


**EDUCATION THROUGHOUT HISTORY: FROM ORIGINS TO
CONTEMPORANEITY** <https://doi.org/10.56238/sevened2024.037-105>

**Jakson José Gomes de Oliveira¹, Ana Lúcia Almeida de Oliveira², José Amadeu de
Oliveira Filho³ and Lindomal dos Santos Ferreira⁴.**

ABSTRACT

This article aims to present a history of education through History, it presents in a synthetic way the main characteristics of education during the various historical periods addressed here, they are: Education of Primitive Man; Education in Greece; Education in the Middle Ages; Education in the Protestant Reformation and the Counter-Reformation; Education of Bourgeois Man and Socialist Education. Who were the first teachers? How did this knowledge take place? Which classes or groups of people had the right to education? What is the character (religious, secular, public, private, state) that education assumes in the various historical periods? Who did education serve? These and other questions are addressed by provoking an opportunity to reflect on education in the past for a better understanding of education in the present. The work was carried out through bibliographic research, based on a dialectical analysis based on the historical conceptions of education of authors such as Aranha, Ponce, Manacorda, among others, which corroborate with the theoretical contribution that underlies the research.

Keywords: Education. History. History of Education. Historiography.

¹ Dr. in Social Psychology
Institution: Federal University of Pará
Address: Altamira, Pará
E-mail: jaksonoliveira@ufpa.br

² Master in Languages and Knowledge in the Amazon
Institution: SEMED-ATM
Address: Altamira, Pará
Email: luciaufpa2014@gmail.com

³ Specialist in Civil Procedural Law
Institution: TJPA
Address: Tucuruí, Pará
E-mail: ze.amadeu@bol.com.br

⁴ Doctor of Education
Institution: UFPA
Address: Altamira, Pará
E-mail: lindomalsf@gmail.com



INTRODUCTION

For a long time, man has been looking for a way to improve (enhance) the environment in which he lives in search of comfort and security. One of the ways found was to seek in every way to have control of nature, as well as the formation of societies to improve knowledge in search of this ideal.

With the passage of time, it is perceived that the history of humanity is directly linked to scientific knowledge, since it is through education (knowledge) the maintenance of power, which can be confirmed throughout history, since those who held knowledge also held power. And improving knowledge by keeping it in the hands of a few was also a way of maintaining power, which is implicit throughout the history of education.

Thus, this work aims to present a history of education through historiography, presents in a synthetic way the main characteristics of education during the various historical periods, being structured as follows: the Education of Primitive Man will be addressed; Education in Greece; Education in the Middle Ages; Education in the Protestant Reformation and the Counter-Reformation; Education of Bourgeois Man and Socialist Education.

The search for answers to several questions that will unveil questions such as: Who were the first teachers? How did this knowledge take place? Which classes or groups of people had the right to education? What is the character (religious, secular, public, private, state) that education assumes in the various historical periods? Who did education serve? They are addressed in this research. These and other questions are discussed, provoking an opportunity to reflect on education in the past for a better understanding of education in the present. It should be noted that this chapter was previously published in the format of an article as the first publication in the Revista Caderno Pedagógico volume 21 number 13.

EDUCATION OF PRIMITIVE MAN

Varieties of the human species have been around for at least half a million years. Over the past six or five hundred thousand years, various groups of food gatherers and hunters have lived scattered over the wide expanse of the earth. But it was only in the last six or eight thousand years that some men began to dedicate themselves to agriculture, on the banks of the great rivers.

The education of primitive peoples consisted of promoting the adjustment of the child to his physical and social environment through the acquisition of the experience of past generations. A fact that can still be observed today among the indigenous people of the



upper Xingu (Kuarup), the Papuans of New Guinea, the Australian aborigines, the Bushmen of South Africa and Namibia or the Inuit of Greenland.

Among primitive peoples the child acquires the necessary knowledge through imitation of the activities of adults, first unconsciously and then consciously. The importance of hunting and animals was depicted in paintings at the bottom of caves, in turn, accompanied by magical-religious ceremonies designed to ensure the success of the hunter and the abundance of the game. The famous painting of the masked "sorcerer" from *Trois Frères*, supports such an interpretation. These initiation ceremonies have special educational value in the following aspects: moral, social, political and religious.

