or the accent and quantity of the Roman language"[193] – young Americans would be mastering "those branches of knowledge which increase the conveniences of life, lessen human misery, improve our country, promote population, exalt the human understanding, and establish domestic, social and political happiness." (p. 361)

Smith sums things up thusly: "With each passing decade the notion of universal free public education was pushed as the answer to all the failures and inadequacies in American society. It was, for example, only through education that the poor could be imbued with the proper … morality and thereby saved from being charges on society…." (Page 365)

Two eminent individuals who provide their thoughts on the need for education in civil societies during the latter part of the Enlightenment are Adam Smith (1723-1790) and Thomas Jefferson (1743-1826). Though Smith was a Scotsman of the Scottish Enlightenment, his *An Inquiry Into the Nature and Causes of the Wealth of Nations* (pp. 758-814, Liberty Fund edition, 1981) provides interesting reading for Americans since his work was so influential on our economic system. Jefferson's letters (published in *Thomas Jefferson – Writings*, The Library of America, 1984, pp. 457, 814, 900, and 1346) provide insight into Enlightenment thought that guided his life and as it relates to the education of citizens. It must be kept in mind that science, technology, and industry had not yet advanced to the level the West was headed and therefore, higher levels of education were useless to the vast majority of people. Approximately 95% of Americans were farmers or ranchers during the lives of these two men so what was considered an education for most citizens was: the three Rs, Bible studies, and political philosophy. In addition, the educational infrastructure, as it relates to the numbers of teachers and facilities for the advanced grades, made it appear foolish to consider sending students ill fit for a liberal arts education to such institutions.

[193] In other words, splitting hairs as we still see today in many of the social sciences that wish to reengineer society.

When reading works from the Enlightenment period, one needs to refrain from judging too harshly based on contemporary ethical/cultural perspectives, but, rather, try to see things in the context of the times. After all, these two men were considered extremely liberal in their day – they broke new ground, with Jefferson risking his life as a traitor to Britain in penning the Declaration of Independence. It's humorous how those who refer to themselves as liberals today think of Jefferson as some ultra-conservative and lover of slavery; however, nothing is further from the truth. I would like to know how many of them would have stuck their neck out (literally) for the cause of freedom as Jefferson did? I would wager none!

Pestalozzi and Fellenberg

The Swiss educational reformer, Johann Pestalozzi (1746-1827) was influenced by Rousseau and took education to the next level for the common man by seeking to promote the inner dignity of each individual and providing an applied education. In a country that had far more freedom than most, Pestalozzi sought to offer those in the lower socioeconomic sectors an opportunity to become literate and to develop skills that would provide them economic opportunity. One can say that perhaps Pestalozzi was one of the first post-Renaissance educational reformers to come up with the idea of implementing a highly effective and complete applied educational program; though Basedow (1724-1790) of Hamburg Germany preceded him in this effort, albeit a short-lived one. There is much to learn from Pestalozzi and a thorough analysis of him and Fellenberg would be very useful to applied studies curricula.

Philipp Emanuel von Fellenberg (1771-1844) of Switzerland,[194] like Pestalozzi, also wanted to provide literacy and applied studies to prepare youth for full citizenship. He used agriculture as the means to train youth in useful skills and to instill in them moral principles through labor – something we can certainly learn much from. The Japanese also offer lessons for us in joining labor with morality. Our current educational system focuses on collective morality – in particular, as it relates to the "underserved" interests – but ignores individual morality for the most part. We are sorely lacking in this realm and can learn much from Fellenberg and the Japanese in this regard.

In his role as editor for *American Annals of Education & Instruction* in 1830, Woodbridge makes an astute observation in pointing out the real reason for education when he spoke of the *Productive School* movement of Germany and Switzerland of his day:

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[194] See Woodbridge (1831) pages 23-30, 57-61, 114-17, 153-56 and continued in Vol. I. Part II. No. I, pages 1-12; No. II, pages 41-47, 89-94; No. IV, pages 129-35; No. V, pages 185-93; No. VI, pages 233-37; No. VII, pages 289-91; No. VIII, pages 337-40; No. IX, pages 401-04; No. X, pages 449-53; No. XI, pages 497-501; and No. XII, pages 553-57 for more on Fellenberg.
http://books.googleusercontent.com/books/content?req=AKW5Qafh0IVc18MlQlJax9RO8l_cX3yoVrY-7eC8E9EsUAoReY973jKXHOcPIawOuSeRq0gW59x_RXh0HOVjkahsTAEU79G-IX6mhHHG4QDbBKOmdEMs87g97WDDY3QbQgJGeNOv97G7ZfGho1pSHmJfG2iQN_sVob5z99qtFd24MiG7qf89s1w8Ytj-3nkxmXcnAYBjBfuiIm9DozK7_2CPhFWIXt2ro_U__-TVwTF0UAafhtPLs06TfzCTwe22ARpq9EeE-fRdgBX2b66W-79k35Rq2JvYzg

