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**The Ideal Christian Education**

A Thesis Submitted  
To the Teacher and Students of Advanced Apologetics

By

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## Introduction

The importance of education is not a notion that is lost on society. In fact, society values education greatly, as shown by the mass number of higher education institutions and the conception that education leads to success. While the significance of education is validated, the current methods of education neglect the Christian youth. For the Christian youth to be truly knowledgeable, the education system must foster intellectual thought, further the minds of children, provide innovation that can lead to the evolution of society, and transform generations of Christians into an able body of people that strive to impact the world and expand God's kingdom. Instead, the current education systems place students in a intellectual bondage that does not allow for ingenuity or critical thinking. The increased secularism silences religious expression and prevents young Christians from challenging generally accepted normalities. Moreover, today's method of schooling has become a monotonous sequence of learning information, regurgitating the information, and forgetting the information, thus filling the minds of individuals with nugatory material instead of training them to think intuitively.

The arising problem initiates extensive research on the past methods of education, which will be used to formulate a decision about the ideal Christian education. Throughout history, the method of educating continues to evolve by either building upon the foundation of the education systems before or completely eradicating the previous education system and creating a new method of education in its place. However, as history has shown, new methods of education do not always yield greater results than previous methods. Therefore, it is logical to assume that

instead of continuously developing a new way of conveying knowledge, society should imitate and implement previous methods of education.

## Education of the Primitive Human

Using the word “education” to describe the primitive method of learning could be described as premature, given that the education of the primitive human<sup>1</sup> is the enculturation of their environment instead of the logical exploration of the mind through academic instruction. Enculturation is the process in which an individual develops the necessary skills and values for their culture by active interaction and observation.<sup>2</sup> Through interrelationship learning and a strong emphasis on imitation, the primitive human obtains a basic knowledge of mating, building shelter, and forming social communities that aid in the learning process.

Similarly to animals, primitive humans possess an understanding of the organization that enables them to accredit the success of preservation to the cooperation of an active community.<sup>3</sup> The comprehension of this fundamental concept is a pivotal point in the development of the primitive human’s mind and their evolution into a more advanced and complex being. However, the evolution of the primitive mind is a process that occurs gradually due to the primitive human becoming complacent in the rudimentary state: a state of mind that limits individuality and innovation in order to produce an organized body of people that are capable of survival.<sup>4</sup> As a consequence, the primitive human does not desire to conjure up imaginative realities and challenge the thoughts and ideas that they are accustomed to; instead, the primitive human prefers to imitate the means of survival rather than to innovate new ones.

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<sup>1</sup>The Primitive Human is defined as the human beings that belonged to the earliest stage of civilization.

<sup>2</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 51-57.

<sup>3</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 47-51.

<sup>4</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 66-74.

It is a universal truth that the use of effective communication is crucial to the survival of a community of people; thus, the acquirement of the skill of communication is one of the pillars of primitive education. The primitive human carefully imitates sounds, combinations of letters, and pronunciation, while using trial and error to develop the ability to communicate. The fostering of this communication requires new generations to obtain information orally through the stories, songs, and chants of their elders.<sup>5</sup> There is no need for training in reading or writing because all necessary information is transcribed through oral communication: the history of the tribe through old legends, moral instruction through songs that emphasize soulful connection and avoidance of darker origins, and survival methods through willful chants.<sup>6</sup>

Moral education is an important facet of Christian education; thus, the moral education of the primitive human must be addressed. Religion is a quintessential aspect of the human experience and is certainly present in the life of the primitive human. While religion is the primary foundation for moral education, the moral education of primitive human is quite different being that their underdeveloped mind does not enable them to fully comprehend religion like the complexities of our minds allows us to do today. Nevertheless, the primitive human's sense of morality and actions through relationships leads scholars to believe that even humans with inferior minds have a deep connection to religion.<sup>7</sup> This deep connection to religion embodies an awareness of how the primitive human should behave in regards to a higher being; primitive humans are aware of the critical characteristics of the higher being, what they must do to align with these characteristics, and how to not offend the higher being. This

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<sup>5</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 51-57.

<sup>6</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 51-57.

<sup>7</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 18-20.

awareness allows the primitive human to deviate from any thoughts and actions that could be considered taboo or offensive to the higher being, consequently giving them a sense of morality.<sup>8</sup>

The moral education of religion is only one component of the developmental learning of the primitive human. The majority of their method of learning is based on practical education that is developed through the imitation and observation methods of enculturation. Practical education is required for the preparation of vital survival skills: learning how to craft wood, stone, clay, and wool; how to sew and cook; how to find and build a shelter; and how to hunt, fish, and fight.<sup>9</sup> The methodology of the teaching of a primitive education includes an unconscious process of instruction, limited explanation and interpretation, and a particular institution of learning. The teaching of practical education is a social experience through imitation and various ceremonies rather than traditional schooling with specific instruction.<sup>10</sup>

The ceremonies that teach the primitive youth is the initiation ceremony, which initiates boys into manhood and girls into womanhood. Throughout the ceremony, the primitive children undergo a series of tasks that they will be responsible for once they transition into adulthood.<sup>11</sup> The primitive boy is entrusted with the history of the elders and secrets on how to become guardians of the community. Later, the primitive boy will utilize these secrets for the testing portion of the ceremony that will determine who is the fittest to survive. The elders of the

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<sup>8</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 18-20.

<sup>9</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 47-51.

<sup>10</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 51-57.

<sup>11</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 74-77.

community give the primitive girl instruction on household duties and education about the responsibility of bearing children.<sup>12</sup>

Through all the methods of learning that the primitive human is granted: enculturation, moral education through religion, and practical education through imitation and ceremonies, the primitive human only contains a low level of intellect that provides them with elementary explanations for religion, philosophy, and science.<sup>13</sup> The primitive human's unstructured education results in them not possessing the freedom to exercise higher forms of intellect and blindly imitating customs or traditions; hence, the primitive human is a creature of direct imitation and impulse, not reason.<sup>14</sup> In their method of education, the enculturation of the environment is the teacher, and the primitive human is the student.

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<sup>12</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 74-77.

<sup>13</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 51-57.

<sup>14</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 77-80.



### Biblical Definitions of Education

Proper understanding of the root of each word is of great importance when comprehending the portrayal of education in the Bible. While the word “education” does not appear in the Bible directly, the denotation of the word can be extrapolated from the several other words that appear in the bible. The modern Hebrew word for education stems from the root of the Biblical word, *חנך*, which means *to train*.<sup>15</sup> In the Bible, the word *train* is used commonly as metonymy for instruction or learning. The method of educating is described as *training* the youth in a distinct subject matter. Knowledge is characterized as *insight*, *בִּינָה*, and is the idea of gaining insight into matter that a person was ignorant to before. Teachers were described as “the wise”, *מִלְרִים*, or more commonly “rabbi”. In biblical texts, the rabbi trained pupils, *בְּנֵי נִם*, or sons and provided them with profound insight.<sup>16</sup>

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<sup>15</sup>The word “to train” is shown in many biblical verses including, but not limited to *Proverbs 22:6*, *1 Chronicles 25:7*, *Luke 6:40*, and *1 Timothy 4:6*.

<sup>16</sup>Crim, Keith, *The Interpreter's Dictionary of the Bible* (New York : Abingdon Press, 1976)

## Education in Old Testament Times

The education in the Old Testament is intentionally crafted for educating masses of people with differing levels of intellect and is purposefully content oriented, personally oriented, cognitive, and participatory. The Old Testament way of teaching involves repetition, experiential learning, and operation while employing guidance toward critical thinking for real-world application.<sup>17</sup> This purposeful teaching of the Old Testament is portrayed through the revelation given to Abraham about the construction of Sodom and Gomorrah. God instructs Abraham to direct his children to live their lives in “the way of the Lord.” The “way of the Lord” refers to the act of obedience in regards to the will of God and to seek to embody his attributes, humanity, and personal character.<sup>18</sup> As humankind begins to obtain more knowledge and portray “the way of the Lord” by loving their neighbors as themselves<sup>19</sup>, practicing righteousness and justice<sup>20</sup>, and pursuing holiness<sup>21</sup>; they began to exemplify God’s character.

