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THE EDUCATION HISTORY IN THE WESTERN EUROPEAN COUNTRIES DURING THE FIRST HALF OF THE XX CENTURY

Abstract

Education is one of the most important field of each society and each system. Through the school, societies and nations transmit to their members, knowledge, culture, history heritage and values through which the society advances. Education is one of the fields that not only precede the society but it is influenced by it and social changes. The fact that education systems are in permanent change shows no instability, on the contrary they serve to adopt to the society changes. As it has happened even at the system of the developed western countries the frequent changes made to the XX century time span have indicated that the school has tried to fit as much as possible to the social changes in Austria, England, France, Germany, Hungary, Russia and to the other global countries. These changes by not being studied and also made in a not very favorable environment of education system in Western Europe, influenced regarding to the content and differentiation. Schools in this period of study became political issues of a special importance - at on hand, the community became a reliable factor in the formation of school's system - on the other hand it influenced above all in the increase of the demands for elementary education. By taking into consideration the Western development of education, we cannot stay without bringing up their influence not only in the education system model of our country but to the infrastructure too and schools environment in the XX century time span.

Key words: *Country, education, school, system, opinion, students, teachers.*

Introduction

At the end of the second half of the nineteenth century, XVIII and in the first decades of the nineteenth century XIX, the educational policies of developed and developing countries gained complete traits, especially in the design of combat-friendly platforms. They found their expression in four basic directions.

First, in the criticism and the ballistic attack, which made liberal activists the old system of governance, in the framework of political-economic reforms, to be educated in the mother tongue and, in particular, to protect the school from the influence of Church. Following the analysis of the countries in the study, the educational and cultural situation is described, noting the great backwardness, especially for schools that were generally absent in rural areas.

Second, ideas on reforming public education were clearly expressed in the ongoing political and pedagogical struggle against religious schools in their territory. This problem was dealt with in their works and writings by almost all ideologues and progressive activists, without exception, using any public forum in a foreign language and in their mother tongue. These ideas describe all the works and writings of thinkers in the field of education at the beginning of the 20th century. XIX, when all the progressive press, patriotic meetings and rallies strongly demanded the use of native language in schools, the removal of the subject of trust, and the creation of secular schools.

Third, the education policy of liberal activists finds expression in

propaganda, which was made of the importance of spreading education and knowledge based on the needs of each nation. According to them, "*the future of a country depended on the civilization, educational and cultural development of the people, depending on that, they looked at the social and moral relationships of the time*"⁶⁰.

On the basis of these thoughts, education progressors are merit of drafting projects of the education system. They join with the idea of all progressive forces that the basic principle for building a national education system is to set up a school to deeply master the mother tongue and be secular.

Fourth, in the first half of the sixth c. In addition to elementary education and private schools for girls, there is a need for the opening of public (state), pastoral school for girls. In many European countries and in the US, national education systems are being built, where primary education becomes mandatory, both for boys and girls, whereby the number of complications in secondary schools increases, while universities, colleges and schools high doors open for students. Secondary and high education of women, after the 1950s. XIX, is closely related to women's efforts for emancipation. Intensification and awareness, organization and struggle for economic, political, and education equality, especially by the end of the 20th century. 19th and early 20th centuries. XX, when the International Women's Day was adopted (March 8th)⁶¹. At this time it is well-known for the secular pastoral education of girls in Western countries, such as: Scandinavian Countries, England, France, Germany and other countries.

With the effort to elaborate and analyze educational developments over the first 50 years of the 20th century, Eighteen, there are findings on the main

⁶⁰ Rushton Coulborn, *The Orgjin of Civilized Societies* (hereinafter: *The Orgjin of ...*), Three publishers - Princeton University Press, New Jersey, USA , 1959, pg. 13.

⁶¹ Hajrulla Koliqi, *Gruaja ndër shekuj. Arsimi dhe emancipimi i saj* (hereinafter: *Gruaja ndër shekuj ...*), Prishtinë: Shtëpia Botuese "Libri Shkollor ", 2009, f. 181

phenomena and, above all, the trends they carry. Educational developments in this period are in line with the general laws of political systems. But directly or indirectly they were found under the influence of internal factors that at the last stage defined those specific trends and phenomena that set the national seal process, which differed according to the context and cultural heritage.

"The countries with relative development of capitalist relations, such as France, Germany, Austria, England, etc., had been moving rapidly in the partial, even partial, democratization-bourgeois settlement in the field of education and education, as in efforts to divide the school from religion, to liquidate illiteracy for a large part of the population, to compulsory primary education and to ensure the right of middle and low education to create an education system that allowed the passage from the lower link to the higher loops etc."⁶².

The years 1800-1850, although in the time span represented a relatively short period, due to the importance of political, social, ideological and educational changes occupy an important place. They marked the beginning of a new era in the history of many Western European states. Although the inherited level was low, it was the basis for further education of these countries.

Given the wide range of the most important economic, political and social developments of the period, for the sake of study I aimed to explore broadly on the phenomena and specifics of each educational link in France, Germany, Austria, England and Russia, in the hope that it will serve somewhat to fill some gap in genuine studies in this field.

⁶² Christopher Dawson, *Dynamic of World History* (hereinafter: *Dynamic of...*), John J. Mulloy ed. New York: Sheed and Ward, 1956, pg. 396.

1. Educational systems in france, germany, england and russia in the first half of the xix century

1.1. In France

The shock caused by the Revolution of 1789 was enormous, and for some time the bourgeoisie abandoned the exploitation of victory, giving priority to the establishment of political and social order. In 1815, the collapse of Napoleon Bonaparte I (1799-1815)* overwhelmed the nostalgics

* Napoleon Bonaparte (1769 -1821). He was born in Ajaccio on August 15, 1769. In his life, he was a politician, a brilliant war general, the Rhine League Protestant, the King of Italy and the Consul of France, and after his marriage to the Notre Dame de Paris Cathedral he was declared the Emperor of France. He founded the military school of Brienne in the years 1779-1784, thanks to a scholarship which he benefited from the French king Luigi XVI. He was distinguished in mathematics, history and geography. Upon completing the military school he gets the rank of captain in the French artillery, later with the French Revolution he will be promoted to the rank of general. He ruled France from 1799, and was later named Consul of the First (November 1799 - May 1804) and became the lord of France; later became the French Emperor with the name of Napoleon I (Napoléon Ier) from December 1804 to April 14, 1814 and again from March 20 to June 22, 1815. In his political life there has been President of the Italian Republic from 1803 until 1805 and King of Italy from 1805 to 1814. Thanks to several military battles and numerous alliances that he undertook, Napoleon conquered and led almost all of the European continent, leading to every invading country, the ideals of the French Revolution. He managed to control many of the kingdoms of Europe thanks to his family members who were appointed by Napoleon to better control the occupied states (Spain, Naples, Westphalia and the Netherlands). The Russian campaign (1812) marked the end of its dominance throughout Europe. With the defeat in Leipzig by European allies who had been formed to face the power of the French empire, in October 1813 Napoleon left his throne and was jailed for life on the island of Elba in Italy. In March 1815, he succeeds in escaping from the island from which he was imprisoned by coming to Antibes, then arriving in Paris, historians will describe this arrival of Napoleon with the saying "arrived without a bullet". He succeeds in taking over for a relatively short period of time, remembering the name "Hundred Days", then he was defeated in the war called the Battle of Waterloo on 18 August 1815. The last years of his life, Napoleon he was imprisoned on the island of St. Elena under the supervision of the British, where he died on May 5, 1821. [Taken from: Agron Gani; Hysni Myzyri dhe Jusuf Bajraktari, *Historia 2 - Për shkollën e mesme* (hereinafter: *Historia 2 ...*), ribotimi i katërt, Tiranë: Shtëpia Botuese e Librit Shkollor, 2000, f. 117. Shih: "Napoleon Bonaparte", në:

of the monarchy, or of the Old Regime, and the heirs of the Revolution. From the arguments presented by many historians of the time, it turned out that the first, benefited from the presence of hawks in the French territory, but anyhow, they could not ask for point-to-point returns before August 4, 1789¹.