> The leading principle of this system, is that which its name indicates – that **the child should be regarded** not as a mere recipient of the ideas of others, but **as an agent capable of collecting, and originating, and producing most of the ideas which are necessary for its education**, when presented with the objects or the facts from which they may be derived. (p. 13) [Emphasis added]

This sums up the concept of *transfer of learning.* The purpose of primary education is to provide the tools for individuals to be self-learners rather than dependents of others who hand knowledge to them in a prepackaged, neatly designed outfit that merely requires the donning of garments made by someone else. In other words, it is to prepare people *who **can** think their way out of a wet paper bag* rather than to rely on others to think for them.

Woodbridge's *Annals* continues in Article V.:

> The studious man has, in general, been left to sedentary habits, till his physical frame, ruined, becomes the seat of numerous and distressing maladies to which the laboring portion of the community are almost strangers. No wonder prejudices have arisen against an education which is in any degree liberal. No wonder there has been, and still continues to be, opposition among the mass of mankind, to the efforts of enlightened and benevolent individuals to improve the minds and hearts of all classes, by moral and intellectual instruction.[195]
>
> To Salzman, Pestalozzi, Fellenberg, and their contemporaries, seems to have been reserved the glory of proving to the world, by a persevering but successful series of experiments, that there is no necessity of sacrificing the body for the sake of the mind and heart; but, on the contrary, that mental and moral improvement can be far more successfully prosecuted by devoting a portion of time daily to agriculture, horticulture, or other manual labor – to such exercises, in a word, as shall preserve the health of the body unimpaired – than by spending the whole day in intellectual and moral, to the neglect of physical exercise. A sound mind can only be had in a sound body.

Humboldt

Another Enlightenment influence on education was Wilhelm von Humboldt (1767-1835) who was a Prussian philosopher, linguist and educational reformer whose principles reshaped education in Prussia – and eventually much of the world – based on Enlightenment humanistic doctrines. He established the idea that allowed for students to develop their own reasoning abilities, so they could think for themselves; choose their own course of study; and within an atmosphere of academic freedom unrestrained by ideological, economic, political or religious influences. He advocated for free education for all citizens and effected education from elementary through college levels.[196] His

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[195] We can still observe this tension between contemporary academics – who believe everyone should achieve a bachelor's degree – and the rest of society. Seventy percent of Americans see no use in a bachelor's degree and therefore forsake its claims to a "prestigious" panacea.

[196] http://plato.stanford.edu/entries/wilhelm-humboldt/

impact on education has come to be known as the *Humboldtian Model of higher education*, which combines the arts and sciences with research, which the U.S. eventually adopted – as did most Western countries – and still follows to this day.

Given the importance and influence of Humboldt's educational philosophy, I will expound upon his concepts since they are still such an integral part of our educational establishment.

> In line with the basic concept of Wissenschaft[197], Humboldt regarded philosophy as the link between the different academic disciplines, which include both humanities and natural sciences. … Humboldt was a political conservative (in Prussian terms) and saw the state as the major player in educational matters. In 1920 George Peabody Gooch said that Humboldt's idea of the state could only be realized in a 'community of Humboldts.'[198]

Humboldt's philosophy on what entails a general education appears to be the origin of our current objection to utilizing secondary public schools for vocational/professional training. Wertz states:

> The concept of *Allgemeine Bildung* – or well-rounded education – was central to Humboldt's approach, and was based on his own lifelong learning process. *Bildung* was not a utilitarian enterprise to prepare students for particular ways of earning a living; rather, it was a lifelong process, distinct from vocational or professional training, and was to inform teaching at all three levels of the Prussian school system – elementary, secondary, and university. Through *Bildung*, each person might seek to realize the human potentialities that he possessed as a unique individual.