The education of the Old Testament continues to develop as God reveals more of his nature to his people. The expansive knowledge about God’s character allows for personal emulation and gives this method of education a greater sense of credibility. Wisdom and prophetic traditions such as Passover feast is another way that the education of the Old

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<sup>17</sup>Whybray, N. Roger, *The Intellectual Tradition in the Old Testament* (Berlin: Walter de Gruyter: 1974)

<sup>18</sup>Heaton, E.W., *Everyday life in Old Testament Times* (New York: Scribner, 1956), 178-185.

<sup>19</sup>Leviticus 19:18

<sup>20</sup>Genesis 18:19

<sup>21</sup>Leviticus 11:14

Testament further enlightened their students.<sup>22</sup> Participating in these traditions and expressing the loving, righteous nature of God provides individuals with profound wisdom and a disciplined, successful life. The effect of God's teachings occurs theologically, sociologically, and religiously; theologically by stressing the revelation of God's covenant, sociologically by creating a community of faith and ensuring justice in a permeated society, and religiously by creating a sustained relationship with God through obedience and proper ritual.<sup>23</sup>

While Jesus eventually becomes the ultimate teacher, God emphasizes the father's role as the teacher and holds both parents responsible for the training of their children. Educating the child in "the way of Lord" is a great responsibility that is taken very seriously. Parents teach their children religious and vocational subjects, that emphasize the "fear of the Lord"<sup>24</sup>, and trains their children in a professional trade, a trade that is often the same as the father.<sup>25</sup>

Biblical texts provide evidence that training in reading and writing is present in the Old Testament; for example, Moses read the words of the covenant ; therefore, he must have been trained in reading. Furthermore, the Bible portrays that Samuel writes down the rights and duties of kingship<sup>26</sup>, David writes letters to Joab<sup>27</sup>, Solomon writes to Hiram, King of Tyre<sup>28</sup>, and Jeremiah dictates his teaching to his secretary Baruch<sup>29</sup>. Thus, considering the biblical

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<sup>22</sup>Whybray, N. Roger, *The Intellectual Tradition in the Old Testament* (Berlin: Walter de Gruyter: 1974)

<sup>23</sup>Whybray, N. Roger, *The Intellectual Tradition in the Old Testament* (Berlin: Walter de Gruyter: 1974)

<sup>24</sup>Proverbs 2:5

<sup>25</sup>Heaton, E.W., *Everyday life in Old Testament Times* (New York: Scribner, 1956), 178-185.

<sup>26</sup>1 Samuel 10:25

<sup>27</sup>2 Samuel 11:14

<sup>28</sup>2 Chronicles 2:1-10

<sup>29</sup>Jeremiah 36:27

figures that are mentioned in the Old Testament reading and writing, it is logical to assume that a proportion of the population is taught to read and write. However, the assumption that the population is largely literate is not valid as gathered from the portrayal of the Israelites borrowing money, but not writing a statement of security.<sup>30</sup> Instead, the Israelites give a garment in pledge, which suggests that the garment is used as a symbol of indebtedness because the Israelites could not write.<sup>31</sup>

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<sup>30</sup>Deuteronomy 24:13

<sup>31</sup>Whybray, N. Roger, *The Intellectual Tradition in the Old Testament* (Berlin: Walter de Gruyter: 1974)

## Education in New Testament Times

### *Jesus as the Ultimate Teacher*

In the Bible, Jesus is the primary source for all Christian teachings. His recognition as the preeminent rabbi by his disciples, religious figures, and the public allows many to heed his teachings. Jesus is undoubtedly aware of his role as a teacher and his purpose to educate as many individuals as possible about God's will. This awareness is the justification for why most of the accounts of Jesus include some aspect of teaching.<sup>32</sup>

During every teaching moment in the Bible, Jesus initiates the learning process and engages the learner by teaching in an informal environment or effectively instructs the individual when a particular circumstance arises. Jesus is very purposeful in his methodology of conveying knowledge and each approach to teaching is carefully crafted. The method of teaching that Jesus employs varies from individual; he may tell a parable<sup>33</sup> that the individual will apply to their own life, he may ask a rhetorical<sup>34</sup> question for the character to mull over, he may engage in a personal conversation<sup>35</sup> that will provide a deeper connection to the individual, or he may orchestrate a public discourse.<sup>36</sup> Whichever teaching method Jesus utilizes, he completely captivates the attention of the learner by his awareness of human personality and

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<sup>32</sup>Perkins, PHEME, *Jesus as Teacher* (New York: Cambridge Press, 1990), 23-25.

<sup>33</sup>The Parable of The Sower, Matthew 13: 3-23.

<sup>34</sup> Matthew 7:9.

<sup>35</sup> John 4: 1-38.

<sup>36</sup>Perkins, PHEME, *Jesus as Teacher* (New York: Cambridge Press, 1990), 42-43.

behavior, his ability to be sensitive to the individual's needs, and his ability to meet the individual where they are, in regards to their spiritual growth.<sup>37</sup>

The teaching methods that Jesus used is the best portrayal of teaching and a complete education; he is the complete embodiment of Christian education and his methods should be wholly imitated. Through his educational principles, Jesus relays the message of God's deliverance from pain, suffering, and temptation. Furthermore, he purposefully uses his gift of teaching to direct his people in the way of discipleship. In relaying God's message and promoting discipleship, Jesus emphasizes the truth of scripture and carves this truth in the hearts of his people and bring them to conscious reality.<sup>38</sup> His modus operandi of teaching differed from many others, from the way he meets his people where they are and exudes personal trust and relationship. Jesus teaches with a divine authority that compels others to listen; however, he does so in a way that makes the student feel loved and appreciated. In addition, his approach to teaching is direct, appealing to the learner, and commanding of the wills of the individual. Through his teachings, a strive to love Jesus, to be like Jesus, and to serve Jesus arises in each and every individual, which is the true embodiment of Christian education. This Christian education continues to evolve when Jesus becomes the teacher of teachers; he selects twelve individuals and trains them to teach others; thus placing the responsibility to further God's kingdom in the hands of man.<sup>39</sup>

During the captivity of the Israelites, the Israelites form small groups for scripture readings and prayer; the scripture reading, prayer, and the following of God's instruction is the

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<sup>37</sup>Perkins, PHEME, *Jesus as Teacher* (New York: Cambridge Press, 1990), 38-41.

<sup>38</sup>Perkins, PHEME, *Jesus as Teacher* (New York: Cambridge Press, 1990), 87-90.

<sup>39</sup>Perkins, PHEME, *Jesus as Teacher* (New York: Cambridge Press, 1990), 96-99.

basis of their education. When the Israelites return to Israel, the synagogue becomes the primary educational institution and contributes to the religious teaching of the community.