When acting, man imitates the gods in the rites that make the primordial myths present, that is, each one repeats what would have happened to gods at the beginning of time, Only in this way does the seed sprout from the earth, women become fruitful, trees bear fruit, day follows night, and so on (ARANHA, 2005, p.26)

Primitive peoples believed that the power of their technology was limited and resorted to special techniques of worship or magic and the religion that we now call animism, that is, the belief that everything has a soul (trees, rivers, bows and arrows, etc.). Hence the treatment given to the dead, who were carefully buried with their belongings by Neanderthal man and other peoples of the Upper Paleolithic. Thus, it becomes necessary to learn the methods that will "appease" the world of spirits, which constitutes the most important part of education.

The first teachers were, initially, the classes formed by the heads of family groups. Later, instruction began to be given by priests (shamans) who became the first professional teachers, thus causing the proliferation of myths and ceremonials of complicated social and kinship rules as can be observed in contemporary indigenous societies.

EDUCATION IN GREECE

Greek education gave more opportunity to individual development, what we call today liberal education. However, the educational processes were separated according to social classes. In Sparta, only Spartans, who made up just under half of the population, had the right to education. In Athens, only free men, who corresponded to 10% of the population, had access to education.

For the class of rulers there was a school that prepared for "thinking" (politics) and "doing" (weapons). The workers were offered no school, but training on the job, through observation and imitation of the activities of other adults. For the excluded classes (slaves and foreigners), no school and no training.

The pedagogical ideal can no longer be the same for everyone; not only do the ruling classes have very different ideals from those of the dominated class, but they also try to make the working mass accept this inequality of education as an inequality imposed by the *nature* of things, an inequality, which it would therefore be madness to rebel against. (PONCE, 2005, p. 36)

Individuals in the ruling class are warriors in their youth and politicians in their old age. The Iliad and the Odyssey, poems attributed to Homer, portray this model of heroic civilization. The Teachings of Chiron (Hesiod) constitute a patrimony of peasant wisdom and morality, but unfortunately few fragments have come down to us. The teachings contained in the Homeric poems of the Archaic period reappeared in Greek education through music and gymnastics.

Lycurgus (9th century BC) organizes the State and Education in Sparta. Education becomes the task of the State, which entrusted the education of boys to a magistrate. The goal of education in Sparta was to form the ideal soldier, obedient to the laws, with courage and physical perfection.

In other Doric cities and Crete, education was also state-owned. From the Hellenic periphery to Magna Graecia, schools of philosophers emerged. The School of Pythagoras (XVIII century) VI BC) paves the way for the education of young people as a foundation for democratic societies, but these schools were neither public nor state-owned. In Athens, the Legislator Solon presents to the court the text of the law that deals with Athenian education, whose ideal was the complete formation of the citizen (physical and intellectual).

With Greek alphabetic writing (5th century BC), the figure of the master of the letters of the alphabet appears alongside the masters of gymnastics and music. During this period, the State began to ensure personal freedom for all free citizens, creating conditions for the development of education. The new rhetorical education for saying and doing is now transmitted through letters. The child is educated by his parents, who are nurtured and pedagogue (slave who accompanies the child to school); by the grammarian; by the sitharist and pedophist and by the city in learning the laws and duties of Citizens.

Music and gymnastics were reserved for free men, worthy of these teachings. Grammar was usually taught by a pedagogue (slave or freeman who fell from grace due to debt or war). The punishment of the students was frequent on the part of the masters. There were also cases in which teachers were assaulted by students. The situation of grammar teachers was dire, as the act of teaching in exchange for money was considered undignified. Hence the criticism of the Sophist philosophers who were itinerant and taught for large amounts.



Plato distinguished between private education (family) and public education (polis). Aristotle informs us that at the end of the fourth century B.C., in most Greek cities, education was private, but it was favorable to public schools. Throughout the Greek world, the school evolves thanks to financial contributions from individuals, cities or sovereigns. The learning of trades, mechanics and medicine also had a great development in this period.

With the dismemberment of Alexander's empire, Greek civilization spreads throughout the empire. From the second century B.C. onwards, education will reach not only free children, but girls, the poor and even slaves. Several libraries are created, especially the one in Alexandria. Thanks to the works of the Greeks, knowledge becomes universal.