Most of the century. XIX, this confrontation between these two forces influenced much in France's political history, bringing one after another, different political regimes and strong tensions. All of these, undoubtedly, also affected the development of education and the French school at that time.

Two were the main issues that occurred at the heart of political wars: the question of *the sovereignty of the people*, that of political rights, and that of *the Church's place in society and political-cultural life*. Both were interwoven with each other.

However, the government pursued a highly favorable policy for the Church and supported all initiatives aimed at turning people into the Christian religion. Meanwhile, a good part of society, especially the small town bourgeoisie, but also a part of the village, was deeply anti-clerical. This part of society acknowledged that religion is a personal issue. Thus, the Revolution of 1830 had a strong anticlerical coloring, for the Church defended Charles X's policy of limiting freedoms².

After 1830, the July Monarchy (1830-1847) abolished censorship on the press, reduced taxation on voters, and diminished the role of the Church in school and public life, but could not be called a democratic regime³.

Under these conditions, the July Monarchy took on many tasks in every field, including in education. To break the issue of education

Wikipedia - Free Encyclopedia, Published material web site:
https://sq.wikipedia.org/wiki/Napoleon_Bonaparte

¹ Georges Duby, *Historia e Francës. Nga zanafilla deri në ditët tona* (hereinafter: *Historia e Francës ...*), përktheu: A. Papa, S. Haxhimusai, A. Vebiu dhe N. Lera, Tiranë: "Dituria", 2012, f. 560.

² *Ibid*, pg. 638.

³ *Ibid*, pg. 639.

development in France, the state made efforts to strengthen its role in schools, turning them into public state schools.

The national press echoed the issue of State responsibility over schools by writing that: "The problem of the progress of schools' transition to state schools should be appreciated by all, which meant that this process was seen as progressive, against all the flaws that were still in the process, and the compromise that the state had with the Church. This process, as opposed to the whole world, has been slow but steadfast in weakening the monopoly role of the church on the schools"¹. According to these changes, the French school entered a new phase of its development. These changes were also supported by the small bourgeoisie in France, which saw state schools as defensive institutions of their own interests.

During this period, representatives of French pedagogical thinking sought to carry out educational projects related to the ideas of the Revolution of 1789, to establish national education in a safe and secure way, to formulate the philosophy that would go through the educational institutions, facing the challenges of the political multi.

"Fostered with the thesis of the Revolution, the clerics who led the French school, such as Grigor Zhirar (Grégoire Girard, 1765-1850), Lazar Karno (Lazare Hippolyte Carnot, 1801-1888), Philip-Albert Stapfe (Philippe-Albert Stapfer, 1766 -1840), etc., insisted that human education could not be sound, if "the rotten foundation of his teaching was". "They demanded the spread and strengthening of the elementary school, and they demanded it and because" 'this should be the school of the people', while the highest teaching is only of some; in the little school is gained the light of the whole world, the shining

¹ Joseph DeStefano and Luis Arturo Crouch, *"Education Reform Support"* (hereinafter: *"Education ..."*, in: *Evaluating Education Reform Support, Volume Six*: Washington, DC: Office of Sustainable Development, Bureau for Africa, USAID, 1997, pg. 278.

of all the houses, which nourishes the soul of all those who treat the foundation and power of nations"¹.

The lessons he related to the school, where knowledge is organized in a well-organized manner and with teachers, as their conductors, appreciated the Korpians in terms of human formation, leading the society forward.

"Through learning and knowledge, people were better acquainted, tied together, joined, joined, became brothers, teaching and wisdom, or high walls dividing man from man, breaking rocks or rocks, they describe the seas and the oceans and join the peoples one with another, make the whole world a great family, and create all the wonders we see today that do not look like human affairs"².

Schools of general culture (licks and colleges), were another important issue for the state in France. In the general context of change, Napoleon's greatest concern was secondary school, as a major link to the French education system. He chose to appreciate this school category, in order to better organize the education system, and expanded to determine the content of the school, its educational bodies and its documents.

In the professional field, the historical performance of middle school categories showed that in their work they were guided by the spirit and traditional methods of old Jesuit colleges, but with the difference that *mathematical sciences* occupied an important place in curriculum. They were considered as the most important classroom in secondary schools and necessary for the education of engineers and military personnel.

But the same can not be said of the teaching of the *natural sciences (realistic education)*, for which the ideologists of the Revolution so much

¹ *The Perennial Dictionary of World Religions* (hereinafter: *The Perennial ...*), Keith Crim, editor. Harper & Row Publishers: New York, 1989, pg. 561.

² J. DeStefano and L. A. Crouch, "Education ...", pg. 281.

appreciated. the teaching of the natural sciences, was truncated and was given by inexperienced teachers, so there were no likelihoods.

Analyzing the high school curriculum, it is concluded that "secondary schools in this period approached more *literary* and *mathematical* formalism"¹.

In this period there were two types of secondary schools: *faculties* and *colleges*. In order to better organize the secondary education system, the *Lichts* were founded by the state, and the colleges were opened at the initiative of the city's self-governing bodies. This split was saved until later.

The lesson was paid, in addition to the poor, in general the state provided a certain number of scholarships (to the sons of officers and civil servants. Napoleon I, of course, appointed state schools to teach the *civil servants* who, also performed the task². Since the municipalities had the right to establish colleges and were out of control of the State, this opportunity was well exploited by the Catholic clergy, which began to influence much in this school category by re-introducing the teaching of the college colleges.

"With the creation of the *Imperial University* (University of France), the entire Empire was divided into *academies* (school districts), whose *rectors* and *academic councils* were headed"³.

The national education system, at this time, consisted of touching these links: *primary*, *secondary* and *higher education*⁴. For each level, school legislation defined goals and objectives. Napoleon's views both in pedagogical and political prism represent advanced democratic ideas. The school legislation also had the practical sense of the solution. In the

¹ Leon Zhlebnik, *Histori e përgjithshme e shkollave dhe e ideve pedagogjike* (hereinafter: *Histori e përgjithshme ...*), botim i Entit për Botimin e Teksteve i Republikës Socialiste të Serbisë, Beograd, 1961, f. 135.

² *Ibid.*

³ Christopher Dawson, *Dynamic of World History*, (hereinafter: *Dynamic of ...*), John J. Mulloy ed. New York: Sheed and Ward, 1956, pg. 296.

⁴ *Ibid*, pg. 297.

curriculum of these school chains, where the development of a group of natural science subjects was foreseen in relation to social science courses, although at the time this position was maintained, the teaching process was the main place in the school.

Primary schools. Time had shown that the situation in primary education left to be desired: The state had lost interest in primary schools, leaving behind; the material base needed for normal learning development and was generally absent, the number of primary schools was limited in rural areas, the influence of the Catholic church, the exclusion of girls in school, etc. All these negatively affected the growing number of illiterates in France. Regarding teachers at school, it should be said that most of them came from the "*Brotherhood of Christian Schools*", but of course appointed by the *Central Directorate of Schools in Municipalities*¹.

Massive use of insults and physical punishment by students from teachers and school directors; state control over public schools in relation to strict control over private schools; the inadequate number of inspectors - were other factors that negatively impacted the quantitative and qualitative development of education in all its branches in France.

All this shows that the French state did not insist on keeping control of state monopoly over schools, giving space to religious clerical institutions and step by step, the state lost the right to run and control schools.

This condition in French education would continue until the time of the July Monarchy when education with all its categories began to respond to the needs of developing capitalism and financial bourgeoisie, the ever-growing demands of education workers etc.

High Schools. The post-revolutionary socio-educational changes conditioned the development of higher education. It is known that he represents the peak of the pyramid of any educational system, an extremely important link, the outcome of which can be judged for the school of progress of the whole society.

¹ L. Zhlebnik, *Histori e përgjithshme ...*, f. 136.

The inherited level, the difficulties of growth and especially the new political orientation determined the most, most important features of French higher education. For state leaders, higher education represented not just a more opportunity for educating the population, but the "key" of solving the problem of preparing the necessary and suitable framework for the capitalist development of the economy and culture.