Elementary schooling starts to become a more prevalent aspect of education in the time of the New Testament after the birth of Jesus Christ. Society begins to understand that in order to truly educate youth, education must start when the children are young and their minds are impressionable.<sup>40</sup> In the elementary schools, the teachers are generally attendants of the synagogue and give instruction in reading, writing, arithmetic, and moral education by the method of memorization and drill and review. The primary goal of education at the synagogue school is to enhance religious knowledge and instruct the children to the in the way of the Lord.<sup>41</sup>

At age five, boys begin formal schooling in the “house of the book”, where they spend six days a week studying at the synagogue; this schooling lasts for five years. When the boy is done attending school, he trains in a professional skill; often the trade of his fathers such as farming or carpentry.<sup>42</sup> If the boy desires training beyond what is taught in the synagogue, he will go to a scholarly scribe where he would receive advanced theological training such as, Saul of Tarsus did “at the feet of Gamaliel” in Jerusalem.<sup>43</sup>

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<sup>40</sup>Muirhead, Ian A., *Education in the New Testament* (New York: Association Press, 1965)

<sup>41</sup>Bouquet, A. C. , *Everyday Life in New Testament Times* (New York: Scribner's, 1956)

<sup>42</sup>Acts 22:3

<sup>43</sup>Muirhead, Ian A., *Education in the New Testament* (New York: Association Press, 1965)

## Israeli Schooling

The evolution from the primate to the Ancient Israelites is not as drastic as one may believe, truthfully the education of both periods contain many similarities.<sup>44</sup> The native or pre-exilic period lacks formal institutions of learning; thus, the majority of the Israelites are educated at home.<sup>45</sup> The tribe and the church behave as the leading educational institutions that give written and oral instruction; the parents and relatives are the sole teachers that educate the youth on tasks in preparation for the responsibilities of life.<sup>46</sup>

Similarly to the primates, the Israeli method of schooling is through participation with essential life skills and the imitation of the elders. Through direct participation and careful imitation, the Israeli youth obtains skills in agriculture, cattle raising, grazing, fishing, mining, building, carpentry, woodworking, millwork, weaving, tent-making, pottery, and blacksmithing.<sup>47</sup> Furthermore, the social condition of the time requires Israeli boys to have necessary political and fighting training, which includes training in the use of a sling, bone marrow, sword, shield, and spear.<sup>48</sup>

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<sup>44</sup>The education of the Israelites is mentioned in this thesis because their methodology of education was similar to many methods of education of that time period.

<sup>45</sup>Swift, Fletcher Harper, *Education in ancient Israel from earliest time to 70 A. D.* (Chicago: Open Court, 1919), 20-21.

<sup>46</sup>Swift, Fletcher Harper, *Education in ancient Israel from earliest time to 70 A. D.* (Chicago: Open Court, 1919), 22.

<sup>47</sup>Swift, Fletcher Harper, *Education in ancient Israel from earliest time to 70 A. D.* (Chicago: Open Court, 1919), 23.

<sup>48</sup>Swift, Fletcher Harper, *Education in ancient Israel from earliest time to 70 A. D.* (Chicago: Open Court, 1919), 23-24.



Unlike the primates, the Israelites have a complete education that allows them to undergo training in reading, writing, arithmetic, athletics, and music. At the end of the pre-exilic period, Israel adopts the National Book of Instruction, which aids in the availability of books and the instruction of reading and writing. The Israeli youth is now able to read and write in the language of Hebrew and connect to their faith on a deeper level than they had done previously through oral instruction. The training in the Canite unit of measure allows the Israelites to become well-versed in the art of trading and allows them to produce a more intelligent body of people. Athletic ability is essential to the education of the Israelites because of their belief that an able body is symbiotic with an able mind; thus they are trained in physical sports such as ball games, jumping, running races, and archery.<sup>49</sup> Music is taught by observation and instruction of elders and is used to convey the stories of the past, moral instruction, and Godly teachings.<sup>50</sup> After the elementary teachings of reading, writing, arithmetics, athletics, and music is mastered; the Israeli boy is trained in the craft of his father's trade or business.

As time entered the post-exilic period, the education of the Israeli youth becomes more developed. The synagogue and temples are now the national institutions; thus the youth is able to get training in moral education through formal instruction, producing a generation that is more in touch with their morality and of higher intellect. Although synagogues did relieve the burden of moral education, an institution for intellectual training is still vital.<sup>51</sup> To fulfill the

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<sup>49</sup>Swift, Fletcher Harper, *Education in ancient Israel from earliest time to 70 A. D.* (Chicago: Open Court, 1919), 24.

<sup>50</sup>Swift, Fletcher Harper, *Education in ancient Israel from earliest time to 70 A. D.* (Chicago: Open Court, 1919), 24-25.

<sup>51</sup>Swift, Fletcher Harper, *Education in ancient Israel from earliest time to 70 A. D.* (Chicago: Open Court, 1919), 59.

demonstrated need, famous educators Simon, Shetach, and Joshua ben Gamla develop compulsory schools around 64 B. C.<sup>52</sup> These schools give then Israeli youth the opportunity to receive formal training in writing, reading, and arithmetic through the instruction of teachers called rabbi. The development of these schools is revolutionary to the education system and influences other nations of that time period to appeal to more formal education.

This thesis must address the education of girls in Israeli schooling. During this time period, girls do not participate in formal education and are often not trained in the art of writing, reading, or arithmetic. Like many other ancient civilizations, the Israelites believe that it is trivial to educate a woman in a skill of writing or reading if her only duties will be household chores and bearing children. Therefore, the education of the Israelites is solely based on men.<sup>53</sup>

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<sup>52</sup>Swift, Fletcher Harper, *Education in ancient Israel from earliest time to 70 A. D.* (Chicago: Open Court, 1919), 20-21

<sup>53</sup>Swift, Fletcher Harper, *Education in ancient Israel from earliest time to 70 A. D.* (Chicago: Open Court, 1919), 79.

## The Educated Ancient Greeks

The Ancient Greek educational system is entirely private, and the State delegates the means of education to the individual. Before the development of educational institutions, ancient Greek children complete their education primarily at home. Prior to the conflict with Persia and the Rise of Philosophy, the purpose of education is for the preparation for practical life and after the Conflict with Persia and the Rise of Philosophy, the purpose of education is for a more abstract way of living.<sup>54</sup> Some states, like Sparta, favor practical education and continue to use practical training after the Conflict with Persia and the Rise of Philosophy; other states, like Athens, encourage a more theoretical and abstract education. Since Spartan education favors the primate ideology of education, this thesis will emphasize the Athenian method of education.<sup>55</sup>

Before the conflict with Persia and the Rise of Philosophy, Ancient Greek education in Athens begins when the child is taken out of the hands of nurses. From then, the boy spends his time in the presence of elders, participates in their tasks, uses his wits to discover why they perform the task, and imitates his elders in a way that will aid him in developing gratitude for the tasks.<sup>56</sup> In this time period, many of the Greeks do not know how to read or write; although, surprisingly, they are incredibly educated and have a profound knowledge of life. Through

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<sup>54</sup>Davidson, Thomas, *The Education Of The Greek People And It Influence On Civilization* (New York: Appleton, 1902), 53-78.

<sup>55</sup>Davidson, Thomas, *The Education Of The Greek People And It Influence On Civilization* (New York: Appleton, 1902), 78-84.

<sup>56</sup>Maffay, John Pentland, *Old Greek Education* (New York: Harper & Brothers, 1882), 14-17.

songs and stories, Greek students are able to decipher the history of past ages, the portrayals of distant lands, and use their imaginations to craft captivating imagery and fables that they commit to memory.<sup>57</sup> The thought-provoking character of this education familiarizes children with the facts of life: domestic, social, and political; and allows them to manifest devotion, unselfish friendship, intimacy, purity, respect for women, reverence for law, and loyalty within themselves.<sup>58</sup> Despite the lack of a formal institution of learning, scholars regard this period as the most educated period of Greek education.<sup>59</sup>

After the conflict with Persia and the Rise of Philosophy, the education of Ancient Greece closely resembles the typical Western education within the first seven years that the child is in the family's care. The next four years, the child receives their education in primary school, then four years in grammar school, four years at a high school or academy, and four years at a university with a fixed curriculum. During the first seven years in the family's care, the child develops physical and moral faculties through grasping the child's attention using stories and songs. Placing the child's education in the parent's care for the first seven years gives the parents a sense of responsibility and a willingness to make sure the child is equipped with the necessary skills for primary school.<sup>60</sup> When the child enters primary school, they receive training in the instruments of study: reading, writing, arithmetic, and manual facility. It is quite astonishing to see the success of this method, once the child is mastering these skills and seeing

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<sup>57</sup>Maffay, John Pentland, *Old Greek Education*(New York: Harper & Brothers, 1882), 19-20.