EDUCATION IN THE MIDDLE AGES

With the dismemberment of the Western Roman Empire and the emergence of the barbarian kingdoms (6th century AD), there is the gradual disappearance of the classical schools and the emergence of the Christian school (episcopal and cenobitic).

There was a cultural impoverishment with the loss of classical culture, which came to survive only in the scrolls of monasteries. Pope Zenobius in the year 418 A.D. created the first religious schools for priests to learn to read before teaching. The school model was that of the synagogue of the Hebrews.

Parents gave their children to be educated in the priesthood. In the monasteries there was no distinction between manual and intellectual labor. Educational discipline was severe and punishments were frequent.

Due to the differences between Christianity and Greek and Roman knowledge, various priests occupied different positions regarding the teaching of classical texts. The early Christian Church turns its attention to the moral education of its members. We can highlight in this period the work *De magistro* de Santo Agostinho.

Later, the schools were organized by the bishops and were called cathedral schools. They were intended to prepare the clergy for the Church. Due to the conquest of new souls to the priesthood, there was a fall of prejudice against the instruction of the poorest. The increase in the number of monks and abbots contributed to the maintenance and copying of manuscripts and the condensation of Greek and Roman knowledge into the Seven Liberal Arts: *Trivium* (Grammar, Dialectic, and Rhetoric) and *Quadrivium* (Arithmetic, Geometry, Music, and Astronomy). (Manacorda, 2006)

However, the culture that the coenobia offered to the oblates and the bishoprics and parishes to the clergy and monks were small compared to the Greco-Roman period. And it was not uncommon for there to be illiterate bishops and priests.

According to Aranha (2005), scholasticism was a movement that emerged during the Middle Ages and was concerned with demonstrating and teaching the agreement of reason (Greco-Roman culture) with faith (Christian culture). St. Thomas Aquinas was the greatest exponent of Scholasticism, he took advantage of the contributions of classical authors for the benefit of faith. His work, the *Summa Theologica*, is the apex of this movement.

According to Aranha (2005, p 73) "in the golden period of Scholasticism (twelfth and twelfth centuries), theologians seek to support faith in reason, in order to better justify beliefs, convert non-believers and even combat infidels".

In the cities, parishes and coenobia are the new schools for children of humble origins. The most qualified are sent to the canonical colleges (episcopal schools) responsible for the formation of the clergy.

At the end of the 7th century, Charlemagne, King of the Franks, acclaimed Emperor of the West by the pope, welcomed intellectuals into his court and promoted a rapid cultural renaissance, assuming education as a duty of the State, despite being exercised by the Church. Charlemagne entrusted the education of his sons to learned clerics to be instructed in letters, but he did not neglect to train them in hunting and horseback riding, an education reserved for nobles.

As for the artisanal trades: goldsmiths, tailors, carpenters, carpenters, shoemakers, etc..., they continue to exist in the period, but their teachings continue to be transmitted from father to son (master to disciple).

With the Crisis of the Carolingian Empire, the Church began to have control over the right to school, extending education to the poorest in the parishes. If not the letters, at least in Christian doctrine. It also allowed clerics to teach outside the walls of cities, castles and monasteries, which helped to free the masters from feudal rule. These wandering masters are the ancestors of the goliards.

The free masters taught the Seven Liberal Arts of the *trivium* and *quadrivium*. But schools of other disciplines emerged, such as Medicine, Jurisprudence, and Theology in the monasteries.

Goliards were traveling clerics who gathered to hear other masters give lectures on their art. Initially they were condemned by the Church, as they often left the monasteries without authorization. Later they began to be protected, both by the Imperial Power and by the Church.

At the end of the Middle Ages, Universities appeared, with the initial name of *Studium generale*. At the end of the fourteenth century they are called *universitas litterarum*. Naples, Paris, Bologna, Salerno, Oxford, Vienna, and Salamanca are important universities that emerged during this time. They were the first examples of truly democratic organizations.

EDUCATION IN THE PROTESTANT REFORMATION AND THE COUNTER-REFORMATION

Religious reform and modern science contributed to the disruption of the existing political balance between Church and State, as a result of the emergence of new ideas and new educational facts that heralded modern times.