Of course, Germans did not follow this scheme to the degree Americans did. Germany eventually designed highly refined vocational/professional educational programs for the different needs of her citizens, and at the appropriate level of education. It certainly is commendable to pursue such a well-rounded education as Humboldt advocated, but it cannot dominate to the exclusion of the real needs for economic wherewithal. As Maslow's *Hierarchy of Needs* proposes, if an individual is unable to provide for the basic needs of life, it is not possible to achieve the higher aspirations of self-actualization. For some reason so many educators, then and now, presume that all will somehow magically fall in place if general education develops the *Renaissance Man*. It is an extremely naïve view and has harmed generations of Americans.

Wertz quotes Humboldt's comprehensive memoranda that formed the Humboldtian program. It is important to analyze the original concepts of what we inherited. Wertz states, "These plans … were written in response to a request for policy on the relation of vocational education to general education. Here is what Humboldt wrote:"

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[197] The systematic pursuit of knowledge, learning, and scholarship (especially as contrasted with its application). http://www.oxforddictionaries.com/us/definition/american_english/wissenschaft
[198] https://en.wikipedia.org/wiki/Humboldtian_model_of_higher_education

Philosophically, education has only three stages: Elementary education, scholastic (secondary) education, and university education.

Elementary education should merely enable the child to understand and express thoughts, to read and write, and merely to overcome the difficulties involved in the major ways of *describing* things. It is not so much education, as it is preparation for education, and is what first makes the latter possible. Therefore, it is really concerned only with linguistic, numerical, and physical relations, and – because it is indifferent to the species of what is described – it always remains in the mother language. If other subjects are added (and rightly so), such as geography, history, or natural history[199], this is done partly so that by means of many applied examples, there is a reinforcement of the powers developed by, and necessary to, elementary education[200]; and partly because, for those who go from these schools directly into life, it is necessary to go beyond elementary education *per se*.[201]

… Scholastic [secondary] education is divided into linguistic, historical, and mathematical studies; the teacher must always observe in the student, which of these three he dwells upon with special attentiveness…. The student is ready to graduate once he has learned so much from others, that he is now able to learn for himself. …

Thus, if the role of the teacher is only first made possible by elementary education, it is through scholastic education that this role is rendered dispensable. The university teacher, therefore, is no longer the teacher, and student is no longer the learner, but himself does research, with the professor guiding his research and supporting him in it.[202] University education situates the student to grasp the unity of science[203], to bring it forth, and therefore enlists his creative faculties. For, scientific insight as such – though of a lower order – is creative. …

I also deny the possibility of purposefully setting up an essentially different establishment for future craftsmen, and it is easily shown, that the gap resulting

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[199] In other words, physical sciences.

[200] Humboldt saw the "other subjects" as secondary to the primary purpose of elementary education. They can prove useful to the primary effort, but are not important in their own right; hence **no need to assess the knowledge acquired in these subjects. Rather, they are tools to provide useful and interesting subjects in support of the three Rs**.

[201] Humboldt saw elementary education as the extent of instruction for many, if not most, citizens. He felt that other private institutions should provide for vocational and professional education. Of course America did not embrace his idea of elementary education being the limit for most children, but we did not separate Humboldt's principles of instruction at the primary school level from the secondary levels for those not destined for the scholastic track. In other words, we have simply made secondary school an extension of primary school instruction in preparation for college for all – an incredibly ridiculous concept.

[202] This is an applied studies program where students are no longer mere sponges of information thrown at them, but, rather, are directly involved in the pursuit of knowledge and discovery. American colleges wait until postgraduate work, in most cases, before this is undertaken – a most unfortunate situation.

[203] Unity has been abandoned and protectionism of scientific disciplines has become the norm.

> from the lack of trade schools, can be completely filled by other establishments.[204] …
>
> The general principle should be: *In any school, always to strive for the full and faultless exercise of the principal powers of the mind; to exclude from scholastic education any body of factual knowledge which – however necessary it may be – fosters those powers very little or too one-sidedly; and to reserve the specialized schools for practical life. …*
>
> Everyone, even the poorest student, would receive a full education,[205] variously limited only in those cases where it could progress to further development; each individual intellect would be done justice, and each would find its place; none would need seek their vocation earlier than what their gradual development permits; and finally, most, even if they left school, would still have had some transition from simple instruction to practice in the specialized institutions.