<sup>58</sup>Davidson,Thomas,*The Education Of The Greek People And It Influence On Civilization*(New York: Appleton, 1902), 53-78.

<sup>59</sup>Davidson,Thomas,*The Education Of The Greek People And It Influence On Civilization*(New York: Appleton, 1902), 76-78.

<sup>60</sup>Davidson,Thomas,*The Education Of The Greek People And It Influence On Civilization*(New York: Appleton, 1902), 24-25.

the results of their labor, the approval from their conscience provides them with rationality and a motivation to learn more. The approval from their own conscience gives the child a profound sense of morality and the freedom to strengthen the imagination of the mind. Once the child enters grammar school, the child becomes intimately acquainted with various mental processes--intellectual, aesthetic<sup>61</sup>, and moral; which will allow them to connect and inquire about the world around them. The primary subjects of study are grammar, logical thinking, the introductory principles of aesthetics and ethics; astronomy coupled with geometry mechanics, physical and political geography, and the outlines of history enlivened by the biographies of great men. The Greeks value poetry and the epics of influential intellectual thinkers significantly, thus it is mandatory that these works are read and committed to memory. The Greeks believe that from ten years old to fourteen years old, the memories of the mind are most retentive, and they utilize their minds as opportunity for storing great literary works and languages. The physical training is supplements mental training by ensuring that the student receives instruction in swimming, vigorous games, dancing, wood chopping, carpeting, and, gardening.<sup>62</sup> The entry into high school is the most crucial and challenging period for the development of the child because it is the transition into manhood or womanhood. The studies of this time should significantly challenge the student and call them to exercise a self-willed mindset and a passionate attitude. The curriculum cultivates the art of science through geology, chemistry, botany, zoology, and the environmental relationship manifests through tremendous

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<sup>61</sup>Aesthetic refers to the branch of philosophy that embodies a sense of perception or beauty and taste. It is the critical contemplation of art that allows one to view art, reflect on its portrayal, and make criticisms based on prior experiences and ideologies.

<sup>62</sup>Davidson, Thomas, *The Education Of The Greek People And It Influence On Civilization* (New York: Appleton, 1902), 25-26.

time spent outdoors. The study of history will encompass the political, social, and economic avenues of the past present and future and should incorporate pathos in the examples of nobility that emphasize tenderness and generosity. The words of Homer are mused over, and the students become heavenly intimate with the works of sculpture and painting. Competitive games and exercises help students develop courage, eloquence, and patience that they will need to be successful in the future.<sup>63</sup> Education at the university allows the student's intellect to reach new heights of complexity through the learning of biology, higher problems of ethics, sociology and politics, theology and history of religion, psychology, and speculative philosophy.<sup>64</sup>

It is important to emphasize that there is no state education; thus all of the education in ancient Greece is privatized. The Greek people believe that to force every citizen from childhood to fit the uniform mold would inhibit the play of natural motions and impulses and would sacrifice the imaginative and innovative mind of the child.<sup>65</sup> Thus, the state delegates the right of educating the youth to the family; however, the family's choice of educating must align with various restrictions of education such as schools must open up before sunrise and to close before sunset.<sup>66</sup>

The education of the Ancient Greeks is truly innovative from their introduction of private schools to their commitment to the relationship between mental and moral processes. Their

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<sup>63</sup>Maffay, John Pentland, *Old Greek Education*(New York: Harper & Brothers, 1882), 22-25.

<sup>64</sup>Davidson, Thomas, *The Education Of The Greek People And It Influence On Civilization*(New York: Appleton, 1902), 26-27.

<sup>65</sup>Davidson, Thomas, *The Education Of The Greek People And It Influence On Civilization*(New York: Appleton, 1902), 203-206.

<sup>66</sup>Davidson, Thomas, *The Education Of The Greek People And It Influence On Civilization*(New York: Appleton, 1902), 91-93.

education system employs methods that produce generations of individuals of higher intellect, which inspires other nations to adopt this system of education as well.<sup>67</sup>

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<sup>67</sup>Davidson, Thomas, *The Education Of The Greek People And Its Influence On Civilization* (New York: Appleton, 1902), 223-229.

## Roman Education

Similarly to Greek education, the Roman state government gives the unlimited authority of educating children to the father. For many years national literature did not exist, so there is no demand for schools; thus, schooling is primarily done at home. The schooling done at home encaptures an education that is moral and practical with limited intellectual interest and vague explanations of mental processes.<sup>68</sup> Early Roman teachings are not concerned with the development of intellectual attainments as they are with the development of self-restraint and filial submission; the education heavily emphasizes morality and practicality. Lessons are drawn from stories that supply moral training; and reading, writing, and simple calculations are taught. The early Roman education is essentially utilitarian, so unlike the great Greek philosophers of the past who take a keen interest in the theoretics of various subjects, the early Romans never strive to learn more than is necessary for practical work.<sup>69</sup>

With the introduction of national literature, schools begin to develop around fourth century B. C. and resemble a western private education. At the age of seven, children are sent to private enterprises of education that are usually conducted by slaves or freedmen. For most, families assigned a paedagogus to their child, this paedagogus is usually a slave that serves as a guardian or attendant that teaches Roman children Greek, defines their duties, and escorts the child to school; the paedagogus is an essential aspect of Roman learning. In addition to the helpfulness of the paedagogus, their ability to provide the Ancient Roman youth with

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<sup>68</sup>Wilkins, Augustus S., *Roman Education* (Cambridge: University Press, 1905), 11-14.

<sup>69</sup>Gwynn, Aubrey, *Roman education from Cicero to Quintilian* (Oxford: Clarendon Press, 1926), 22-24.



knowledge of the Greek language is very beneficial for the needs of commerce. The bilingualism of Roman children makes Rome the first nation to base their culture on the study of literature in a foreign language.<sup>70</sup> There is not a method of education in a time period previously that trains the mind in a language unfamiliar to the student.

Many students go to elementary school, the school of *litteratus*, once they turned seven. Taught by a slave or freedman who is Greek or trained by Greeks, called *litterateurs*, the Roman student learns oratory, literature, writing, and arithmetic. The knowledge of oratory skills becomes to be of great importance especially for the talent Roman youth, because oratory is recognized in the Republic and early Empire as a high road to advancement and fame, thus the Roman student is extensively trained in oratory. The exposure and comprehension of great literary works are one of the foundational aspects of the Ancient Roman elementary education.<sup>71</sup> Each student contains textbooks of epic poems and highly regarded literary work that they to commit to memory. In order to obtain full comprehension of the literary works, great stress is put on pronunciation; in fact, older pupils have to pronounce each word, and the younger ones have to imitate them perfectly. After letters are mastered through the syllabic method and the student memorizes the combinations of letters: *BA, BC, BI, CA, CE, CI*, writing is taught by tracing over the *litterateurs'* writings over a wax tablet. Interestingly enough, while the Romans value the art of perfecting pronunciation, they do not care for the beauty of penmanship; a characteristic of Roman utilitarians: their ideology is that beautiful penmanship slows the pen

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<sup>70</sup>Wilkins, Augustus S., *Roman Education* (Cambridge: University Press, 1905), 31-36.

<sup>71</sup>Wilkins, Augustus S., *Roman Education* (Cambridge: University Press, 1905), 47-52.

and that delays thought. The need for knowledge of arithmetic is vital for conducting business and calculating the expenditures of a household; which is essential to survival.<sup>72</sup>

After students complete their elementary schooling at the school of *litteratus*, many students end their education; boys receive a role in a workshop or family business, and girls begin household duties and marry.<sup>73</sup> The families that are wealthy enough to afford additional schooling send their children to a grammar school called *grammaticus*. In *grammaticus*, students delve deeper into the works of literature with careful attention to *recte loquendi scientia* and *poetarum enarratio*, both the *methodice* and *lectio* of grammar. *Recte loquendi scientia* refers to writer's roles and interaction with models of language use; thus the student is taught the laws of language and grammar and is able to decipher when various writers are violating the defined laws. *Poetarum enarratio* refers to the training necessary to examine the areas of language when the poet deviates from proper writing; students must master a deep understanding of the text and be able to make criticisms on whether the poetry is barbarous, improper, or contrary to the law of language.<sup>74</sup> The Roman method of teaching allows students to not only have a profound sense of interpretation, but also encourages students to challenge the works of literary masterminds creates a student that is self-reliant and a complex thinker.

