DEMOCRATIC AND POPULAR REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
UNIVERSITY OF ORAN 2 MOHAMED BEN AHMED



FACULTY OF FOREIGN LANGUAGES
DEPARTMENT OF ENGLISH

DOCTORAL SCHOOL 2014-2015

The American Journey Through Education : From the Colonial Era to the Twenty First Century

A Dissertation submitted to the Department of English in partial fulfillment of the requirements of the Degree of Magister Dissertation in American Civilisation

Presented by: **Ms. Samira BELMOKHTAR**

Supervised by: **Pr. Rachida YACINE**

Board of Examiners:

President: Pr..Zoulikha BOUHADIBA Prof. University of Oran 2

Supervisor: Pr. Rachida YACINE Prof. University of Oran 2

Examiner :Dr. Neema GHENIM MCA University of Oran 2

2015-2016

Dedication

To the memory of my father who I wished to be here with us,

To my mother who has always supported me and prayed for me,

To my brothers, sisters, brothers-in-law and sister-in- law,

To my nieces and nephews,

This work is their reward for having stood by me throughout this stimulating experience,

Thank you to all of you.

Acknowledgements

I wish to acknowledge my indebtedness and gratitude to Pr. Rachida YACINE for the supervision of this work. Her constant help, stimulating ideas and great encouragement have no doubt contributed a great deal to completion of this thesis.

My thankfulness is extended to the board of examiners Dr. Neema GHENIM, Pr. Zoulikha BOUHADIBA, the chairwoman, who accepted to read and provide feedback that could add value to my teaching career.

I would acknowledge a genuine thank to all the teachers of the academic year whose interesting lectures mirror by their tight commitment to their profession.

I would like to record my deepest and dearest appreciation to all my teachers of the English department and the library staff.

Abstract

This research paper deals mainly with the American Education through times, from the Colonial Era to Today. It explores the salient features of the American educational system and how it changed and developed under various circumstances and facts. However, the first part of this work serves as a background in which I examine the root of the emergence of schools and colleges in the colonial times. Moreover, a thorough investigation on how the British religious men seeking for freedom and prosperity, along with other European imigrants brought their educational system and ideals in the new world. Nevertheless, the second part is primarily about the time of the revolution which ended the British rules in the thirteen colonies. Mostly in this part, the focus is on the creation of a unique American educational system by the forefathers to get the new nation ahead. Finally, the third part describes education in the United States in the progressive era, a period where progress was in all fields and all over the world. Furthermore, and with the onset of technology, education in the United States, takes another turn. The educational institutions, therefore, integrated technology and classes where directed today towards a diverse population.

Résumé

Cette recherche traite principalement l'éducation américaine à travers les temps, de l'époque coloniale à nos jours. Il explore les principales caractéristiques du système éducatif américain et comment il a changé et développer dans diverses circonstances et des faits. Cependant, la première partie de ce travail sert de fond dans laquelle j'examine l'origine de l'émergence des écoles et collèges de l'époque coloniale. En outre, une enquête approfondie sur la façon dont les hommes religieux britanniques cherchant pour la liberté et la prospérité, ainsi que d'autres immigrants européens ont apporté leur système éducatif et idéaux dans le nouveau monde. Néanmoins, la deuxième partie est principalement à l'époque de la révolution qui a mis fin aux règles britanniques dans les treize colonies. La plupart du temps dans cette partie, l'accent est mis sur la création d'un système éducatif unique en Amérique par les ancêtres pour obtenir la nouvelle nation de l'avant. Enfin, la troisième partie décrit l'éducation aux États-Unis à l'ère progressive, une période où les progrès ont été dans tous les domaines et partout dans le monde. En outre, et avec l'apparition de la technologie, l'éducation aux États-Unis, prend une autre tournure. Les établissements d'enseignement, par conséquent, l’intégration de la technologie e les classes sont orientées aujourd'hui vers une population très diversifiée.