The religious reform divided Christians into Catholics and Protestants, provoking political, social, cultural, and educational changes, accelerating the renewal of the Catholic Church, which reacted with the Council of Trent, the Tribunal of the Holy Inquisition, and the Society of Jesus.

In Protestant Germany, Luther contributed to the liberation of education from the Church, expanding access to school and making attendance compulsory. The instruction was not only aimed at continuing studies, but also at work.

Luther advocates a new school that is capable of carrying out in three years an educational program that the clerical school carried out in a lifetime. He encouraged the use of the vernacular language. The objective of education is centered on its social utility, that is, to train men capable of governing and women capable of taking care of the house. A realistic education focused on practicality. He tries to reconcile productive manual labor and intellectual labor. According to Manacorda (2006, p. 196) for Luther "even if there were neither soul nor hell, we should still have schools for the things of this world".

The Catholic Church did not remain immobile to Protestant advances. The Counter-Reformation is characterized by the uncompromising defense of Catholics over the privileges and right to education. The Council of Trent condemned various kinds of books, including heretical ones (Luther, Calvin, Zwingli, and the like). *The Index librorum probitorum* prevented any possibility of the books being printed.

The Council of Trent also tried to reorganize the schools of cathedrals, monasteries and convents, regularizing the study of grammar, Sacred Scriptures and theology. As for the Jesuit School, it was made up of an efficient educational system, especially secondary and higher education, aiming at the formation of clergy and leaders

EDUCATION OF THE BOURGEOIS MAN

The bourgeois revolutions and the consolidation of industrial capitalism brought about profound changes in the political, economic and social life of Europe at the beginning of the nineteenth century. However, alongside the bourgeois class there is another, the modern industrial proletariat.

With the advent of the Industrial Revolution, the ways of producing material goods transformed society. Large masses of workers are moved from the countryside to the cities to work in the factories, provoking social strife and the extinction of the old arts and crafts guilds.

The workers lose all the knowledge of the handicraft trades that they obtained through apprenticeship (master-disciple) of the old guilds and start to occupy themselves with only a part of the productive process (division of labor). But the pace of change and progress in factories required skilled labor. Such a need will be the dominant theme of modern pedagogy: the instruction of the technical-professional, provoking the emergence of a school for the poor, alongside the schools of the rich. Thus, children's schools emerged in England, next to the factories. Initially of a welfare nature and later of a basic education character.

In Germany, Froebel created the *Kindergarten*, the first kindergartens) with educational activities, forms of expression and great importance to children's self-activity. These schools spread to Europe and the United States.

Elementary schools are divided into two: those of mutual teaching (popular class) and those of Pestalozzian tendencies (bourgeois class).

Pestalozzi understood education as the main means of social reform, as long as the nature and development of the student were respected.

As for technical and professional education, the first Mechanical Institutes began to be created in England. Alongside the Universities, there are the Higher Schools of Engineering. We are also witnessing the rebirth of physical education taught in gymnasiums and military schools, which culminated in the emergence of the modern Olympics.

In the second half of the nineteenth century, the entire education system, from elementary to higher, was already state-owned in most of Europe. Meanwhile, in the countryside and in industry, education gradually moved from private to state-owned, demonstrating the State's concern with the training of qualified labor and meeting the demands of the working classes who wanted to study.

This system of general education develops first in Germany, and then appears in France. In England and the United States, education took a little longer to be transferred from religious congregations to state power.

The single school for all is beginning to take hold in Europe. Education becomes public, free and compulsory, also meeting the needs of the working classes. However, there were still two schools, one of quality for the bourgeoisie and one precarious for the proletariat

SOCIALIST EDUCATION

At the beginning of the nineteenth century, a new wave of educational utopias emerged, which were closely related to the industrial and political revolutions. All of them deal with the division of labor in the factory, the terrible living conditions of the workers, the opposition between manual and intellectual labor.

Saint-Simon, in 1825 speaks of a new "Christianity" and his school is constituted into a church. It is the typical example of a utopia of strong religious inspiration. Fourier proposes a harmonious education that exalts spontaneity, play and the diverse experiences of children. He also defends the coincidence between individual and collective interest. Etienne Cabet, in 1840, defended an elementary education that would encompass all the knowledge to achieve a specialized education. Robert Owen, an English industrialist and philanthropist, instituted a system of instruction and organization of work, with the aim of restoring culture and human dignity to the workers. (PONCE, 2005).