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<sup>72</sup>Wilkins, Augustus S., *Roman Education* (Cambridge: University Press, 1905), 69-76.

<sup>73</sup>It is important to note that the legal marrying age of girls in Ancient Rome was twelve years old and fourteen years old was the average age of marriage.

<sup>74</sup>Gwynn, Aubrey, *Roman education from Cicero to Quintilian* (Oxford: Clarendon Press, 1926), 92-100.

## Education of the Middle Ages

When the period of the middle ages begins, Christianity becomes the authoritative religion of most of the western world, and through the complete organization of the church with the Bishop of Rome, the power of Christianity is practically unlimited. The people of the early middle ages, begin to regard the intellectual education of the Romans as unnecessary and reject their method of pagan learning to depend upon emotional faith and the enforcement of moral life.

<sup>75</sup> The power and influence of Christianity causes the fathers of the Latin church, many of them who are teachers of oratory or rhetoric Roman schools, gradually coming to reject the pagan learning as not acceptable for Christians. Eventually, by the growth in power and expansion of the Christian culture and the decree of Justinian, Christians succeed in having all pagan schools closed in 529 A.D.; which leaves Christian schools without a rival and monastic and cathedral schools began to rise.<sup>76</sup>

The first monastic schools, founded by John Cassian, prepare students for only the bare duties of monastic life; the chief purpose of the monastic education is to express the ideals of obedience, chastity, and poverty; which are displayed through the teachings. Similarly to many other time periods, boys are trained at home until the age of seven. Then boys attend schools, where they are taught how to write and read in a vernacular language and in Latin.<sup>77</sup>

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<sup>75</sup>Graves, Frank Pierrepont, *A history of education during the Middle Ages and the transition to modern times*(New York: Macmillan, 1914), 4-5.

<sup>76</sup>Graves, Frank Pierrepont, *A history of education during the Middle Ages and the transition to modern times*(New York: Macmillan, 1914), 4-5.

<sup>77</sup>Graves, Frank Pierrepont, *A history of education during the Middle Ages and the transition to modern times*(New York: Macmillan, 1914), 13-14.

The students undergo critical training of computation, memorization of scripture and literary works in various languages, instruction in the laws of language and grammar, and logical arguments using rhetoric and dialectic. Although the Christian church forsakes the Graeco-Roman system of education, the monastic method of instruction and doctrine is heavily influenced by Greek philosophical thought.<sup>78</sup>

At the end of the ninth century, pagan schooling begins to infiltrate the educational system that the Church had power over for many centuries; this pagan schooling stems from the desire of noble families to educate their son in the art of chivalry. When a boy becomes a page at the age of seven, he is instructed in religion, music, courtesy, gallantry, the etiquette of love and honor, chess, and writing and reading in various languages.<sup>79</sup> His intellectual training is complemented with the training of physical activities such as wrestling, running, boxing, writing swimming, and the use of light weapons. At the age of fourteen, the boy becomes a squire, a personal servant for a knight or lord, and is trained in hunting, handling shield and spear, riding in armor, and fighting with sword and battle axe. Lastly, at the age of twenty, he becomes a knight in which he participates in a sacred religious ceremony, lying down his sword and promising before God to protect others. The educational training in chivalry produces generations of physically equipped men, but not intellectually equipped men. This method of education does not encourage imaginative thinking and a desire to obtain new information,

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<sup>78</sup>Graves, Frank Pierrepont, *A history of education during the Middle Ages and the transition to modern times*(New York: Macmillan, 1914), 14-18.

<sup>79</sup>Cubberley, Ellwood Patterson, *The history of education; educational practice and progress considered as a phase of the development and spread of western civilization*,(Boston: Houghton Mifflin company, 1900), 152-156.

instead illiteracy and the amount of uneducated individuals increases due to the cost of these privatized educational institutions that are designed to keep peasants uneducated.<sup>80</sup>

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<sup>80</sup>Cubberley, Ellwood Patterson, *The history of education; educational practice and progress considered as a phase of the development and spread of western civilization*, (Boston: Houghton Mifflin company, 1900), 166-170.

### Enlightened During the Enlightenment

The realism and humanism of the Enlightenment era affects education by establishing the belief that the way in which we educate children can affect the well-being of nations and society as a whole.

A new form of expression called realism awakens in Europe and spreads through the Western hemispheres; this movement of realism contains a method for discovering real things, real knowledge, and the dependability of individuality. In social realism, educators want to transform education in a way that prepares students for the realities of life. In this methodology of education, there is a strong emphasis on the study of customs, languages, and institutions of other countries and training under the hand of a foreign tutor.<sup>81</sup> Other radical thinkers such as Francois Rabelais believe that education should be more well-rounded; this education should focus on formal humanism, the expositions of the Bible, ancient languages, history, cosmography, geometry, arithmetic, music, the sciences, and religion. Rabelais' idea of education produces numerous generations of intelligent individuals; however, Rabelais is ahead of his time and only affects the educational theories of Montaigne, Locke, and Rousseau, but not the schools of the period. During the seventeenth century, Montaigne develops an educational theory that is founded on the importance of individual ideologies and character rather than the books that contains the ideas of others. Montaigne believes that traveling rather than schooling is the best mean of education because a man that is exposed to other cultures is better, wiser, and equipped for any challenge that the world has to offer. Under Montaigne's method of education,

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<sup>81</sup>Graves, Frank Pierrepont, *A history of education during the Middle Ages and the transition to modern times*(New York: Macmillan, 1914) 240-243.

the student travels the worlds and is trained by a tutor; the student's primary focus of study is philosophy, and it is supplemented by training in logic, rhetoric, geometry, and physics.<sup>82</sup>

Montaigne's educational theories influence the educational system and cause a rise of student opting for his unconventional method of education instead of traditional schooling; in addition, John Locke agrees with Montaigne's methodology and believes that the proper education is achieved through traveling with a tutor and not through a traditional classroom.

The educational theories influence the development of two types of schools: the Vernacular School and the Latin School; both of which are the primary schools of that time period. The objective of Vernacular Schools is to give more advanced training in literature, morals, religion, music, civil government, economics, history, geography, and mechanical arts; in case the student is unable to undergo additional teaching. This type of education appeals to many because it allows students to learn more in a shorter amount of time. The Latin School gives training in four languages: vernacular, Latin, Hebrew, and Greek and in subjects: physics, geography, chronology, history, ethics, and theology. This type of education is appealing because it connects secular knowledge to other cultures and allows them to be discussed in regards to theological matters; thus providing students with both a secular and theological education.<sup>83</sup> In addition to schooling, the method of apprenticeship becomes popular in Europe and the American Colonies because it allows boys to be trained directly in the trade of their choice; apprenticeship is an education that contains utilitarian characteristics.

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<sup>82</sup>Graves, Frank Pierrepont, *A history of education during the Middle Ages and the transition to modern times*(New York: Macmillan, 1914) 245-249.

<sup>83</sup>Cubberley, Ellwood Patterson, *The history of education; educational practice and progress considered as a phase of the development and spread of western civilization*,(Boston: Houghton Mifflin company, 1900), 469-475.