In his "Preliminary Thoughts on the Plan for the Establishment of the Municipal School system in Lithuania" (1809) Humboldt lays the foundation for an educational system that came to dominate the West. Therefore, it is useful to consider what he provided and analyze its appropriateness under contemporary conditions. Wertz's essay quotes Humboldt on this subject:

> All schools … that are recognized … by the entire nation or the state, must aim only at the general development of the human being. Whatever is required for the necessities of life or for one of its particular occupations, must be separated out and acquired only after general education has been completed.[206]

Though the Industrial Revolution was underway in Britain when this was written, it had not been embraced in most other nations yet, including Prussia – Humboldt's motherland. Given the nature of preindustrial economies of the West being predominately agrarian (with occupational instruction being handed down from parent to child in this sector), and with small firms playing a secondary role which were made up of crafts and trades (with long established systems of apprenticeship providing needed instruction), vocational/professional training was not appropriate for a simpler form of public education. Therefore, Humboldt's position against the use of public education for training purposes was perfectly appropriate. The vast majority of citizens had no need of secondary or postsecondary education. The development of elementary knowledge of the

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[204] At a time when the effects – and therefore the educational needs of society – of the Industrial Revolution were not yet realized, technical training had a long and honorable position in the apprenticeship system.

[205] As it was in the New England States since the first days of the Pilgrims' settlement.

[206] I think everyone would agree that elementary education is a prerequisite for any further education since all subsequent learning is grounded in the three Rs. However, the contemporary use of the term "general education" has been extended to encompass arbitrary subject matter that has extended "general education" in the U.S. to require a full 12 years of seat time. This gratifies the subject specialists' demand for recognition of their disciplines; and it provides them with jobs that would otherwise be extremely limited.

three Rs coupled with the development of a moral foundation was sufficient for most citizens and this could be accomplished within 6 to 8 years of schooling.

However, at the close of the 19th century, the West was a very different world with industrialization dominating many of their economies. This necessitated a dramatic shift in what was required of public education. While the industrial arts movement, starting in the 1870s, attempted to address this, there was, and still is, a tremendous resistance to depart from Humboldt's perspective of "the general development of the human being" as the only purpose for public education. Old habits die hard. That which educators were "imprinted" upon is extremely difficult to relinquish to the needs of changing times; and a bureaucratically controlled centralized system erects all sorts of barriers to protect old habits.

Humboldt reveals an age-old problem in academia – which Adam Smith in his *Wealth of Nations* addressed as well – that still plagues us:

> [T]he organization of the schools is not the affair of a single caste, a single progression, and especially not of the scholarly profession – a mistake made in times past, when languages were taught to the exclusion of all else, and even these, with respect to quality and not quantity, were taught for external exigencies (achievement of facility in reading and writing), and not for any true conceptual development (in knowledge of language and of classical antiquity).
>
> … Hence, this complete education recognizes one, and only one, foundation; the soul of the lowliest laborer must be initially put into harmony with the soul of the most finely cultivated person, if the former is not to fall beneath human dignity and become crude, and if the latter is not to fail in human strength, becoming sentimental, fantasy-ridden, and eccentric.[207] … In this way, even having learned Greek would be just as useful for the cabinet-maker, as would carpentry for the scholar.[208]
>
> … Scholastic education then leads the student into mathematics, linguistics, and history, up to the point where it would be useless to keep him tied to a teacher and education proper; it gradually liberates him from the teacher….[209]

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[207] However, the current academic culture does fail in human strength, and is sentimental, fantasy-ridden, and eccentric. College graduates, and in particular those with social science degrees, reveal just how true this is. They are frequently lost in the world of relativism and community activism with no regard for consequences on the overall society. Their subjective views are destructive of objective interests.

[208] This supports my idea of an applied studies program, at least in theory. Abstract concepts, such as theories and moral instruction, must be coupled with application for any individual to be well rounded and therefore capable to transfer learning.

[209] This is something we have completely lost sight of, though some would argue this is the province of postgraduate work. However, even here, professors frequently dictate what is to be researched and within very tight boundaries, such as within *politically correct* doctrines for example. Academia produces anything but *free thinkers*, i.e. it does not provide for liberation from teachers. Students, in so many cases, are prohibited from being weaned from the educational establishment.

> The university is reserved for what the human being can find by and within himself…. For this self-activity in the fullest sense, freedom is necessary, and solitude is helpful; from these two requirements flows the entire external organization of the universities. Lecture courses are only a secondary aspect; the essential thing is that people live for a number of years for themselves and for science….