"In the mid-50's, new faculties were opened, the *Faculty of Theology*, the *Faculty of Natural Sciences*, the *Faculty of Literature*, etc. In response to the needs for lawyers and doctors, the number of *schools of justice* and *medicine* increased. the discontinuing activity of high schools was transformed into a phase overcome, even prolonged, it jeopardized to harm the pace of the process. Under these conditions, the transition to a higher and more developed form of organization such as the Faculty , was considered a broad opportunity to further nurture the propensity to expand the profiles and the needs of other faculties. Based on this goal, the schools of law and health schools were transformed respectively: Faculty of Medicine and Faculty of Law"¹.

In accordance with the time conditions, where the needs for specialists were too great, the faculties functioned independently of each other but headed by a Central Director.

At the time of the *July Monarchy*, like everywhere in France, the history of schools was linked to political and economic developments. Thus. The July monarchy abolished censorship on the press, reduced taxation on voters, and diminished the role of the Church in public life, but can not be called a democratic regime. For many ideologues of that time, it was believed that the diminishing links between church and state would allow the society to reconcile with the clergy. The emergence of social Catholicism and the development of many charitable movements make the worker think that the church does not systematically hold the state side. on

¹ *Ibid.*

the contrary, the clergy bless the trees of freedom and Felicite de Lamennasi* is firmly aligned on the side of the vats.

"The revolution of 1833 had a strong anticlerical coloring because it had the policy of Charles X, that of limiting the freedom. The shock caused by the Revolution was too great, and for a time the bourgeoisie renounced the exploitation of victory, giving priority to the establishment of the political and social order. The development of French capitalism was another factor that had a significant impact on the development of education and schools"¹.

The time for change was also clearly reflected in the high levels of the population. In France, the financial aristocracy that took over power with the June Revolution was very interested in developing the industry and therefore it was necessary for the education system to progress, especially in expanding the primary school network and increasing the number of students enrolled in the school. In French education policy, it is important to emphasize the important role played by the working class, with its continuous demands to be educated and qualified for the labor market.

Efforts to reform education at the time of July's Monarchy. In 1833, French Minister of Education Francois Pierre-Guillaume Guizot (1784-1874) issued the law "*On the popular education in France*", according to which "every commune was obliged to have primary school"².

* Felicite de Lamennasi (1782-1854). This priest of Breton understood the danger that came to the Church from the connection of her destiny with the State. Therefore, after July 1830, in the magazine "L'Avenir" ("The Future"), he sees the necessity for the separation of the Church from the State. His theses attracted some liberal Catholics, but the Pope did not accept and Lamennas is forced to leave the Church. [Taken from: Andrés Gamba Gutiérrez, *Los Catolicos y La Democracia (Genesis Historica de La Democracia Cristiana)*, published by the Instituto de Teología San Dámaso. Universidad Pontificia de Salamanca, Madrid, 1990, pg. 114].

¹ G. Duby, *Historia e Francês ...*, f. 643.

² "Guizot, Francois Pierre-Guillaume (1784-1874)", in: [Encyclopædia Britannica](#), 11th edition, Cambridge University Press, London, 1911, pg. 705-709

"At the time of Restoration, elementary schools were lagging far behind, and for that reason, the Gizo Law represented a serious effort to regulate the issue of elementary schools, particularly with regard to the unique curriculum across France, enriching their material base and the problem of providing the teaching staff "¹.

However, teaching was still conducted by teachers who were not paid for their work, and that primary education was not compulsory. Also, primary schools were always distinguished by the high proportion of student contingents coming from the upper classes of the French population (ruling class). And in addition, primary schools had not yet become reality opening up doors to involving all workers' children.

For providing young teachers, Gizo paid attention to opening *normal schools* (high schools) in each county of the country as the only schools that would prepare primary school teachers². He also ordered the opening of high schools for primary teachers in major cities, which were considered a school for micro-bourgeoisie

"The revolution of 1848 brought new innovations to the development of education in France, during which time the first attempts to democratize the school system are noted, and this is reflected in pedagogical-educational platforms elaborated by French ideologists and activists who they never understood it as a subjective desire nor did they fall into the positions of religious institutions and utopianism for their implementation. They knew well that the teaching and the national education of the young French generation could not be realized either by the good wishes of one or they could not even offer a gift from a supernatural power, but were aware that, to achieve the goals of the educational system project and the entire French

¹ *Ibid.*

² *Ibid*, pg. 307.

pedagogical platform, a whole army of activists had to be prepared, a teacher-warrior should be prepared"¹.

Since 1848, Education Minister Lazar Karno (Lazare Hippolyte Carnot, 1801-1888) designed and proposed an educational project known as the "*Platform for Popular Education in France*"². This project, very advanced at that time, expressed not only in theory but also in practice through concrete actions of great importance to education. The project expressed the opinion:

"Schools needed investment in their infrastructure in order to create the conditions for the normal learning development; it was required that primary education be mandatory for all children over the age of 7. This implied the expansion and strengthening of primary education, such as the most widespread jargon at that time, and its transformation into compulsory and unpaid education; the issue of state control for French schools, in addition to other measures, should be the state"³.

At a time when it was discussing the empowerment of the state's role over schools through constant scrutiny, the press wrote that this is not enough; we must also remove the teaching of religion from the curriculum, and we are of the opinion that such an institution will bring more fruit to its homeland and civilization.

"The platform also defined the requirements for extending knowledge in all subjects in elementary schools to enable students to deepen their knowledge, especially on French grammar. In line with the country's cultural development stage and without blindly duplicating foreigners,

¹ Roger Price, *A Concise History of France* (hereinafter: *A Concise ...*), Third edition, Cambridge University Press, London, 1993, pg. 99.

² "Carnot, Lazare-Hippolyte", in: *Treccani.it - Enciclopedia on line*, Istituto dell'Enciclopedia Italiana, 15 marzo 2011.

<http://www.treccani.it/enciclopedia/lazare-hippolyte-carnot/>

³ J. DeStefano and L. A. Crouch, "*Education ...*", pg. 293.

gaining experience from the disadvantages of others, required that in elementary schools, "students should learn *mathematics, teaching nature, agriculture, geography and history of France, morale, bodybuilding, drawing and song*"¹.

The story of the creation of the Karno Platform for Reforming the French Schools, no doubt, constitutes a separate study object. It is of great interest, especially for the history of pedagogy and the content of the French Patriotic Education. Although the platform was not implemented in practice, yet, it remained a lively protest against Jesuit school laws.

Efforts to create a new school during this time were also a great job, which stretched nearly a century. French ideologues in this tedious activity were inspired, first and foremost, by the fiery desire of the republican bourgeoisie, whose representative was Karno, for the right to educate the low population.

1.2. In Germany

After the collapse of Napoleon Bonaparte I in 1814, the Vienna Congress maintained its political cleavage, although the number was limited to 39 states². Maintaining German political cleavage and efforts to restore the old regime caused dissatisfaction and led to the revival of liberal movements in the first half of the 20th century. XIX.

Many Germans (students, bourgeois and elementals from the army) passionate about the ideals of the 1830 Revolution in France supported the issue of liberalization by forcefully seeking unity and freedom of Germany. For the first time, the black, red and gold colors were chosen to represent the movement, which later became the national colors of Germany.

The Vienna Congress had greatly expanded Prussia at the expense of Saxony and the left bank of the river Ren. The new lands brought a

¹ *Ibid.*

² Karl Grimberg, *Historia botërore dhe qytetërimi* (hereinafter: *Historia botërore ...*), vëll. 10, përktheu nga origjinali Mirela Papa, Tiranë: "Uegen", 2005, f. 38.

relatively broad and deeply liberal middle class in the Kingdom of Prussia. In the conditions of religious tolerance public debate was cheaper.

Even during this historic period, the issue of school education and secularism remained on the agenda as an important problem in the overall role of child education, the preparation of highly skilled workers, the emancipation of the people and the progress of the homeland in a country divided into many states (principals). But by analyzing the performance of the German school, we can say that the bourgeoisie itself was the dominant class in Germany, lagging far behind the French and English bourgeoisie in terms of impact on school reform.