All of these various methods of education all succeed in creating a generation of educated individuals and an increased amount of literacy. The education that the era of Enlightenment employs gives the world a desire to be knowledgeable again, a desire that has not been present since ancient civilizations.<sup>84</sup>

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<sup>84</sup> Cubberley, Ellwood Patterson, *The history of education; educational practice and progress considered as a phase of the development and spread of western civilization*, (Boston: Houghton Mifflin company, 1900), 483-487.



## Modern Education

After the decline of French and British ideals, America begins to craft their own distinct ideas in regards to education: all men are created free and equal; therefore, all children should have equal educational opportunities. The idea that it is crucial to provide the public with education in multiple subjects rather than an education in a particular trade or that education can only work successfully under no federal control and minimum state control. Furthermore, the increased secularization of public schools through the separation of church and state. All of these ideas are the foundational principles of the American school system.<sup>85</sup>

In 1896, Dr. John Dewey, American philosopher, opens the University Elementary School; the purpose of this experimentory school is to discover a method of education where “theories and ideas might be demonstrated, tested, criticized, enforced and the evolution of new truths uncovered.”<sup>86</sup> This experiment aids in cementing Dewey’s educational principles, the philosophy of how humans think, and even the true definition of education: “ the process of the reconstruction or reconstitution of experience, giving it a more socialized value through the medium of increased individual efficiency.”<sup>87</sup> Moreover, this experiment gives John Dewey an insight on the correct curriculum that all children should follow: the child’s education in primary school should include numbers, music, art, woodwork, cooking, sewing, science, geography, reading, writing, history, and gardening.

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<sup>85</sup>Eby, Fredrick, *The Development of Modern Education*, (New Delhi: Prentice-Hall, 1934), 547-551.

<sup>86</sup>Eby, Fredrick, *The Development of Modern Education*, (New Delhi: Prentice-Hall, 1934), 547-551.

<sup>87</sup>Eby, Fredrick, *The Development of Modern Education*, (New Delhi: Prentice-Hall, 1934), 547-551.

The development of the American school system reaches new heights when the Massachusetts acts of 1642 and 1647 are passed; these acts give the right of education to the state and allow them to enforce general tax at the expense of the public in order to provide educational opportunities. Massachusetts becomes the driving force for the development of public schooling in America by passing a law that makes all grades of public schooling free to the public. With the influence of Massachusetts, other states begin to develop public schools and the U.S. Department of Education is created in 1867 to collect information on education for more effective teaching.<sup>88</sup>

In 1979, the U.S. Department of Education is raised to cabinet level and takes on new roles that go beyond confirming the effectiveness of public schools in educating the children of America. Many scholars believe that granting the U.S. Department of Education with new powers is when the American school system began to fail; causing Americans to wonder if public schooling is the worst type of education.<sup>89</sup>

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<sup>88</sup>Eby, Fredrick, *The Development of Modern Education*, (New Delhi: Prentice-Hall, 1934), 578-582.

<sup>89</sup>Eby, Fredrick, *The Development of Modern Education*, (New Delhi: Prentice-Hall, 1934), 696-699.

### History's Best Education

Many of the education systems of each time period have great assets and even greater liabilities. The education of the primates reveals surprising advantages: the primitive human's education favors practicality, allowing the primate to be taught only what is necessary for survival and everyday life. The preparation for survival in everyday life provides an impression of responsibility and enables the student to become more individualized. The use of imitation as a teaching method to express the practicality provides a hands-on learning approach, which allows the student to have direct contact with the learning material and a deeper sense of learning. Furthermore, the ceremonies that initiated the journey into womanhood and manhood instills a competitive nature, pride, and responsibility in the youth, making them more apt to perform at their best.<sup>90</sup> While all of these statements provide appreciable benefits, the great disadvantages of this type of education can not be ignored. The education of the primates did produce individuals of extremely low intellect, and the deep emphasis on imitation does not allow for the student to think for their own or to practice creativity. Their knowledge is based on mimicking the actions of others, never deviating from this course to develop independent thinking. Adopting this educational system would place Christian children at a great disadvantage and would prevent God's people from containing the complexity to conjure ingenious ideas to refine the world for the better.<sup>91</sup>

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<sup>90</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 66-74.

<sup>91</sup>Saymon, Ignatz, *A Study in the Civilization and Education of Primitive Man* (New York: Hardpress, 1911), 77-80.

The education of the Old Testament and New Testament Times contains themes that are crucial to educating Christian youth; nonetheless, these themes allude more towards the moral and theological aspect of the education. The remaining aspects of this education will not come directly from the education of the Old Testament and New Testament Times, but from God providing society with subjects of academia and the intellectual thought to further his kingdom. Despite the possibility that these subjects of academia could exude messages of secularism, the addition of the moral and theological education of the Old Testament and New Testament Times could provide a complete Christian education.

Like many systems of education in each time period, Israeli schooling does contain a certain level of appeal. Similarly to the education of the primitive humans, the education of the Israelites encompasses direct participation coupled with imitation. However, unlike the primitive humans, Israeli schooling provides the student with a complete education of reading, writing, arithmetic, and music. This education allows the student to be skilled in the necessary traditional subjects while ensuring they follow the means of survival. Although these are certainly attributes, this method of education does not allow for the expression of critical thinking or challenging ideas, which hinders the Israeli youth when innovative thought is required for an evolving society.<sup>92</sup>

The knowledge of great Greek philosophical intellectuals is widely known and admired; however, the complexity of the methodology of education that they employ requires more admiration. The education of the Ancient Greeks is revolutionary from their tremendous emphasis on history that centers around discovering the mindset of individuals of the past and

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<sup>92</sup>Swift, Fletcher Harper, *Education in ancient Israel from earliest time to 70 A. D.* (Chicago: Open Court, 1919).

includes how to prevent past travesties from occurring in the future to their commitment to their memorization of classical literature.<sup>93</sup> The inclusion of dwelling on ways to prevention of travesties develops problem-solving skills that are vital to the analytical growth of the child. The child remaining in parental care until the age of seven allows for the child to learn primary skills prior; thus granting schools with the ability to focus on more complex issues. The deep sense of logical thinking coupled with competitive games, allow students to gather courage in order to be sure of their talents, intellect, and beliefs. All of these methods of education appear to be assets that Christian education should embody.

The education of the Romans is heavily influenced by the method of education of the Ancient Greeks; thus one can logically assume that the way of education of the Ancient Romans is comprised of as many positive attributes as Ancient Greek education. The education of the Ancient Romans is unconventional in the way it combines the education of morality with the education of practicality. Roman educators understand that moral education is essential to a child's learning and sought to convey morality through a pedagogical approach. The moral education of the Ancient Romans provides the student with the knowledge to make the right decisions in midst of temptation and enables them to make decisions that are pleasing to God and his covenant. The combination of morality and practicality is necessary for survival, gives the student a well-rounded education and a profound level of complexity.<sup>94</sup>

While the power of the Christian Church grew in the Middle Ages, the growth of education halted. Although the emphasis on religious education is valued, the neglect for the

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<sup>93</sup>Davidson, Thomas, *The Education Of The Greek People And It Influence On Civilization*(New York: Appleton, 1902), 53-78.

<sup>94</sup> Gwynn, Aubrey, *Roman education from Cicero to Quintilian*(Oxford: Clarendon Press, 1926), 22-24.

other aspects of education can not be ignored. This neglect raises illiteracy rates and produces generations of individuals who are not intellectually equipped.<sup>95</sup> Furthermore, any type of education that does not result in the growth of knowledge is an education system that can not be adopted.