ملخص

يتناول هذا البحث أساسا مع التعليم الأمريكي خلال الأوقات، من الحقبة الاستعمارية إلى اليوم. ويستكشف السمات البارزة للنظام التعليمي الأمريكي، وكيف أنها لم تتغير وتتطور في ظل الظروف والوقائع المختلفة. ومع ذلك، فإن الجزء الأول من هذا العمل بمثابة خلفية التي كنت دراسة جذور نشأة المدارس والكليات في عهد الاستعمار. وعلاوة على ذلك، وجهت بإجراء تحقيق شامل حول كيفية رجال الدين البريطانيين يسعون من أجل الحرية والازدهار، جنبا إلى جنب مع المهاجرين الأوروبيين غيرها من نظام والمثل التعليمي في العالم الجديد. ومع ذلك، فإن الجزء الثاني هو في المقام الأول عن زمن الثورة التي أنهت قواعد البريطانية في المستعمرات الثلاث عشرة. معظمها في هذا الجزء، يتم التركيز على إنشاء نظام التعليمي الأمريكي فريد من الأسلاف للحصول على دولة جديدة في المستقبل. وأخيرا، الجزء الثالث يصف التعليم في الولايات المتحدة في عهد التدريجي، وهي الفترة التي كان التقدم في جميع المجالات وجميع أنحاء العالم. وعلاوة على ذلك، ومع بداية التكنولوجيا والتعليم في الولايات المتحدة، ويأخذ منحى آخر. المؤسسات التعليمية، وبالتالي، تقنية متكاملة والطبقات حيث توجه اليوم نحو مجموعة متنوعة من السكان.

List of acronyms

LULAC: The League of United Latin American Citizens

WEEA: The Women's Educational Equity Act of 1974

NCATE: The National Council for Accreditation of Teacher Education

NEA: the National Education Association

NAACP: the National Association for the Advancement of Colored People.

BIA: the federal Bureau of Indian Affairs

List of map

The Thirteen American Colonies

Table of contents

Dedication ..... **I**

Acknowledgements ..... **II**

Abstract ..... **III**

List of abbreviations ..... **IV**

List of map……

Contents ..... **V**

General introduction **1**

Chapter one: Education in the Thirteen American colonies:

1.1 Introduction 8

1.2 the foundation of the Thirteen American Colonies

1.3 Education in the Northern colonies ” based on the bible” 9

1-3-1 Education at home and in the fields..... 10

1-3-2 Massachusetts Compulsory Education Laws of 1642 and 1647 12

“The old deluder Satan”