Next, Wertz points out what Humboldt accomplished:

> When Humboldt took over [as director of ecclesiastical affairs and education], according to one account, the typical elementary school throughout Germany "was run along lines appropriate for a penal institution." The schoolmasters were typically invalid soldiers or the village tailor or carpenter, who were scarcely literate themselves. Mechanical memorization of passages from the Bible, catechism, and hymnbook, was the sum and substance of instruction.
>
> In the words of a former Prussian minister, the educational system had "left the peasant child to grow up like an animal."[210]
>
> Several months before Humboldt arrived on the scene in Berlin, the decision had been made to introduce the educational methods of Swiss innovator J. H. Pestalozzi into Prussia.

It is interesting how Humboldt incorporated Pestalozzi's free thinking principles into the Prussian authoritarian system, yet when Horace Mann (see below) visited Europe, he appears to have taken little notice of Swiss methods but preferred the more authoritarian and centralized Prussian interpretation and application of it instead.

Wertz continues with Humboldt's accomplishments and it is here we can observe the origins of our high schools as well as the drive for uniformity – another social attribute the Germans are known for, which was the antithesis of the American tradition – by establishing college entrance examinations.

> One of Humboldt's greatest achievements … was the establishment of the humanistic *gymnasium* as the basic institution leading to the university. Prior to 1788, when reform of the school system had begun, there was no uniform examination for determining qualification for entry into the university. In that year, the *Arbitur* was introduced, a state-supervised examination at the conclusion of secondary schooling. Upon taking office, Humboldt regularized and developed the use of the *Arbitur* throughout Prussia.

[210] Contrast this with America of the same period and one can understand the requirement for a paradigm shift in the German educational system. It would have been such a monumental task that it could only have been accomplished through a highly authoritarian and centralized system, which the Germans were known for, and which suited certain authoritarian factions, such as Horace Mann's (see below), in the U.S.

> Also at the secondary level he revolutionized teacher training. Before his tour as chief of section was ended, a royal edict … specified that to be eligible as a regular *gymnasium* teacher the candidate must pass a general examination, supervised by public authorities.
>
> … The groundwork for the creation of a university committed to the full development of the student in "freedom and solitude," … was laid in Schiller's inaugural lecture at Jena University … in 1789. In this famous paper, Schiller denounced the "bread-fed scholars," whose only reason for existence at the university was the filling of their bellies. Schiller wrote, "Who rants more against reformers than the gaggle of bread-fed scholars? Who more holds up the progress of useful revolutions in the kingdom of knowledge than these very men? … The bread-fed scholar seeks his rewards not in the treasures of his mind – his recompense he expects from the recognition of others, from positions of honor, from personal security."[211] The opposite, for Schiller, was the "philosophical mind," whose "efforts are directed toward the perfection of his knowledge; his noble impatience cannot rest until all of his conceptions have ordered themselves into an organic whole. Until he stands at the center of his art, his science…."

Mann

Some people consider Horace Mann (1796-1859) the father of our current system of education. While this may be true as it relates to the centralization of power and the development of a bureaucratic system for public education, the praises bestowed upon him are misplaced, unless one appreciates highly centralized authoritarian systems.

Mann traveled to Europe to observe various systems of education and wrote about it in his Seventh Annual Report (1844). While Switzerland was one of his stops, he chose the Prussian education model – a highly authoritarian system – to emulate over the Swiss ideas of Pestalozzi and Fellenberg which were far more fitting and liberal (in the classical sense) for a free society like the U.S. However, Mann was the puppet of the Harvard elite of that period, who were followers of the philosopher Georg Wilhelm Friedrich Hegel (1770-1831), a lover of the Prussian system and who initially idolized Napoleon and whose works influenced Karl Marx. This faction understood that it was through the educational system that Americans could be indoctrinated, but only if control was centralized in order to dictate the curricula all the schools were to use. They picked Mann to be their spokesman (though James G. Carter was the real leader of this movement), not because of his knowledge of education, since this was wanting; rather, they picked him because he was articulate, an extremely effective debater (he had been a lawyer and legislator), and driven by his passions; and I would add that this was at the expense of reason. Therefore, he laid waste to anyone or anything that got in his way. He was ruthless.