The Education of the Enlightenment is surrounded by the theory of realism, which stresses that there is a reality of objects or ideas that exists regardless of human perception. The educational realism of this time period contains the belief that the study of logical principles, scientific methods, and critical thinking is crucial to understanding the true reality. The realists of the Enlightenment believe that education comes from experience that develops from discovering the world around you, traveling to areas outside your comfort, and manifesting a relationship between secular knowledge and theological matters. This education allows children to be rid of subjective beliefs and limiting experience; consequently, providing Christians with the ability to compose beliefs based on the vast amount of knowledge they contain instead of the unformulated opinions that society promotes. Moreover, the thematic education of the enlightenment could benefit Christian education greatly.<sup>96</sup>

Initially, modern education appears to superior to the educational methods of the other periods. Modern education provides accessible education and allows larger generations of individuals to be educated. However, as time progresses, the quality of education decreases dramatically. In the last several decades, the American public school system obtains increased

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<sup>95</sup>Graves, Frank Pierrepont, *A history of education during the Middle Ages and the transition to modern times*(New York: Macmillan, 1914) 4-5.

<sup>96</sup>Cubberley, Ellwood Patterson, *The history of education; educational practice and progress considered as a phase of the development and spread of western civilization*,(Boston: Houghton Mifflin company, 1900), 166-170.

tax funding, but produces a lower caliber of education. Thus, the methodology of modern education is not viable for Christian Education.<sup>97</sup>

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<sup>97</sup>Eby, Fredrick, *The Development of Modern Education*, (New Delhi: Prentice-Hall, 1934), 696-699.

### **The Ideal Christian Education**

Extensive research about the different methodologies to learning throughout history provides a conclusion about the ideal Christian education: the method of learning that the Ancient Greeks adopted is the ideal Christian Education. While the education of the Ancient Greeks does appear to be superior, other time periods such as Ancient Rome and the Age of the Enlightenment has many assets that would be beneficial to include in this proposed education. The proposed education would follow the structure of Ancient Greek, but will include the ideals and teaching methods of the Ancient Romans and the Enlightenment.

The education of the Ancient Greek is essentially a private education, the State has no control over education; thus, the ideal education that Christians should adopt is private education. Although, the type of education that Christians should adopt is just private education, but a private Classical Christian education.



### The Need for Classical Education

It is very common to see young men of past centuries to sent to University at very young ages. Today, intellectual childhood and adolescence is prolonged far past the point of physical maturity. The argument for postponing the leaving age and prolonging the period of education is seemingly justified by the statement that there is much more material to learn than in past centuries. While no one can negate the validity of this point, does a student learning more subjects mean that they obtain more knowledge?<sup>98</sup>

In the current education system, educators succeed in teaching students various subjects, but are unsuccessful in teaching students how to think. Students end their academic career having learned everything, but the art of learning. It is almost as if educators teach students how to play Mozart's *Eine Kleine Nacht-Musik*, but do not teach them piano scales or how to read music. Thus, when the student has memorized how to play *Eine Kleine Nacht-Musik* they are unable to play any other works.

There is a need for a method of education that teach students not merely large capacities of information, but how to conjure up thought in a way that universally applies to all subjects. The obtaining of this skill will allow students to succeed in any subject or topic they come across, regardless if they have had prior knowledge on the material or not. Moreover, the student will become a well-rounded individual, and their knowledge will transcend into any field of their interest.<sup>99</sup> To illustrate, a student may not have had prior knowledge in computer science, yet through their knowledge on how to think they will be able to understand complex

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<sup>98</sup>Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

<sup>99</sup>Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

principles and perform just as well, if not better than an individual with a traditional computer science education. This type of education has the ability to initiate innovation, produce a generation of intelligent and inventive individuals, and transform society for the better. The only type of education that manages to encapsulate the aforementioned qualities is Classical Education.<sup>100</sup>

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<sup>100</sup>Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

### A brief history on Classical Education

The phrase “classical” or “classical education” refers to the classical period of the Greeks and Romans, that is composed of art, architecture, classical myths, and the classical languages of Latin and Greek. Classical education involves more than the teaching methods of the Greek and Romans, but also the embodiment of authoritative, traditional, and enduring excellence.<sup>101</sup>

Classical education is a rather old method of teaching, established in the Greco-Roman time period. Contrary to belief the education of the Greeks and Romans is not relatively simple; their education embodied principles of grammar, literature, logic, and rhetoric. In the Middle Ages, the various subject matters employed by the Greeks and Romans are formulated into a curriculum. The curriculum of *Trivium* focused on the subjects of grammar, logic, and rhetoric, the central focus of Greeks and Romans. The curriculum of *quadrivium* was introduced in the Middle Ages. Classical Education was thus, coined as *Trivium-model* education.<sup>102</sup>

Although classical education is somewhat present in the Middle Ages, as time goes on, the method of education appears to deviate from its “classical” roots. The period of Enlightenment revives the classical method of education with the emphasis on cultivating the intellect of man. In the Enlightenment, there is an increasing desire to study, understand, and learn from the world. Most forms of education in the Enlightenment contain the foundational principles of *Trivium* and *quadrivium*. This is most clearly represented in the education of the

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<sup>101</sup>Perrin, Christopher, *An Introduction to Classical Education* (Camphill: Classical Academic Press)

<sup>102</sup>Perrin, Christopher, *An Introduction to Classical Education* (Camphill: Classical Academic Press)

American founding fathers, who completed training in Latin, classical literature, history, and rhetoric.<sup>103</sup>

The beginning of the nineteenth century marks the gradual disappearance of the classical education and by the twentieth century, the United States forgoes the classical model of education for a more progressive method of education. This progressive method of education is the type the majority of the population have received; the type of education that has limited awareness and is based knowledge on extraneous facts. The progressive model of education is partially to blame for the “foreignness” and “novelty” of classical education because it is hard to fathom learning from an type of education that differs from the progressive model. However, the deterioration of the current education system has initiated a call to return to the superior method of education: classical education.<sup>104</sup>

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<sup>103</sup>Perrin, Christopher, *An Introduction to Classical Education* (Camphill: Classical Academic Press)

<sup>104</sup>Perrin, Christopher, *An Introduction to Classical Education* (Camphill: Classical Academic Press)

## The Methodology of Classical Education

As mentioned previously, the classical education is composed of two parts: *Trivium* and *Quadrivium*. Trivium consists of grammar, dialectic and rhetoric and Quadrivium consists of the subjects that are applied to the Trivium model. It is important to note that the subjects of grammar, dialectic, and rhetoric are hardly subjects at all. Grammar, for instance, is a subject in the sense that it is the learning of a language, but the language is just the medium in which thought is expressed.<sup>105</sup> The purpose of the Trivium model is for each student to master the necessary tools to learn properly before they apply the tools to subjects. In the Trivium model of education, the child first learned a language; usually a classical language such as Latin. The child does not just learn elementary phrase and words, but they learn how the language works, how the structure of the language functions, and uncovers the workings of the language fully. Once the student extensively understands language and is able to use it in a manner that is refined and accurate, they are able to be instructed on how to construct a strong argument and detect fallacies in the language.<sup>106</sup> The transition into dialectic takes place at this point, and the student learns how to express themselves with eloquence and conviction. Dialectic is coupled with Logic and Disputation, so the student must be able to effectively use the language in a fashion that is both efficacious and insightful. The student's educators and peers will contribute to the learning process by carefully pointing out errors and areas when they are not persuaded. At the end of the student's learning, they must compose a thesis and defend their thesis in front of faculty and peers. Concluding with a thesis insures that the student knows not only how to

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<sup>105</sup>Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

<sup>106</sup>Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

write a grammatically correct essay, but also how to use their knowledge in a manner that is effective and can persuade the masses.<sup>107</sup>

Children should begin their classical education at a very young age, an age where they have nothing to unlearn. From then, their stages of development will be characterized as the Poll-parrot stage, the Pert stage, and the Poetic stage. Poll-parrot is the first stage; learning in this stage is easy and reasoning is difficult. At this stage, children commit appearances of things and shapes to memory, recite mundane items such as license plates, sing chants and rhymes, and enjoy the curiosities the world has to offer. The foundational principle from the Trivium model that the Poll-parrot stage emphasizes the most is grammar. The focus is on primarily on Latin grammar because Latin is not only a traditional language, but it decreases the time and effort required to learn romantic languages, teutonic languages, technical vocabulary, and historical documents. Thus, the learning of Latin should begin immediately and at a time when the “chanting of ‘amos, amas, amat’ is ritually agreeable to the feeling of chanting “eeny, meeny, miney, mo’.”<sup>108</sup> The student must learn the language through observation and grammar immediately before the mental and facial muscles resist the odd intonations.<sup>109</sup>

The English of this stage is learned by committing every verse and prose offered to memory. The stories offered should include every genre from the classical myths of the Homeric epics to the European legends of *Atlantis*. The student should practice the recitation of these classical works for further comprehension and to provide a foundation for Disputation and Rhetoric. The grammar of history will be full of dates, incidents, narratives, and characters.