But what gave the stamp of the renewal of the values of humanist pedagogy of the nineteenth century. XV-XVI was the *neo-humanist movement* (new humanism). The neo-humanist movement included: *in literature* - Goethe, Schiller (Schiller), Herder; *in philosophy* - Kant, Fichte, Hegel, Herbart; *in philology* - Friedrich Wolf (Friedrich Wolf), Wilhelm Humboldt (Wilhelm Hunbolt) etc. They gave a valuable contribution to the spread of ideas and pedagogical ideals in the respective fields.

"Neo-humanist pedagogy was somewhat a form of revival of the values of humanistic pedagogy of the 15th and 16th centuries. Both movements have exerted a special influence, above all, on grammar school, Which means that both movements were aristocratic and did not greatly influence primary schools"¹.

But nevertheless, substantial changes exist between them. Thus, humanistic pedagogy was linked, above all, with Latin culture - with the Romans. Hence, the Latin language dominated the gymnasium. Whereas in *non-humanist pedagogy* is particularly related to Greek culture.

The main purpose of Latin language instruction at the XV and XVI gymnasiums was to *imitate, train students to speak verbally and in writing, according to the example of Latin classics*. But the same can not be said

¹ Prabhat Ranjan Sarkar, *The Liberation of Intellect: Neo-humanism* (hereinafter: *The Liberation ...*), Kolkata: Ananda Marga Publications, 1982, pg. 67.

about the century. XIX, where the primary purpose in school was not only the language but also the education of the man with the spirit of the colloquium, the educated and the versatile and harmonious man, as the ancient culture was created.

"Regarding the content of neo-humanism, it should be said that it included many elements of romance, which means that the movement in oneself was a movement that carried more ideas that were in conflict with the 18th century old school the attitude of colds indifferent to belief (which was common to both movements). In particular, humanists were rejecting the educational goal of the "old school" insisting on the use of new pedagogy elements"¹.

Romanticism, but also the neo-humanistic educational ideal of Greek culture related to the inner and harmonious development of man in the service of society, *was the reflection of the progressive German citizenship at that time still inexperienced*, which really inspired with joy and excitement the successes of French citizenship only had not matured enough to open the way for the new world by the revolution. This was also the highest educational goal (from an ethical point of view) that was generally formulated by bourgeois pedagogues. This is the highest thing that the bourgeoisie shows in the field of educational goals.

At the same time, in addition to care for the renewal of the values of humanist pedagogical thought, the neo-humanist movement devoted a special importance to the reformation of the Prussian school. At the top of the movement was **Vilhelm Humbolti** (Friedrich Wilhelm Karl Ferdinand von Humboldt, 1767-1835)*, who presented historical arguments and

¹ *Ibid*, pg. 68.

* Wilhelm Humboldt (1767-1835) was a philosopher, linguist, functionary, diplomat and founder of Berlin's Humboldt University. He was born in Potsdam, Prussia on June 22, 1767. He is particularly mentioned as a linguist who has made a significant contribution to the philosophy of language and the theory and practice of education. In particular, he is widely known as the architect of the humboldtian educational ideal, which was first used by Prusia as a model for the education system, and then spread to countries such as the US and Japan. Also, his younger brother, Alexander

analyzed the necessity of the State's responsibility for the functioning of the folk school as part of the state monopoly in education . Thus began a new stage in the development of culture and education in Germany.

Primary education. At the beginning of the 19th century, the network of popular primary schools in Germany was relatively developed, due to the implementation of educational reforms and philanthropist efforts undertaken during the 19th century. XVIII, which aimed at compulsory schooling and state dependence on all categories. In the framework of implementing state policies on the development of industrialization and the Prussian rural economy, by the end of the 1940s, the number of primary schools in Prussia increased significantly not only in urban areas but also in rural areas, especially in those areas where no school functioned.

During this period, significant efforts are made to achieve satisfactory results in developing the *method of elementary education*. It should not be forgotten that the elementary school was under the powerful ideas of Pestaloc, but also under the real influence of the prominent German pedagogue and thinker **Adolf Wilhelm Diesterweg (1790-1866)****, who

von Humboldt, was known as a geographer, naturalist and explorer Humboldt died in Tegel of the Brandenburg province on April 8, 1835. [Taken from: "Friedrich Wilhelm Karl Karl Ferdinand von Humboldt", in: *Wikipedia - Free Encyclopedia*, Published material web site: https://en.wikipedia.org/wiki/Wilhelm_von_Humboldt].

** Adolf Distervegu (1790-1866), German Democrat lecturer. F. Disturbed developed a vast activity against the Prussian reaction. His daring democratic ideas made him very popular among teachers. He published over 20 books. In his famous work, "*Leader of Teachers and Teachers*" (1834), F. Distervegu addresses general problems of pedagogy and didactics. There he developed many problems of thinking education, holds a stand against formalism in the teaching process and against dogmatism in the lesson. Among the didactic principles he elaborated and defended, the most important are the educational character of learning, the pupil's self-reliance, psychological learning. F, Disterveg's views were progressive for time. He was opposed to the military character and the military spirit of the Prussian schools, against the school's control over school, against feudal pedagogy, for a folk school where all children were taught indiscriminately. F. Distervegu particularly appreciated the role of the teacher in the education of the students. In the figure of the teacher he saw the wise man, but F. Distervegu particularly appreciated the role of the teacher in the education of the students. In the figure of the teacher he saw the learned man, but at the same time the perpetual pupil. [...] However, for the extensive activity he has carried out for his attitude and the rich heritage left by F. Distervegu was considered

contributed greatly to the secularization (secularization) of education dhe të shkollës gjermane. Kjo do të gjente pasqyrimin e vet në marrëdhëniet mësuës-nxënës, si pjesë përbërëse e lëvizjes të Distervegut.

"The disturbance movement for the democratization of the school had the main purpose of removing from the school the formalistic spirit and the military character of the Prussian schools. In this context, the movement of Distervelus was in itself a bold move against opposing scholasticism and existing practices of school and church"¹.

In this spirit, special attention was paid to *the preparation and the culture of the teachers*, who in word and deed, Distener educated them and put them into work with dedication to convey the light of knowledge to the students. Time had shown that young German teachers went to Iverdon to study not only Pestaloc's pedagogical views, but also those of the French Revolution and, of course, to get to know more closely about the liberalization of Prussia's political-economic system².

All of these contributed positively to the deepening of the measures for the better realization of the educational purpose of the elementary school in Germany at that time, particularly in the ongoing efforts to create a new figure of the teacher - with free personality and independent from the mental and moral point of view.

At the end of the fourth decade of the nineteenth century, XIX, Metternich's regressive ideas began to spread rapidly, especially in the field of politics and education. *"The consequence of this policy*, - emphasizes researcher Hajrulla Koliqi, - *was the underdevelopment of primary*

one of the most prominent pedagogues of the first half of the nineteenth century. [Taken from: Shefik Osmani, "Disterveg (Diesterweg), Fridrih Adolf Vilhelm" in: *Fjalor i pedagogjisë*, Botim i Institutit të Studimeve Pedagogjike, Tiranë: "8 Nëntori", 1983, f. 148-149].

¹ "[Diesterweg, Friedrich Adolf Wilhelm](#)" in: *Encyclopædia Britannica*, 11th edition, Cambridge University Press, London, 1911, pg. 562.

² L. Zhlebnik, *Histori e përgjithshme ...*, f. 140.

*education, the intensification of the teaching of religion, the separation of schools according to religious affiliations (Protestant and Catholic), etc."*¹. The dissemination of these ideas by Klemens Metternik's supporters (Klemens Metternich, 1773-1859) had a somewhat negative impact on the circles of progressive education activists, waning the desires for school advancement, teaching methods and teaching work, but they can not, however, quench all the initiatives of the movement for progress and development in the field of education, which is clearly evidenced by the literal words of Karl Alltenshtajn's education minister (Karl Sigmund Franz Freiherr vom Stein zum Altenstein, 1770 -1840):

"There must be some boundaries in education so that beggars do not get ridiculous encyclopaedists, which would be completely contrary to their predecessor for the future"².

Gymnasiums. Among the problems of the time, concerning Prussian education, on which Vilhelm Humbolt's* ideas exerted a great influence on the relationship between education and neo-humanism, between education and other sciences, between education and the creation of lifestyles.