Marxist socialism, unlike the utopians above, presents itself as the antagonist and heir of the bourgeois tradition. For Marx, socialism does not reject, but appropriates, all the ideal and practical conquests of the bourgeoisie in the field of education. He adds, however, the criticism of the inability of the bourgeoisie to carry out its programs.

In the Communist Manifesto of 1848 the union of education-work and free public education for all children is explicit. Marx did not think, however, of a vocational education for the children of the working class, but of a universal vocational education. An education in scholastic structures and productive structures and a technological instruction that could provide a knowledge of the sciences and practical capacity in all areas of production.

Marx seeks the union between education and industrial work, seeking to transform the old social reality, creating a new reality where its individuals develop all their capacities, that is, the omnilateral man.

In 1897, Lenin already said that it was not possible to conceive the ideal of a new society without combining the instruction of the work of a new generation with the isolated instruction of work.

In October 1917, the Soviet Union became the first country to have a socialist experiment. With the establishment of revolutionaries in power, the world is divided into two blocs: the capitalist one led by the United States and the socialist one led by the Soviet Union. Socialist parties emerged in several countries around the world, concerned with transforming society, making it more just and egalitarian.

During the socialist revolution, Lenin and his wife Krupskaja developed a "single school of work" to guide the entire development of the education system of the Soviet Union and other socialist countries.

However, it was up to Makarenko, who elaborated an original, anti-Rousseauian pedagogy, to reform Soviet education, based on productive work and the supremacy of the "collective" over the individual, discipline and human solidarity.

After the 2nd World War, we witnessed technological progress and the maturation of the consciousness of the working classes, especially on the part of students, as well as inequalities in educational relations and the social oppression of capital over workers.

CONCLUSION

During this brief "journey" through the History of Education throughout some periods of human history, we realize how much it was used as a symbol and source of power. Education has always been characterized by its elitist character.

In primitive societies, education was reserved for a small group of people (shamans, sorcerers, etc.) who used it in magical-religious ceremonies (animism), transmitting the customs of the tribes to the next generations. Generally the practices of these rituals were transmitted from parents to children. For the other members of the tribe, the only education was the imitation of the activities performed by adults (hunting, fishing, etc.).

In Greece, despite the great intellectual development (Philosophy and art), rationality and political and moral freedom, we find that education continues to be exclusive to the dominant classes, since only free men had the right to it, that is, only 10% of the population. The rest of Greek society had only a training to perform manual and agricultural work, usually through observation and imitation.

The division between intellectual work, reserved for members of the polis (free men), and manual work, reserved for the poor, slaves and foreigners, becomes evident. However, with the expansion of Alexander's Empire (which went from Greece to India and from

Macedonia to Egypt), and its subsequent disintegration, it provided the expansion of Hellenic culture throughout the territory of the Empire, causing the emergence of many libraries, including that of Alexandria. Instruction from that moment on will not only affect free children, but girls, the poor and even slaves. Greek knowledge becomes universal.

With the fall of the Western Roman Empire, culture and classical knowledge (Greco-Roman) began to decline in Europe. There was a cultural impoverishment of the whole society. However, classical culture survives in the monasteries that preserve it in the Seven Liberal Arts (*Trivium and Quadrivium*). However, most of the population did not have access to letters and received only an education in religious doctrines.

The Church began to instruct the children of the rulers, the feudal lords, also concerned with the morals of the members of the clergy. Education remains reserved for a small portion of the population, destined for the government and administration of feudal society. There was, however, a greater appreciation of manual work in the monasteries, through the monk-craftsmen, however, this work was still reserved for the subaltern classes and their instruction was of a family nature passed from father to son.

Due to the development of the sciences, scholasticism emerged, which sought to unite classical knowledge for the benefit of Christianity, keeping education under the exclusive tutelage of the Church. But history is dynamic and education begins to free itself from the shackles of the Church and feudal lords, to the extent that monks are allowed to teach outside monasteries and city walls. Thus, at the end of the Middle Ages, the first universities emerged through these traveling monks who taught the Seven Liberal Arts.

With the end of the Middle Ages, science and the discovery of new continents accelerated the religious reform of the Catholic Church. Faith was no longer the spring that drove society. Gunpowder, the printing press and the caravels provided the enrichment of a class of merchants who allied themselves with the sovereigns of the new European kingdoms.