Horace Mann (1796-1859) is credited with conceiving of the public school system in Massachusetts, but a public system for all had been in place since the time of the Pilgrims

[211] Little has changed.

but based on local autonomy – and it was **extremely** effective. Was there room for improvement? Absolutely, there always is! However, the U.S., Switzerland, and Britain were the most literate countries in the Western Hemisphere when Mann argued that Massachusetts citizens were an illiterate lot and that its schoolmasters were terrible teachers and therefore local autonomy needed to be eliminated and replaced with dictates from above – the antithesis of our Founding principles.

Radical reform frequently needs a boogeyman to deride and then to make a comparison to how perfect the alternative is. That is, perfection and imperfection must be shown in their extremes – but then, there is no such thing as perfection, though extreme radicals like Mann seem to be utterly ignorant of this fact or intentional deceivers. Mann was very effective with this type of propaganda and years after his death, his wife lamented how none of it was achieved as he had sold it, other than the destruction of autonomy of local communities, though she saw such destruction in a positive light.

Such ignorance is a curse of the human condition and it is why the Founders firmly believed our system of government was an experiment with little hope of enduring for very long if education, based on principles of free government and reason, was not put in place for all (though the current fad of "college for all" would have been seen as ridiculous). The actions of Mann's faction were destructive of our Founding principles. While they wanted education for all, they did it in the wrong way – i.e. through authoritarianism, which is destructive of free principles – and for the wrong reasons – i.e. to indoctrinate the masses in political views at odds with free government. I'm sure they believed the ends justified the means, but a poison pill was swallowed by Massachusetts and the poison spread to the other States. This poison has yet to be purged from our political arteries.

One merely needs to review the work of James G. Carter (1826), who was the real leader of Mann's faction, to realize the type of people they were made up of. Carter looked to Lycurgus, the lawgiver of the Spartans, as setting the proper tone for what education should accomplish (see Carter pages 12-16). Those who are familiar with the Spartans know full well that this authoritarian, militaristic, slave-based culture is the antithesis of American values. Hitler adored the Spartan culture and adopted principles from it for Nazi Germany. Nothing more need be said other than this is the inspiration upon which Mann's faction wished to establish an educational system in Massachusetts.

For those who understand that our centralized bureaucratic educational system is the root of our problems, it is recommended that Mann be scrutinized in order to understand just how influential the faction he answered to was and how malicious he was to the schoolmasters of that period. He despised them and many despised him, as was well documented in the exchange that took place between the schoolmasters (who Mann disparagingly referred to as "The 31") and Mann, starting with *Remarks on the Seventh Annual Report of the Honorable Horace Mann* (1844) and ending with *Penitential Tears Or A Cry From the Dust by the 31 Prostrated & Pulverized by the Hand of Horace Mann* (1845). Mann's is not a story Americans should recite to posterity other than as an example of where we took a wrong turn by falling victim to sophistry, which is exactly

what a proper education is meant to prevent. Knowing what occurred at that time can help us make corrections to the course we've been sailing since then.

Tocqueville

After being critical of Americans for possessing few "writers of distinction," the renowned Frenchman, Alexis de Tocqueville (1835), had this to say about American literacy based on his travels through the States in 1831[212]:

> The observer who is desirous of forming an opinion on the state of instruction amongst the Anglo-Americans, must consider the same object from two different points of view. If he only singles out the learned, he will be astonished to find how rare they are; but if he counts the ignorant, the American people will appear to be the most enlightened community in the world.[213] …
>
> In New England, every citizen receives the elementary notions of human knowledge; he is moreover taught the doctrines and the evidences of his religion, the history of his country, and the leading features of its Constitution. In the States of Connecticut and Massachusetts, it is extremely rare to find a man imperfectly acquainted with all these things, and a person wholly ignorant of them is a sort of phenomenon.[214]
> … At the extreme borders of the confederate States,[215] upon the confines of society and of the wilderness, a population of bold adventurers have taken up their abode, who pierce the solitudes of the American woods, and seek a country there in order to escape that poverty which awaited them in their native provinces. As soon as the pioneer arrives upon the spot which is to serve him for a retreat, he … builds a log-house. Nothing can offer a more miserable aspect than these isolated dwellings. … Who would not suppose that this poor hut is the asylum of rudeness and ignorance? Yet no sort of comparison can be drawn between the pioneer and the dwelling which shelters him. Everything about him is primitive and unformed, but he is himself the result of the labor and the experience of eighteen centuries. He wears the dress, and he speaks the language of cities; he is acquainted with the past, curious of the future, and ready for argument upon the present; he is, in short, a highly civilized being, who consents, for a time, to inhabit the back-

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[212] This is before Mann was appointed Secretary of the MA Board of Education in 1837.