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<sup>107</sup>Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

<sup>108</sup>Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

<sup>109</sup>Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

The knowledge of particular dates is helpful in providing a logical approach to history.<sup>110</sup> The dates will create a portrayal of significant characters such as Kings, architecture, and culture; this characterization will provide further insight into the structure of each time period. Geography will be presented factually and by the use of maps, physical characteristics, visual demonstrations of cultures, vegetation and animalia. In the Poll-parrot stage, the central focus of science will be centered around identifying and naming scientific properties, specimens, and theories.<sup>111</sup> The comprehension of these fundamental concepts at a young age will enable the student to have a strong foundation for complex scientific inquiries. The grammar of mathematics will began with the comprehension of the multiplication table, go to the identification of geometrical shapes and the categorizing of numbers, and end with arithmetic exercises. The grammar of theology, will involve closely acquainting the student with the stories of Old Testament and New Testament and the memorization of “the Creed, the Lord’s Prayer, and the Ten Commandments.”<sup>112</sup>

The student should pass from the Poll-parrot stage to the Pert stage whenever the student displays intellectual thought and obtains the basic artistry needed for a persuasive argument. The Pert stage has a strong emphasis on Dialectic and strives to exercise formal logic. The language of Dialectic will concentrate on the syntax and analysis of works; it will also study how society has come to arrange our language in a particular order to convey thoughts. The student’s material of reading will include essays, criticisms, and arguments of particular literary works. The lessons of reading will be primarily composed of oral recitation, debates, and dramatic

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<sup>110</sup> Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

<sup>111</sup> Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

<sup>112</sup> Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

portrayals.<sup>113</sup> The mathematics is more complex because students are not be given the formulas, but will have to create their own formulas and apply them to advanced problems. History of Dialectic coupled with the Theology of grammar is used to conjure up debate about the morality of historical events and figures. The theology of Dialectic will further the discussion about morality and extend its breadth by using dogmatic theology. The dogmatic theology defines the affiliation between dogma and ethics and applies ethical principles in a manner that is coined as casuistry. Geography and science provides discussion material that is necessary for Dialectic. The Pert stage concludes with the student being able to use their knowledge to effectively to convince the audience regardless of the topic and analyze material thoroughly to synthesize new insights.<sup>114</sup>

The Poetic stage has a strong emphasis on Rhetoric contains an element of freedom that the previous stages of education did not possess. The literature of Rhetoric is composed of self expression, so that the student can truly express their knowledge. With the mastery of classical languages, the study of modern languages is further emphasized to connect with other culture. Under the Rhetoric stage, the student uses the tools of knowledge already obtained to take on new complex material. The student is exposed to two new topics and learn them in great detail, while taking classes in subordinate subject matter to uncover the relationships between all areas of knowledge. The Rhetoric stage will stress the unity of all subjects. Furthermore, students that specialize in one particular areas become well-versed in a seemingly contrasting subject, thus making the student more well-rounded. Having trained to be well-versed and applicable to

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<sup>113</sup>Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

<sup>114</sup>Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)



all subjects, the student must now compose a thesis and orchestrate a public defense of said thesis.<sup>115</sup>

The time points of the completion of each stage in the Trivium model goes as followed: completion of the Grammar stage at age eleven, completion of the Dialectic stage at age fourteen, and completion of the Rhetoric stage at age sixteen. With the amount of knowledge obtain with the Trivium model, at the age of sixteen the student should be adequately prepared to embark on material usually only available to university students.<sup>116</sup>

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<sup>115</sup>Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

<sup>116</sup>Sayers, Dorothy, *The Lost Tools of Learning* (Oxford: E.T. Heron)

### **A Vade Mecum for Christians**

There are many variables in life that can alter the outcome of a situation, thus it would be cruel to provide an answer without taking into account all of the variables. The guide provided below will aid Christians in their decision of where to send their children to school and hopefully enable more children to have an ideal Christian education.

*Scenario A:* There is a classical christian school in the area and the family has the financial means to send their child to the school. As concluded, a classical education is the best type of education that a child can be offered. If you have the means, you must send your child to the classical christian school for them to obtain the ideal Christian education.

*Scenario B:* The family has the financial means to send their child to a classical school, but there are no classical schools in the area. If one of the parents is able to stay home and the family is able to invest in their child's education, then the child should be homeschooled. The homeschooling should employ the Trivium model and the parent should do their best to replicate all of the methods of Grammar, Dialectic, and Rhetoric.

*Scenario C:* The family has the financial means to send their child to a classical school, but there are no classical schools in the area and both of the parents are unable to stay home. If this is the case, try looking for the best private school in the area. The best private school should have an education system composed of the principles of the Trivium model.

*Scenario D:* The family has the financial means to send their child to a classical school, but there are no classical schools or good private schools in the area. Moreover, both of the

parents are unable to stay home. The family should look for charter schools that seem promising and adhere to the principles of the Trivium model as closely as possible.

*Scenario E:* The family has the financial means to send their child to a classical school, but there are no classical schools or good private schools/charter schools in the area. Moreover, both of the parents are unable to stay home. In this instance, the family will have no choice but to send their child to public school. While the suggestion of looking for a public school that is most alike a classical school should be voiced, the school-zoning of particular areas would make this very difficult. Thus, the child should be enrolled in the best public school in their area and their education should be supplemented by implementing elements of classical education outside of school. For example, the public school education may be supplemented by teaching the child Latin and the art of rhetoric at very young age.

*Scenario F:* There is a classical school in the area, but the family does not have the finances to send their children to the classical school. First, the family should see if the school offers any financial aid or scholarships. They should talk to their church and inquire if they could obtain an sponsorship. In addition, they should discover if their state offers school vouchers that will allow them to use their taxes normally delegated to public school education to pay for private school education. If all of these suggestions fail and the family still does not have the means to send their child to the classical christian school, then one of the parents should homeschool the child according to the Trivium model.

*Scenario G:* There is a classical school in the area, but the family does not have the finances to send their children. Moreover, both of the parents are unable to stay home. If

finances prevent a family from being able to send their child to a classical or private school, then the child should attend public school and have their education supplemented at home.

*Scenario H:* The parent is unable to homeschool their child according to the Trivium Model of classical education. The child should attend a school that employs some of the principles of the Trivium Model of classical education if the parent is unable to homeschool their child correctly.

*Scenario I:* The best private school in the area do not contain any of the principles of Trivium Model of classical education, but it does contain a Christian education. The child should attend the school if no other schools such as public school or charter school contain the principles of Trivium Model of classical education. A private school with a Christian education is still more alike the ideal Christian education than an education that entirely mirrors the progressive model.

*Scenario J:* The local public school in the areas appears to contain more principles of Trivium Model of classical education than the private schools in the area. In this case, the family should forgo private education and send their child to public school.

## **Conclusion**

I challenge Christians to not follow the normalities of society blindly and subject children to a substandard education. I employ Christians to look for Classical Christian schools in your area, to use the Vade Mecum to make your decisions, and to implement the Trivium model in your children's education. I urge educators to research the Trivium model and start adopting its principles in your classroom. Christians can not continue to live in ignorance and produce generations of individuals that are not truly educated. We as Christians can only start transforming the world to align with God's covenant when we contain the intellectual thought to conjure up the solutions to the travesties of society.

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