Humbolt's ideas, in particular, his extensive research of fundamental issues occupy a new school model, led him to announce his very important

¹ David Sorkin, "Wilhelm Von Humboldt" (hereinafter: "Wilhelm Von ..."), in: "The Theory and Practice of Self-Formation (Bildung), 1791-1810" in: *Journal of the History of Ideas*, Vol. 44, No. 1 (Jan. - Mar., 1983), pg. 55-73.

² Zhlebnik, *Historia e përgjithshme ...*, f. 139. See: H. Koliqi, *Historia e pedagogjisë ...*, vëll. 2, f. 129.

* Johan Ficht (Johann Gottlieb Fichte, May 19, 1762 - January 27, 1814) was a German philosopher who became a fundamental figure of the philosophical movement known as German idealism, from the theoretical and ethical writings of Emanuel Kant. Recently, philosophers and scholars have begun to evaluate Fien as an important philosopher in his right because of his original knowledge of the nature of consciousness or awareness. Fiery was also the creator of the thesis-antithesis-synthesis, an idea that is often mistakenly attributed to Hegel. Like Deskardi and Kanti before him, he was motivated by the problem of subjectivity and awareness. He also wrote works of political philosophy; he has a reputation as one of the fathers of German nationalism. [Taken from: "Johann Gottlieb Fichte", in: *Wikipedia - Free Encyclopedia*, Published material web site: https://en.wikipedia.org/wiki/Johann_Gottlieb_Fichte].

idea relating to *the reformation of Prussian high schools* in the period 1810-1812¹. Humblott himself highlighted this from a neo-humanist point of view, that the teaching of *classical languages* transformed into a *study of literature* (not grammatical)².

Humblot's views on the grammar school curriculum are extremely important for examining the theoretical problems of education, as was his criticism of the methodological pedagogical ideas.

While struggling for a goal-oriented education geared to the man who versed society was responsible for the results, Humblott insisted that the power of gymnasiums grew from mastery use by the specialty teaching professors in Latin, Greek, German and Mathematics, and all human sciences, which were required to play an important role in the practical organization of the teaching process such as: *geography, history and nature lessons*.

"Until the neo-humanism era, the gymnasiums were actually vocational *schools for classical language instruction*, primarily Latin: they enabled their students to study profiles (occupations) where the acquisition of knowledge in Latin (surgeon, pharmacist, notary and clerk.) At this time, the grammar schools for subject matter and purpose were considered as *schools of general culture*, for which the study of antique culture means, above all, *an educational tool*"³.

While emphasizing the importance of Humblot's contribution to clarifying a number of problems for gymnasiums, with regard to reformation, it should be noted that this aspect of his work needs a deeper and more general analysis.

¹ David Sorkin, "Wilhelm Von Humboldt" (hereinafter: "Wilhelm Von ..."), in: "The Theory and Practice of Self-Formation (Bildung), 1791-1810" in: *Journal of the History of Ideas*, Vol. 44, No. 1 (Jan. - Mar., 1983), pg. 55-73.

² *Ibid.*

³ L. Zhlebnik, *Histori e përgjithshme ...*, f. 140.

Likewise, Humblot played the forerunner with his ideas of another very important reform, a process that included the introduction of a *special exam* that was known differently as a *mature exam*.

The creative implementation of Humboldt's ideas was made earlier in special schools. Thus, Hecker's real school in the 18th century was the origin of the new type of gymnasiums - *real gymnasiums*, which developed in the true sense of the word only in the nineteenth century, as a result of the development of industry and technology in the cities German.

"Real schools and real gymnasiums prepared students for various professions, and in these schools were all *taught real subjects* and *modern languages*. For nearly a century, efforts were made to make gymnasiums equal to gymnasiums, became a reality in the late 1990s of the nineteenth century. The experience with the development of a real gymnasium showed that these gymnasiums could be passed to universities, namely those faculties that përgjigjeshin tipit të gjimnazeve reale (Një tip i gjimnazit real kishte latinishten, kurse tjetri, jo - J. S.)"¹.

From this one can clearly see the importance of secondary schools in function of the Prussian education system, which during this period prepared the highest intelligence, even that clergyman.

University. Humboldt's great merit was that in 1810 he founded in Berlin the university, which soon became a major research center in Germany. This is thanks to the vision Humblot had to turn this institution into one of the most productive research centers at that time.

To this end, Humbolti insisted on his request for the harmonization of theory with practice as an important methodological principle in the university. However, one should bear in mind that if this was confined within a narrow circle of specific scientific interests and had little to do with practical matters and life, then such a research work could turn into abstract theorism and unfathomable skolasticism.

¹ D. Sorkin, "Wilhelm Von ...", pg. 55-73.

Also, for Humblot there remained a constant condition for the success of the researchers criteria for assessing university professors according to the level of pedagogical qualification in accordance with established criteria related to teaching activity, particularly with their independent scientific work.

For this, an in-depth study of the selection of teachers was needed, not only from the level of knowledge they possess during the lesson, but above all from their ability to engage in independent scientific research activities.

In this way, the organization of the education system took on a democratic and at the same time human level. Extraordinary interest in Humblot's ideas can be explained by the fact that the experience and views of representatives of the neo-humanist movement were related to those tasks that German education today deals with. This gives you Humblot's modern studies not only academic, but also viable and operational.

1.3. In Austria

After the collapse of Napoleon, the rule of nobility was strengthened in Austria. Francis I's power was realized through his chancellor Klement Metternik (Klemens von Metternich, 1773-1859)*. In 1815-1848, in Austria, the imperial bureaucracy stood firm and steadfast to any change. For many historians, "Meternik's system was a regime of censorship, police pursuits, spying and surveillance"¹. Europe's progress forced the Austrian government, in 1836, to present a reform plan, but it failed to break the negative attitudes of the emperor.

* Clement Metternik (Klemens von Metternich, May 15, 1773 - June 11, 1859) was a German diplomat and statesman, and one of the most important times of his time, the Foreign Minister of the Empire since 1809, and the Chancellor of 1821 until the liberal revolutions of 1848, where he was forced to resign. After a short exile in London, Brighton and Brussels, which lasted until 1851, he returned to the Viennese court, this time to offer only advice to Ferdinand's successor Franz Josef. Meternik died at the age of 86 in 1859. [Taken from: "Klemens von Metternich", in: *Wikipedia - Free Encyclopedia*, Published material web site: https://en.wikipedia.org/wiki/Klemens_von_Metternich].

¹ A. Gani; H. Myzyri dhe J. Bajraktari, *Historia 2 ...*, f. 146.

Despite the efforts of Metropolitan to preserve the old regime of Vienna, that unique managed to stop the development of capitalism and the empowerment of the bourgeoisie.

Among the problems of the time, regarding the Austrian education, on which Metrnik's policy exercised a great influence, were the relationship between education and politics, as well as between school and church. The review of unpublished literature to date, the liberal and educative writings by the liberals, as well as the documentation from the educational institutions they conducted, provided further confirmation of the performance of *primary schools* and *other schools* as part of the Austrian education system.

The latest Austrian research, based on historical data, shows that despite their modest beginnings and difficult circumstances, Austrian *elementary schools* during all the time were rated among *the most overwhelming schools in Europe*. Austria was, in fact, a bourgeois state, but dominated most of the debris of feudalism, and for that reason, the aristocracy had more power, which is proven by the fact that Austria was one of the most clerical states in Europe.

It is very interesting and characteristic that in Austria, in order to protect the spiritual, economic, and political power of the various shifts, took the initiative to control the world of thought and education. As a necessary result of this orientation, the Catholic Church made constant efforts to put under its control all Austrian schools through the concrete activity of its highest representatives

Thus, Cardinal Christophe Anton Migaci (Christopher Anton Migazzi, 1714-1803) warned Emperor Franjo that "the people and the youth in the name of this education are breaking up"¹. From here on, taking measures against this "phenomenon":

¹ Charles G. Herberman, "Migazzi, Anton Kristoph" (hereinafter: "Migazzi, Anton ..."), in: [The Catholic Encyclopedia](#), vol. 1: Aachen-Assize, New York: Robert Appleton Company, pg. 348.