[213] Interesting how America had neither the extreme of uneducated nor over-educated citizens. I think this reflects the idea of equity fairly well. Nowhere else on earth did this exist at that time.

[214] Yet Horace Mann had nothing good to say about the state of education in Massachusetts. Based on his writings, one gets the impression that Massachusetts's citizens were the most illiterate lot of people in the world. But then, this is how propaganda is typically used.

[215] For those not well versed in American history, please understand this was written in the 1830s, when the United States saw itself as a confederacy of States, which was a title the Southern States used to identify themselves when they seceded in 1861. The U.S. was originally formed as a *confederacy* of autonomous States ("State" had the same meaning as a self-determined country) in contradistinction to a *nation*. The Civil War blurred this distinction by eroding States' rights, and now it is unclear whether we are still a confederation or a nation.

> woods, and who penetrates into the wilds of a New World with the Bible, an axe, and a file of newspapers.
>
> It is difficult to imagine the incredible rapidity with which public opinion circulates in the midst of [this wilderness]. I do not think that so much intellectual intercourse takes place in the most enlightened and populous districts of France. It cannot be doubted that in the United States, the instruction of the people powerfully contributes to the support of a democratic republic; and such must always be the case, I believe, where instruction which awakens the understanding, is not separated from moral education which amends the heart. But I by no means exaggerate this benefit, and I am still further from thinking, as so many people do think in Europe, that men can be instantaneously made citizens by teaching them to read and write. True information is mainly derived from experience, and if the Americans had not been gradually accustomed to govern themselves, their book-learning would not assist them much at the present day.[216]
>
> [I]f you question [an American] respecting his own country … [he] will inform you what his rights are, and by what means he exercises them; he will be able to point out the customs which obtain the political world. You will find that he is well acquainted with the rules of the administration, and that he is familiar with the mechanism of the laws. The citizen of the United States does not acquire his practical science and his positive notions from books; the instruction he has acquired may have prepared him for receiving those ideas, but it did not furnish them. The American learns to know the laws by participating in the act of legislation; and he takes a lesson in the forms of government, from governing. The great work of society is ever going on beneath his eyes, and, as it were, under his hands.[217] (pp. 296-299)

One must ask what happened to the America that Tocqueville observed? It appears as though Americans were educated at a far higher level under less sophisticated conditions than within an advanced society with all of its scientific, collectivist, and bureaucratic institutional trappings! I think this speaks volumes of the harm centralization and authoritarianism do to society; and we have Horace Mann and his faction to thank for introducing it to the U.S.

Mill

John Stuart Mill[218] (1859) had this to say about State run education:

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[216] This is pointing out the fact that transfer of learning comes from application. It is not derived primarily from books and lectures.

[217] A perfect example of what application in the real world does for individuals.

[218] "John Stuart Mill, British philosopher, … moral and political theorist, … was the most influential English-speaking philosopher of the nineteenth century. His views are of continuing significance, and are generally recognized to be among the deepest and certainly the most effective defenses of empiricism and of a liberal political view of society and culture." http://plato.stanford.edu/entries/mill/ The word "liberal" in this case does not have the same meaning as "Liberalism" of current American politics. It means

> The objections which are urged with reason against State education, do not apply to the enforcement of education by the State, but to the State's taking upon itself to direct that education: which is a totally different thing. That the whole or any large part of the education of the people should be in State hands, I go as far as any one in deprecating. All that has been said of the importance of individuality of character, and diversity in opinions and modes of conduct, involves, as of the same unspeakable importance, diversity of education. A general State education is a mere contrivance for moulding people to be exactly like one another: and as the mould in which it casts them is that which pleases the predominant power in the government, whether this be a monarch, a priesthood, an aristocracy, of the majority of the existing generation, in proportion as it is efficient and successful, it establishes a despotism over the mind, leading by natural tendency to one over the body. An education established and controlled by the State should only exist, if it exist at all, as one among many competing experiments, carried on for the purpose of example and stimulus, to keep the others up to a certain standard of excellence. (p. 106)

Spencer

Herbert Spencer (1820-1903) a prominent classical liberal[219] philosopher of his period addressed the subject of education in some of his works. What separates classical liberals from factions like Mann's is eloquently summarized in Spencer's words, "Upholders of pure despotism may fitly believe state-control to be unlimited and unconditional."