In Protestant Germany, education freed itself from the "shackles" of the Catholic Church and gradually passed under the tutelage of the State. Education began to have a practical objective, books began to be printed in the vernacular language (German and other languages), greater freedom for the propagation of new discoveries in the sciences and the valorization of profit (forbidden by the Catholic Church). Access to schools is expanded and attendance becomes compulsory, providing great development to Protestant countries.

The Catholic Church reacted to Protestant advances with the Counter-Reformation, the Council of Trent, the Society of Jesus and the Tribunal of the Holy Inquisition. The Jesuit

School was a model of education in Catholic countries, emphasizing secondary and higher education. The Catholic Church also reorganized the cathedral schools, convents and monasteries.

Bourgeois revolutions and the consolidation of industrial capitalism bring about profound political, economic and social changes, but good quality education remains the prerogative of the ruling classes. At the end of the eighteenth century, the bourgeois ideals of universality, gratuitousness, statehood and cultural renewal were still restricted to a small portion of the population. The workers, who comprise the great majority of the population, are now deprived of the knowledge of their handicraft and agricultural trades, and are now occupied with only a part of the production process of the factories.

The great mass of workers lives in absolute misery, but on the other hand, the demand for qualified labor increases, leading to the emergence of schools for the poor, alongside the schools of the rich. Thus, the first elementary schools in England emerged. In Germany, kindergartens spread across Europe and the United States. Technical-professional education is boosted with the creation of the Mechanical Institutes. And alongside the Universities are the Higher Institutes of Engineering. By the end of the 19th century, almost the entire education system in Europe was state-owned. The single school becomes public, free and compulsory. The Catholic Church loses much of its influence in the educational area.

In the first half of the nineteenth century, a wave of new utopias emerged in Europe that addressed the division of labor in factories and the living conditions of workers, but it was with Marx that socialism presented itself as an antagonist of the bourgeoisie.

Marx did not reject the conquests of the bourgeoisie in the field of education, but launched criticism of its inability to carry out its programmes. It seeks the union of scholastic instruction with the instruction of work, creating a new reality, capable of developing all the potentialities of its individuals, the omnilateral man.

However, the first socialist experience only really occurred in 1917, with the arrival of revolutionaries to power in the Soviet Union. It is up to Makarenko to elaborate a pedagogy that will reform education in the Soviet Union and other socialist countries, based on productive work and the supremacy of the collective over the individual.

We had the opportunity to verify the various characteristics that education acquires through the various historical periods addressed, but we believe it is of fundamental importance to question the school model that predominates in our current society.

We observed that the school for a long time developed a role of forming the majority of citizens for the world of work, able to occupy their space in a static and finished society,



where education should only be passed on, taught, without the possibility of a new (re)reading of History. This is the model of school that predominates in Brazil, committed to the interests of the dominant classes, reactionary and ideologically controlled to reproduce the inequalities present in the bourgeois ideals of the nineteenth century.

History is not static, it is constantly changing. Paradigms that were fiercely defended, today give way to new paradigms, to new worldviews, which question the relationships between the various systems that make up our society. These cultural, social, economic and political changes end up being directly reflected in the school, as it is considered an agent that enables the transformation of man as a social being, through education.

Faced with a world characterized by constant and rapid changes, it is necessary to change the school and education, based on two central ideas: the student as the center and subject of education itself and the active methods in which the student himself builds knowledge. In this way, enabling the full development of the human personality, strengthening respect for human rights and individual and collective fundamental freedoms, as well as tolerance and friendship between peoples and respect for minorities.



REFERENCES

1. Aranha, M. L. de A. (2005). História da educação. São Paulo: Moderna.
2. Garcia, E. (1978). História da civilização (Vol. 1). São Paulo: Editora Égira.
3. Manacorda, M. A. (2006). História da educação: Da antiguidade aos nossos dias (G. Lo Mocano, Trans.; R. dos Anjos Oliveira & P. Nosella, Revs.). São Paulo: Cortez, Autores Associados.
4. Piletti, C., & Piletti, N. (1997). História da educação. São Paulo: Editora Ática.
5. Ponce, A. (2005). Educação e luta de classes. São Paulo: Cortez.