"The control over the work of universities and academics is severely tightened. The correspondence between the cardinal and the emperor on school affairs is another source that best reflects the special attention of the top representatives of the Church to weaken the role of the state over the schools and the contemporaries to increase as much religious influence as students and students"¹.

The emperor entrusted the issue of school regulation to Rotenhan (Rotteehann), *who resolved this issue in the spirit of Cardinal Migimia's proposal*. Discussions of this period, despite the uncertainties, limitations or bias in addressing the problems, testify to *what simple teachers, well-known personalities and social figures and pedagogies were under strictly strict ecclesiastical control*.

Primary schools. Particular attention was paid to elementary school, or as it was called "first school" which was considered as the basis for strengthening a nation and as a foundation of knowledge. In Austrian elementary schools the lesson was developed in accordance with the requirements of confessionalism* and under the supervision of the Church. In 1806, the so-called "*Political Political Constitution*" was proclaimed - the second Austrian law on elementary schools, which directed and controlled all German schools (trivial schools, major schools, and real schools) together with teachers were entrusted to the Church.

¹ *Ibid.*

* Confessionalism (lat. Confessio - religion, religious belief) - the view that religious belief should be unique, coherent and complete, ie religious practices, which is characterized by the full and pertinent observance of all norms and requirements of a religion, the rejection of other religions; a kind of conservatism and orthodox bias directed against liberalism and modernization. As religious theory and practice rejecting the common religious elements of Christian confession and as a requirement for unity of all elements of a confession, confessionalism has emerged after the Reformation. Confessionism can also be defined as a requirement to be respected as the great Catechesis, as well as the small catechesis of Martin Luther; Lutheran confessionalism was closely linked to the political events of the 16th-17th century. [Taken from: "Konfessionaizëm-i", in: Ekrem Murtezai: *Fjalor i Terminologjisë Fetare*, Tiranë: Botimet "Toena", 2007, f. 225-226].

In general, the second Austrian law confirmed *the teacher's factor* as the most active. Handling this experience as the basic law of the organization of the teaching process naturally did not leave much space and opportunity choices for teachers who wanted to properly implement the many didactic materials. Most often they focused on the methodical course of the lesson. The teachers allowed themselves disproportionately weaknesses especially in the explanation of the subject, preferring the modalities of light methods. Such occurrences affected all school roles, regardless of student age or school specificity. Thus, "the most obvious trivial schools were the tendency of using the learning method to remember"¹. There were also cases of open underdevelopment of Felbigeri's pedagogy that relied on the use of the teacher's *question-answer method*, which he further perfected his heir for the organization of Austrian elementary schools, Gali (Gall)².

The main subjects of instruction in these schools were: *singing, writing, unification and teaching of religion*³. While for real cases, that could not be said at that time. The Church's Trustee to end the coexistence of the traditional Austrian school with what began to be called "school confessional"⁴, probably constituted a major occurrence of this time and the most sensitive and most disturbing point of its reform process. For many reasons, there were issues of nature related to the religious education of students, which left space to the elements of the religious school.

Changes also began in girls' education, which was very limited. Separate schools for boys and girls were also codons. In Austria, besides the monastery schools for girls, from June 27, 1850, a pastoral school for girls was founded⁵. At school, she was taught households (embroidery, music, and translations in foreign literature)⁶. After the century. XIX,

¹ L. Zhlebnik, *Histori e përgjithshme ...*, f. 142.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

⁵ Hajrrulla Kolqi, *Gruaja ndër shekuj: Arsimi dhe emancipim i saj*, Prishtinë: "Libri Shkollor", 2009, f. 191.

⁶ *Po aty.*

Austria entered the ranks of countries with the most developed education system, including women's education.

The results of these efforts were also the two events: *the establishment of the Ministry of Education*, as well as *theology and concord* between the Austrian government and the Catholic Church¹. This concordant also contained important provisions with regard to schools. The Church had the right to religiously cultivate and care not to harm any subject. Teachers who were teaching in the schools designated for the Catholics had to be morally religious and morally, otherwise they would be in the office.

Other schools. Even in other schools the conditions were no better than in primary schools. In the gymnasium up to 1840, the prayer ritual was practiced during the classroom by the school teachers. It is characteristic that during this period, the grammar school curriculum was removed from *nature lesson* because the class teacher was not obliged to develop all subjects. Later on, in the school curriculum, the subject of nature teaching was a subject for all pupils. But the indicators were not good in other subjects, especially in foreign language subjects. "*In Latin*, - according to Cardinal Migacije, - *the students had scarce knowledge of grammar, lack of ability to speak fluently and consciously*"². It is unknown how much these findings were, but the truth was that this level did not belong to the extent of the students. To consolidate the Latin language, the use of new forms in social and natural sciences in higher classes was sought, developing them in Latin, for example: in Philosophy and Mathematics. Such experience contradicted the principles and work of non-humanist activists.

Poor material didactics also negatively affected. Both elementary and other schools could not cope with the new requirements. Consequently, the results were not even "at the average level of program requirements related to the knowledge, skills and skills that a learner should have gained"³.

University. Higher education developments have already provided other opportunities for the education of the population. Yes, albeit

¹ P. R. Sarkar, *The Liberation ...*, pg. 129.

² C. G. Herberman, "Migazzi, Anton ...", pg. 349.

³ P. R. Sarkar, *The Liberation ...*, pg. 131.

promising, the achievements were inadequate in the conditions when the high school was increasingly transforming into favorite institutions for the Catholic clergy. The latter, of course, saw the problem from his point of view. According to the clergy and the jocular persons who appreciated his role in this field, clergy should have an important role in educating the young generation.

The laity was different. In their press it was emphasized that "it is better to understand from everybody once and for all that the state can not give up the breeding of young generation from preparation"¹. In this period of time, many enthusiastic teachers, who included all those who hailed the reform ideas for the secularisation of high schools, in subjects and certain curriculum subjects, began to touch upon and disturb religious issues, and here and there with unpopular tones of liberal spirit. However, the laity with that broadness of human and cultural personality, held the objective day by deciding and treating religious affairs in the respected place to create such a balance so as to bring no concern, moreover do not touch trust in God and be insulted in any religion and no clergy.

After the 1950s, with the rise of the number of universities, new developments began within Austrian higher education, entering into the phase of further consolidation and facing numerous challenges of the future. In this way the universities had to find the appropriate solutions to the old and new problems.

1.4. In England

The economic and political transformations of the Victorian era did not remain without any influence on the everyday life of the English. However, the old world did not disappear completely, less than within the two generations, a new society was set up: plant and plant workers, cadres, industry leaders, and leisure professionals made up for newcomers who renewed and enriched the social fabric inherited from the pre-industrial era.

¹ *Ibid*, pg. 132.

The marked differentiation of the inherited Victorian society and the great ambition for the rapid build-up of capitalism in England pushed its leaders in preference to ways and forms that provided swift rhythms in solving socio-economic problems. Here too, the state selected standard forms and paths, more or less the same as those applied to other Western European countries.

The school and education problem, the English state addressed the issue of preparing the framework of all fields of economics and culture. Despite the weaknesses and gaps, the school played an important role in educating the population and in keeping alive the humanist spirit and of the prominent traditions of enlightenment. During the first decades of the nineteenth century, XIX moderated forces made every effort to preserve the ideals of enlightenment in school, to introduce democratic ideas to the new generation, resisting the efforts of the conservative forces to embellish education and culture.

"Education in England until the 1950s was quite traditional since the 18th century The most visible appearance in the field of education was the growing pressure of the English church and the development and consolidation of the religious education of students. the English state for school and education in England began to intensify after the first half of the nineteenth century"¹.

For England's conditions, the fast development of schooling and education was considered a necessity, seeing as a process in the future, where the use of expedited forms did not exclude the path of regular schools, despite the fact that they had priority over primary education at the moment.