1-3-3The New England school grammar and secondary schools.....13

1-3-4Higher Education and College in the New England colonies..... 15

1-3-5 Sermons: 16

1.4 Education in the Middle colonies:” A practical matter”: 18

1-4-1 Education for middle colonies boys and girls: 18

1-4-2 Middle colonies schools: 19

1-4-3 Higher education and colonial college in the middle colonies: 21

1-4-4 In the Philadelphia area: 22

1-4-5 other educational institutions: 24

1.4.5.1 Philosophical Societies 24

1.4.5.2 The development of libraries and newspapers 24

1-5 Education in the Southern colonies 'a question of class': 26

1-5-1 Education and gender: 27

1-5-1 Boys and girls education in the south: 27

1-5-2 Education and race: 29

A-Slaves education in the south: 29

b- Education for Native Americans in the south: 31

1-5-3 the establishment of schools in the southern colonies 32

1-5-4 Higher education and southern colonial college: 32

1-5-5 Vocational education or apprenticeship: 34

1-6 Conclusion 35

Chapter 2: Education in the Revolutionary and the early National Eras

2.1 Introduction 39

2.2. The foundation of the Academy by Benjamin Franklin 40

2.3 Jefferson's Educational philosophy 41

2.4Rush: Religion and public school 42

2.5Noah Webster's" Schoolmaster of the Republic" 43

2.6The Movement toward Public Schooling 44

2.6.1Sunday schools 44

2.6.2The monitorial method 44

2.6.3 The Common School..... 45

2.6.4 Mann Reforms: The Fight for Public Schools 47

2-7Normal Schools and Women's Education 48

2-7-1 Catherine Beecher: Preparing Women as Teachers..... 49

2-8The One-Room School 50

2-9 Growth of public schools 52

2.9.1 schools Attendance 52

2.9.2 Teachers, early 1800s 53

2.9.3 Religion and schools..... 54

2.9.4 The Reconstruction period 55

2.10 The Impact of Colleges in 19th century 56

2.11 Higher education in the United States..... 57

2.11.1 Education in the mid Nineteenth century..... 59

2.11.2 Higher education gilded age 1870 to 1910..... 61

2.11.3 Higher Education between the Wars..... 64

2.11.4 Higher Education's Golden Age 65

2.12 Conclusion 68

Chapter3: Education in the Progressive Era to Today

3-1 Introduction 72

3-2 The Academy: Pioneer of the High School 72

3-2-1 The Development of American Secondary School 73

3-2-2 Compulsory school attendance laws : 74

3-2-3 The Impact of Urbanization and industrialization on High School 74

3-2-4 Reshaping the High-School Curriculum 75

3-2-5 The Organization of Secondary-School 77

3-3 The Development of Educational Technology 78

3-4 Higher Education: The American College and University 79

3-5 Education in a Culturally Diverse Society: Minorities Education 81

3-5-1 African Americans 81

a-Washington: From Slavery to Freedom 82

b- Du Bois: Challenger to the System 83

3-5-2 Native Americans 85

3-5-3 Latino- Americans 87

3-5-4 Asian- Americans 90

3-5-5 Arab- Americans 93

3-6 The Immigration Controversy 95

3-7The Teaching About Evolution: An Everlasting Question 95

3-8 Gender Equity 97

3-9 Educating student with disabilities 97

3-10The U.S. Department of Education 97

3-11Reducing School Violence in the American Schools 98

3-12How can schools promote Democratic Values and Multicultural understanding

In a time of crises 98

3-14 Conclusion 99

General conclusion 102

Bibliography 106

Appendixes

Appendix A 112

Appendix B 113

Appendix C 114

Appendix D 115

Appendix E 111

General Introduction

General Introduction

The present paper deals with the American education from the colonial era to the present. In each of the periods highlighted in this dissertation, Education appears as mechanisms for social control in a society undergoing cultural and demographic change and the foundation of any nation that takes a prevailing place in society.

Literacy in the future USA was characterised by a religious aspect. When colonialism in the New World overthrew monarchy after the colonies' independence and during the Revolutionary era, the colonies established new republic leaders who were concerned with building and educating the citizens. In the early industrial period, the spread of public education was a response to the transformation of society from agricultural to industrial and from rural to urban. Eventually, in more recent times, in late 19th, the 20th and 21th, public schooling gradually evolved to reach what is known today as conventional schooling. The approaches of discipline have become more humane and less corporal; the lessons became longer as knowledge expands.

In the first chapter I will examine the emergence of education in the new world. During the colonial period, the early schools in the British Northern colonies opened in the mid 17th century. Their aim was to prepare little male children to read the Bible to turn them into good Puritans. Thus, Puritanism played a significant impact on the educational evolution in the colonies; the Boston Latin School was founded in 1635. Among the first regions that supported public school was the Massachusetts Bay Colony, which made basic education compulsory and similar actions were adopted in other colonies. In the beginning, schools were restrained to only boys and instruction relied on rote memorisation. England was the original source from which Schoolbooks were brought. Yet, in 1690, the colonial education acquired

self-reliance since Boston printers managed to republish the English Protestant Tutor and The New England Primer.

The gist of the research work will be provided in the second and third chapters. The former will deal with the Revolutionary and early National Eras. As the Puritans' community developed in trade they were becoming strong enough to enforce the Massachusetts school laws. They soon taught the more practical commercial subjects in private schools. In 1720, Boston had a huge number of private schools and by the close of the American Revolution; many towns in the Massachusetts did not need taxes to fund schools. At the end of the 18th C, many colleges had been set for young male learners. The Moral Act of 1862 brought federal assistance for the establishment of public colleges of agriculture and mechanics and industry. Besides, the common school movement enhanced reforms at multiple aspects of education.

The third chapter, on the other hand, will revolve around the Progressive Era to the present day. During the immigrants' waves that experienced the United States during the period from 1865-1920 and the westward expansion then the settlement of the western territories increased the need for a common system of education to join together and educate a diverse population. The process was accelerated by Compulsory attendance laws, and was offered the means of getting a common school programme.

The Progressive Movement in education was known for its deep impact on practice and methods of instruction. Educational people like John Dewey and Maria Montessori believed that education should meet and respond to the children's needs and interests and avoided the traditional practice. Besides, they were opposed to encourage autocratic teaching styles that relied mainly on textbooks, memorisation. On the contrary, the educational focus of the progressives was on teaching children how to think and learn.

After the independence, in the18th century, common schools, which were generally financed by a combination of local allocations and fees gathered from families who had children attending the school were taught in a single room by one teacher. Anything beyond a basic literacy and numeracy required attendance at a private academy. Boston finally started the first public high school in the United States in 1821.Later, the progressive era in education was part of a larger Progressive Movement, and extended from the 1890s to the 1930s.