Spencer (1860) analyzed the purpose of education for individuals:

> Our first step must obviously be to classify, in the order of their importance, the leading kinds of activity which constitute human life. They may be naturally arranged into:
> 1. Those activities which directly minister to self-preservation;
> 2. Those activities which, by securing the necessaries of life, indirectly minister to self-preservation;
> 3. Those activities which have for their end the rearing and discipline of offspring;
> 4. Those activities which are involved in the maintenance of proper, social and political relations;
> 5. Those miscellaneous activities which make up the leisure part of life, devoted to the gratification of the tastes and feelings. (pp. 17-18)

individual liberty, which current Liberalism does not believe in or support since it mistakenly equates liberty with anarchy.

[219] A classical liberal is one who subscribes to the humanist political philosophy of the Enlightenment period, which the American Founders were well versed in and followed when forming our government.

Conclusion

Some closing words are fitting for this work on the history of education.

With the expansive Federal tentacles reaching into every State and municipality to such a far-reaching degree by the '60s, my analysis of educational history ends. The damage is so extensive by this point, any further analysis simply reinforces our understanding of the extent of such failure. Therefore, for the purposes of this paper, it would simply be redundant.

Tucker (2018) offers a good summary of how the entrenched U.S. educational system came to be; how it has outgrown its usefulness; and how stakeholders in the establishment, to the detriment of the country, will fight to maintain the status quo. He correlates the U.S. educational establishment with Kondratieff's *long wave cycle*. It is highly recommended that this article be read.

The following words of Woodbridge in 1830 are an *apropos* closing:

> It would seem as if Divine Providence intended to institute in this country the most important, perhaps the last, experiment, to decide whether the interests of a nation can be safely entrusted to their own management, or whether they need to be controlled by the strong arm of one or a few rulers. Should an experiment, made under such circumstances, fail, the friends of liberty must fold their arms in despair, and endeavor to close their eyes on all the miseries around them, as the inevitable results of human weakness.
>
> The friends and the enemies of liberal institutions are looking for the result of this experiment with the most intense interest.
>
> On our efforts, under Providence, this result depends, and they must be immediate and vigorous and unremitted. Who that has observed the progress of crime, and the unblushing manner in which the most corrupt principles are publicly avowed, can fail to see that the flood-gate of corruption is opened, and that unless the torrent be arrested, it must sweep away this fabric of liberty and happiness, the result of the labors and sufferings of two centuries? … Our country may yet be safe, and the world may yet be convinced that the many can be rendered more capable of governing than the few. But if we slumber over our danger or shrink back from the contest, our country is lost, our institutions must be trampled under foot, and the name of America be inscribed on the broken column which records the weakness and the ruin of republics.
>
> In reference to this great question, no truth is more certain than that the foundation of every free government must be laid in the intelligence and moral principle of the people, which can be produced only by a good education.[220] It is in the diffusion and improvement of education, therefore, that we can find the

[220] However, this by no means calls for a centralized public system to accomplish this end. It can be done in multiple ways, including the best of all: Home schooling by those who have the wherewithal!

> only security for the preservation of our free institutions. It is the want of this, which has converted the nominally free governments of South America into military despotisms. It was from the same defect, that the effort to establish a free government in France began with lawless licentiousness, and terminated in absolute tyranny. Without education the electors will have neither the intelligence nor the principle necessary to direct them in discerning the best measures or selecting the best men, or adopting the proper means to accomplish the great ends of government, the prosperity of the country and the happiness of the people. They will be guided by their own selfish passions or narrow views, and left to follow in blind submission, the counsels of a sage, or the seductions' of a demagogue, as chance may direct. Such electors could scarcely fail to appoint incompetent or unworthy rulers; and in such hands the wisest and freest constitution will sink into a dead letter, or become the instrument of oppression and corruption. (pp. 1-4)

We most assuredly have been blindly and merrily skipping down this road as if, just like the past, everything will be the same tomorrow. But it won't be the same! We are following in the same footsteps of previous civilizations that rose to great heights and then fell, which was imperceptible to the ending generations.

We must act, and soon if we hope to reclaim self-government. It is not to late … yet! But the point of no return is quickly approaching. Let us hope we act before it is too late.

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