Primary schools, at the beginning of the century XIX were generally religious schools established by the Anglican Church, sects, Bible

¹ Binns Henry Bryan, *A Century of Education: Being the Centennial History of the British and Foreign Schools Society, 1808-1908* (hereinafter: *A Century of Education ...*), London, 1908, pg. 69.

communities, and private individuals. The engagement of state bodies for the development of primary education was great. Specifically, the state was also the largest contributor to the field of education, which consisted of the material assistance provided for the progress of the teaching process in these schools.

"In 1800, around 800 such schools were enrolled in England, while in 1850 there were about 10,000 schools with more than one million pupils, and in these schools, students learned Bible reading, which was also the main subject in the curriculum. mathematics and other subjects were less important"¹.

Expanding this educational category and increasing the interest of the masses and the society for the school made possible the gradual preparation and implementation of the law on the education of factory workers, which was approved by the Parliament of England in 1802. Primary education would follow all employees of manufacturing enterprises. The law obliged employees to read, write and math during their working hours.

For the history of English schools at that time, Bel-Lankaster's educational system (monitory system, mutual education system) was of particular importance. The ideators of this system were **Joseph Lankaster** and **Andrej Bel**, despite the fact that they worked independently of each other.

"Joseph Lancaster (1771-1838) was the progressive quaver of a Protestant, English teacher and philanthropist sect. Living in a very rapid period of social and political development of England and then the United States, with the activity of his pedagogical, ie his didactic thoughts and the practical teaching work, caused the English and American schools of that time to undergo changes in comparison to traditionalist and formal didactic formalism of the organization of the teaching work, which rarely fell into conflict situations, respectively

¹ H. Koliqi, *Historia e pedagogjisë ...*, f. 120.

with the English and American bureaucracy. In 1798, Lankaster founded a primary school for poor children in Sauthuork (Southwark), London, trying to implement the mutual teaching method in practice. In 1818, he moved to the United States of America where with his practical and theoretical activity he relied on the most positive qualities of the time and with all their weaknesses they opened new paths in didactic theory, which was developed and perfected in the new conditions of capitalist society's construction. Lankaster's method and criteria were also spread through the publication of his most important works: "*Improvements in Education as Respecting the Working Classes of the Community*" published in London in 1803; "*The British System of Education*", published in Washington in 1810. He was divorced from a motorcycle accident in 1838"¹.

"**Andrew Bell** (1753-1832) was a prominent British priest and educator in the field of education, who with the practical and theoretical activity in the organization of the lesson made radical changes because he designed and implemented a new educational system known as the madras system (monitoring system), he dealt with issues of learning content, the organization of learning, and many phenomena related to the teaching and teaching of that time. Speaking of the education of children in the spirit of doctrine of the Anglican Catholic Church through Mutual Education, in his book "*An Experiment in Education*" published in 1797, Bell distinguishes educational and educational activity in the process of systematic development and, by comparing the work of the *monitorial school* in everyday life, recommending to the school the simplification of the teaching content and criticizing the library teaching"².

¹ Carl Kaestle, *Joseph Lancaster and the Monitorial School Movement: A Documentary History*, New York: Teachers College Press, 1973, pg. 4-17.

² Binns Henry Bryan, *A Century of Education: Being the Centennial History of the British and Foreign Schools Society, 1808-1908* (hereinafter: *A Century of Education ...*), London, 1908, pg. 69.

Meanwhile, in England, the *National Association for the Promotion of the Monitors Education System* was formed, which played an important role in the massivization of elementary education through the establishment of monitorial schools. These schools were called national schools which were funded by the church and the English aristocracy. Near these schools, in 1820, around 300 000 students were educated¹.

It should also be noted that the monitorial schools were opened in the US, France, Switzerland, Beligik, the Netherlands and Russia.

Speaking of the teaching methodology, we can say that both Belit and Lankastri's schools were the same. With the whole contribution of Lancelas and Belit who have given theoretical development and monitoring practice, essentially mirrored the idea of the monitor teacher.

"From all the pupils gathered in a large hall, the teacher selected the best students, who were teachers or mentors, and divided the other students into small groups of 10 students each group had their own monitor (Teacher Assistant) The teacher every working day, from 8 am to 10 pm, worked with the monitors, preparing them to teach each of their groups, starting at 10 am. Each monitor tried to teach the teacher's explanation, he explained (interpreted) points per point to his group. "The teacher controlled and supervised the work of the monitors"².

Although in England at the beginning of the century, this system was extensively expanded, yet it could not be long enough to meet the needs of the English bourgeoisie. It is clear that this system could not provide much knowledge, because the best students (monitors) who working to teach the youngest students, in fact, was nothing but repeating what they had learned from their teachers. This kind of teaching offered by them was of a low professional and superficial level, which had a step-by-step impact on

¹ H. Koliqi, *Historia e pedagogjisë ...*, f. 121.

² *Ibid.*

formalization of learning and the lack of access to individual work with students.

Secondary schools. Even secondary schools in England in the first half of the 20th century. XIX was traditional. At that time, high schools did not respond to the goal they should have in relation to economic development. Even for this educational category, the state showed no interest in their development.

"Even in the first half of the nineteenth century. XIX, in England the right to education in high schools was aristocrats. In these aristocratic schools the lesson was paid. School tuition was very high"¹.

Of course, this was not just an English phenomenon, because more or less this was done by other Western countries who, as you know, relied on the same experience. But for the conditions in England, where the development of education had taken over, the implications were greater. The policies followed deepened the differences between quantitative and qualitative developments. Meanwhile, they set minimum expansion rates for the general high school. Supported in later data, the trend of low rates in the expansion of secondary education continued. By the mid-1950s, Iton, Vincent, Vestminster, Sheftsberg etc. worked normally².

In fact, all high schools in England were of a closed type or otherwise known as *internship schools*³. In the framework of measures to consolidate secondary schools and increase the opportunities for continuing their studies by their students, changes were made to the rules of each school. The articles that pertained to the functioning of the school determined that these schools in general were already providing matriculation diploma like other secondary schools in Western countries.

¹ H. Koliqi, *Historia e pedagogjisë ...*, vëll. II, f. 123.

² B. H.Bryan, *A Century of Education ...*, pg. 71.

³ *Ibid.*

"For secondary schools, the main subjects were: Latin and Greek, which comprised two-thirds of the teaching work as a whole, teaching religion, play and sport, and special attention was paid to the formation of the character of the pupil. their activity was the formation of "gentleman" was always ideal of these schools"¹.

With regard to secondary education, after the 1950s, he recognized other dimensions. Efforts to strengthen the organizational structure of existing schools and the opening of new schools have increased. Thus, *real-world secondary schools* began to be opened in England with new curricula and textbooks. In the curriculum, classroom subjects were or were quite limited, and in their place, *natural science subjects* (math, physics, natural sciences) and *new social subjects* (geography, history, mother tongue, and modern language), which were indispensable for student education.

1.5. In Russia

At the beginning of the century. XIX, the Russians expanded their territories to the Arctic Ocean to the north, to the Black Sea to the south, and from the Baltic Sea to the West to the Pacific Ocean, and finally to Alaska and North America to the east. Turning quickly into one of the largest empires in world history.

Like all the empires, Russia included a large disparity in the economy, different ethnicities and religious beliefs, which led to the outbreak of revolt and the many attempts to liberate from the yoke but were oppressed by law enforcement . Consequently, thousands of people escorted into Siberia by surveillance by secret police.

In terms of economy, most of the empire was agricultural, with low production in large holdings, which were made by buyers and slaves to others, until the abolition of the lawfulness of 19 February 1861². Slow

¹ *Ibid*, pg. 73.

² [Jevgenij Anisimov](#), *Historia e Rusisë* (më tej: *Historia e ...*), Tiranë: "Dituria", 2014, f. 264.

economic industrialization with the help of foreign investment for railways and factories. The country was under the rule of a nobility called "Bojaret" X-XVII, when after this period was ruled by an emperor called "Car"¹.

The path of education in Russia was also special. The history of the development of Russian education after the 18th century, no doubt, constitutes a separate study object. It is of great interest, especially for the history of building the first state education system, exactly 1802; and school content. For this, it is important, first of all, to point out the efforts of the progressive forces of Russian society in this period.