The beginning of the 20th C was notably recognised for its great expansion in a significant number of schools, mainly in the fast-growing cities. Dewey was a leading proponent of "Progressive Education" and wrote many books and articles to promote the central role of democracy in education. He saw schools not only as a place to gain content knowledge, but also as a place to learn how to live. The purpose of education was not so much the acquisition of a predetermined set of skills. After 1910, smaller cities began building high schools. By 1940, fifty percent of young adults had earned a high school diploma.

Finally, the post-war period federal involvement in education expanded significantly, first as part of Cold War defence initiatives. In 1965 the Elementary and Secondary Education Act increased federal financial support for local school districts. In 1983, a report by the National Commission on Excellence in Education was announcing a demand for more attention to improve education in the United States. It eventually led to the acquisition of support to establish a new direction, No Child Left Behind act, in 2002. Besides, the states were required to survey progress, and eventually punish schools that were not meeting the learners' needs and aims.

Chapter One

Chapter 1 Education in the Thirteen American Colonies

1.1 Introduction
1.2 The foundation of the thirteen colonies

1.3 Education in the Northern colonies:" based on the bible":

1-3-1 Education at home and in the fields

1-3-2 Massachusetts Compulsory Education Laws of 1642 and 1647:

"The old deluder Satan"

1-3-3 The New England school grammar and secondary schools

1-3-4 Higher Education and College in the New England colonies

1-3-5 Sermons

1.4 Education in the Middle colonies :" A practical matter"

1-4-1 Education for middle colonies boys and girls

1-4-2 Middle colonies schools

1-4-3 Higher education and colonial college in the middle colonies

1-4-4 In the Philadelphia area

1-4-5 other educational institutions

a- Philosophical Societies

b- the development of libraries and newspapers

1-5 Education in the Southern colonies ' a question of class'

1-5-1 Education and gender
a- Boys and girls education in the south

1-5-2 Education and race

a-Slaves education in the south
b- Education for Native Americans in the south

1-5-3 The establishment of schools in the southern colonies

1-5-4 Higher education and southern colonial college

1-5-5 Vocational education or apprenticeship

1-6 conclusion

Chapter one: Education in the thirteen American colonies

1.1 Introduction

After reaching their aim to create the most powerful nation in the world a “city upon hill” and adopted themselves with the new environment, the new Adam focused their attention on one major aim to develop their society. Their objectives were many; to achieve political, economic and social progress, but that of greatest importance was to advance learning to form educated Americans ready to lead the country ahead.

If we look back to the American history, we may notice that education was one of the major factors that played a central role not only in changing the primitive face of the colony but also in offering and providing all possible means for the common good of the colony.

For two hundred years in America, from the mid 1600’s to the mid 1700’s, public schools as we might call them today had not yet been established and the educational needs of America were met by the free market. But during this period, America had brought out many generations of highly educated men and women. Such as: George Washington, Patrick Henry, and Benjamin Franklin.

Those founding fathers who had any university degrees or accents or even any college education, had contributed much in the development of this country and became the symbol of the “new man” by their self-education, by their characters, and also by their experiences in this new world “America”.

During the seventeenth and eighteenth centuries, education in the thirteen colonies depended on one’s location, religion, race, gender, and social class, however, basic education was wieldy available, particularly to whites residing in the Northern and Middle colonies.

Chapter one: Education in the thirteen American colonies

Thus, literacy race was comparatively high, whereas few educational chances were dispersed in the rural South.

Due to historical, geographical and social difference, cultural life was not uniform in the colonies. Religion and other phenomenon deeply influenced culture, particularly in the early period of the colony. How was education in the thirteen colonies? And did children attend formal schools in the colonial days?

1.2 The foundation of the American thirteen colonies



The thirteen American colonies

Chapter one: Education in the thirteen American colonies

The Virginia Company was one of the joint stock companies which England developed to finance colonies in North America; it gathered the money of many small investors but as the early settlements required a lot of money, the Virginia Company and many others had difficulties. The Virginia Company was chartered by James I in 1606 and in May 1607, it dispatched a hundred of men who founded Jamestown located in Chesapeake. But the colonists were ill equipped and ill prepared and it is only when Captain John Smith imposed military discipline that the colony was saved from ruin. The Native Americans also played an important role in the survival of the colony particularly after the marriage of John Rolfe to Powhatan's daughter in 1614. Afterward, in 1964, James I made Virginia a Royal Colony, i.e. a colony ruled by the King.

In 1634, a second Chesapeake colony, Maryland, was established. Maryland was the first Proprietary Colony. This means that it was not created by a joint stock company but was given by the English Crown to one person or a group of proprietors as a reward for political services. Later, other colonies started as proprietary colonies: Pennsylvania, Carolina, New York, and New Jersey.