During the century. XIX, intensify demands and add arguments for education, albeit always burdened with historical, religious and social prejudice. According to the well-known scholar, Hajrrulla Koliqi, "the development of schools and education in Russia during the nineteenth century is divided into two periods: the first, from the beginning of the nineteenth to the sixties and the second, from the sixties to the at the beginning of XX century"².

Reforms for the development of education from Peter Peter I and Queen Catherine II in the nineteenth century. XVIII, including the education of women, constituted an important basis in the government's education policy in Russia. She focused on efforts to unify the structure and content of the Russian school. Thus, dear Alexander I, along with other ministries, in 1802 also formed the *Ministry of Education* (MPA), which would play the role of the highest institution in the field of education. A *School Commission* was set up next to the ministry, which had a wide-ranging activity in preparing school documentation, where Russian and foreign intellectuals signed firm intellectuals.

There were all possibilities for this group of specialists, including any other, to be the initiators of the preparation of the "*Preliminary Regulation on Popular Education*", which was the first school text of this nature in Russian. The regulation included *parish schools* - the first level of the

¹ *Ibid*, pg. 129.

² H. Koliqi, *Historia e pedagogjisë ...*, vëll. II, f. 130.

education system, ie. the formal recognition of this school category and, at the same time, their establishment throughout the country.

To embrace the fragile Russian bourgeoisie on its policy side, to win the trust of the people and to concentrate control, in addition to the new administrative-executive bodies set up in August 1802, the Russian imperial power divided the country into six school districts¹. At the head of each school district, including the university, was the *School Council* (consisting of six professors and a rector), who led the work of the respective school districts.

In our historical source literature it is acknowledged that the basic education document in Russia was the one with the title "*Constitution on Universities and Schools*", which emerged as a separate letter of Russian lawmaking on November 5, 1804², with which it begins another major reform in the field of education.

In this Constitution, which in some ways can be considered as the AEM platform for the development of national education, it was first underlined that the education system in Russia had four levels: *parish school, district school, gymnasium and university*.

Parish School (primary school) - first degree. Parish schools were called, because each school or parish was foreseen to open such a school³. According to the Constitution, there would be only primary schools in Russia. In those cities where students were trained, you will continue to study at the county schools; while in those of the villages, students were trained for agricultural work. Elementary schools were tasked with preparing students for continuing their studies at the county schools. According to the approved MAP program, the following subjects were taught in school: *reading, writing, arithmetic, teaching, knowledge of the economy, knowledge of agricultural*

¹ Evgenia Volokhova, "*Right to Education in Russian History*" (hereinafter: "*Right to Education ...*"), *Pravovedenie*, No. 3 (242), at 255 (2002), pg. 249-257.

² H. Koliqi, *Historia e pedagogjisë ...*, vëll. II, f. 130.

³ L. Zhlebnik, *Histori e përgjithshme ...*, f. 145.

*production*¹. Also, the students "also learned about the human body, etc." ².

District School - Second Degree. Studies in this school category lasted two years³. The purpose of these schools was to prepare students to continue their studies in the gymnasium and to give the children of different classes to be educated responding to the belonging of their class. The curriculum in the district schools lasted two years. Even in these schools the students learned: the grammar of the Russian language and the language of the country, *depiction, Russian general geography, arithmetic, geometry, physics, biology, religion, technology and drawing. In each district, "each school had two teachers in total"* ⁴.

Gymnasium - third degree. With regard to secondary education, after the Constitution of 1804 he recognized other dimensions. Efforts for organizational strengthening of existing schools and opening of new ones increased in every city of Gubernia. The main purpose of the gymnasiums was to prepare students to continue their higher education and to educate themselves with the best virtues the young man should have⁵. Teaching in this school category lasted up to four years. Here too, many subjects were taught: *Latin, French, German, History, Geography, Russian Statistics, Philosophy and Literature, Political Economics, Theoretical and Applied Mathematics, Physics, Natural Teaching, Economics Basics, Technology and drawing* ⁶.

University - the fourth degree. This school category was the highest link in the education system, set up in the first decades of the nineteenth century. XIX in Russia, as we have mentioned above, was the university. The ever-growing demand for high-level staff encouraged the Ministry of Education and other departments to give

¹ H. Koliqi, *Historia e pedagogjisë ...*, vëll. II, f. 131.

² *Ibid.*

³ L. Zhlebnik, *Histori e përgjithshme ...*, f. 136.

⁴ H. Koliqi, *Historia e pedagogjisë ...*, vëll. II, f. 131.

⁵ *Ibid.*

⁶ *Ibid.*

priority to the expansion of the higher education network in the second decade. Three universities were set up under the Constitution in Russia: in Kharkov, Kazan and Petrograd (1819)¹. The University consisted of the *Faculty of Philosophy*, *Faculty of Medicine* and *Law Faculty*. With the new university law in Russia also gained their autonomy. Which means that the university elected the pedagogues themselves, the rector, the protectors etc. The university had its own council, which was elected one year².

From the beginning of the period and especially further, the differences between school categories and, within the latter, between pre-university and university education were noted. Thus, in pre-university education, it was noted that the extension of secondary education across the country left to be desired, in relation to primary schools in the first years seemed to be conditioned first and foremost by limited opportunities for simultaneous development of all categories. Teaching at all schools was free of charge.

In the pedagogical platform, the AEMs also provided for women's education. But the lack of a teacher conditioned girls' attraction only to schools in cities and large villages where teachers could be found³.

CONCLUSIONS

The 19th century meant the history of schools and ideas for education a major step forward in terms of composition and differentiation. In politics we can say that the struggle of the bourgeoisie against feudalism, on the one hand, and the bourgeoisie's triumph on the other hand, the establishment of capitalist power, the formation of the working class and its participation in

¹ H. Koliqi, *Historia e pedagogjisë ...*, vëll. II, f. 131.

² *Ibid.*

³ E. Volokhova, "*Right to Education ...*", pg. 249-257.

political events, are the stones on the main foundations of the development of society in this period.

In terms of developing pedagogical thinking during the first 50 years of the 20th century, XIX in relation to social development can be divided mainly into these characteristic units: in the pedagogy of the progressive bourgeoisie (this pedagogy also contains some elements of the way of feudal pedagogical thinking) and in the pedagogy of the victorious bourgeoisie, which more and more was subject to adequate bourgeois interests for a general education of society. However, the pedagogy of the first half of the sixth century. XIX relied on the philosophical principles of idealism, but especially the principles of its didactics, which were expressed in mysticism and positivism, and from which the general principles, tasks and goals related to education were derived.

The first half of the century. XIX is the period of classical bourgeois thinkers who contributed to the development of school and educational ideas, such as Pestaloci, Distervergu, Ushinski, and partly Frebli. Also, we should not forget Herbart in Prussia and Spencer in England, who were representatives of the bourgeoisie's pedagogical thinking at that time. Even for this reason they are typical and important for the development and the specific character of the capitalist pedagogy of that time. However, on the basis of social necessity, the progressive pedagogical initiative in the second half of the century increasingly passes on the socialist pedagogical side.

Schools in the period of capitalism became political issues of the first order. But until the traditional school disappeared, the new political power, the bourgeoisie, became an important factor in shaping the basics of the school system, first of all, by setting the requirements for elementary education. The development of schools in this period is differentiated to a greater extent than in the 20th century. XVIII, because the state institutions themselves differed greatly from the influence of religious institutions; State policies in different states depended on many specific political, socio-economic and cultural conditions.

Thus, schools at this time in terms of organizational, content and method were largely consolidated. In all European states they developed in

their own way to every state, especially in the time of the revolutions, after 1848, when the ruling bourgeois foractist came in power, which influenced the uncompromising struggle against the Catholic church. In this context, in relation to all European states, France was the first country to move away from the school's school scene and to teach religion from the teaching content. But the same can not be said of the German, Austrian, and Russian schools, which for a long time were under church supervision, especially elementary schools and religion lessons, enabling them not to touch the content of the lesson. Of course, in all those countries where the question of the relationship between the church and the school was liberally chosen, was the bourgeoisie who was very interested in the teaching being intertwined with the religious spirit, or at least with the secular bourgeois moral education, and that the youth would have the opportunity enough for an extracurricular religious education.

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