The colonies of New England correspond to Massachusetts, New Hampshire, Maine (which was then part of Massachusetts), Connecticut and Rhode Island. The motives that pushed English people to settle New England were slightly different from ones that pushed the colonists to move to the Chesapeake. There were economic reasons, of course, but also religious factors.

In 1629, a group of non separatist puritans obtained a royal charter that gave them the permission to settle the area north of Plymouth and they constituted themselves as the Massachusetts Bay Company. The utopian society they founded is often referred to as "the

Chapter one: Education in the thirteen American colonies

New England way'. The spiritual dimension of the community was inscribed by Governor John Winthrop who described the new colony as **'a city upon hill'**. The communal ideal of Massachusetts Bay Colony is reflected in the system of township. The centre of the towns was the meeting house which was used both for religious service (church) and town business.

Rhode Island was thus founded by a man called Roger Williams who criticised the oligarchic system of Massachusetts. He asserted that church and state should be separate and that puritans should not impose their beliefs on others. Between 1630 and 1640, new settlers came to Massachusetts Bay ; this additional population favoured the birth of new colonies planted in Connecticut.

The middle colonies refer to the area between the Chesapeake and New England. They were carved out of former Dutch and Sweden colonies and were composed of New York, New Jersey and Pennsylvania which all rapidly became prosperous agricultural regions. These colonies are also part of the restoration colonies because they were granted by Charles II to proprietors after he was restored to power in 1660 following the Revolution led by Cromwell. They were therefore proprietary colonies.

The most interesting middle colonies is Pennsylvania. This territory was given to a man called William Penn by Charles II in 1681. William Penn preached for religious toleration and equal rights and all denomination were welcome. He also founded the city of Philadelphia (the city of' brotherly love') which became a prosperous centre that challenged Boston and dominated the cultural life of the colonies. Penn established a government with a strong executive branch (governor) and an assembly by Quakers.

Chapter one: Education in the thirteen American colonies

Ironically, if we compare the puritans and the Quakers, we notice that the former managed to extend their influence because they accepted compromises. On the other hand, the latter gradually lost their power because they stubbornly refused to alter their principles.

In 1663, Charles II gave a territory between Virginia and Spanish Florida to friends who had helped him while he was in exile. The proprietors called the colony Carolina in the king's honour and it became the first Restoration colony. The proprietors asked the political philosopher John Locke to draft a government plan for an aristocratic colony. It was decide that political power should reflect landed wealth and Southern nobility composed of rich families thus established an aristocratic society.

The foundation of Georgia began with utopian project, a welfare project meant to help the poor and the debtors. The new colony was also part of a strategy, protecting the Carolinas from Spanish attacks launched from Florida. For this reason, and also because it was supposed to export expensive goods to relieve England from its poor population, Georgia became the only colony to benefit from the financial help of Parliament.

1.3 Education in the Northern colonies:" based on the bible":

Of all the groups settling in the new world, none had a great impact on the American culture than the puritans. They had strongly influenced the American educational system. The search for religious freedom was the main aims that pushed them to leave their mothercountry just to build a society based on freedom and religious principles.

This is why since their early days they had assigned priority to teach their children the principles of Christianity. On this basis, they established their society extremely on the precepts of the bible (Dr.Lawrence:1970.p40). They glorified education and considered it

very important to get rid of that **"**deluder Satan**"** who tried to keep people in complete darkness and ignorance.

Under this influence, they convinced parents to teach their children and to that reason, parents taught their children to learn the bible and once those children could read biblical passages, they might easily read other school books as well. It remains true that education scarcely existed outside the church, convinced completely with the idea that says: ***"children are a heritage from the lord".***(Psalm, 127:3)

Parents believed that it was their main responsibility to teach their children not only how to serve themselves but also how to serve their societies as the forefathers did (Romans.13). Puritan New-England aimed at religious indoctrination, considering that learning the alphabet, a series of theological lessons; through them the child get maxims of "good sense" of lessons that helped him to serve his society.

1-3-1 Education at home and in the fields:

'Who better to educate their children than their parents?'

Children in early America began their education at home. They often took their big shares of education from their mothers on whom they rely upon to improve their level. Generally, the task of teaching owed to the mother since it was considered among her duties.

As RALPH WALKER has pointed out:

"*Children were often taught to read at home before they were subjected to the rigorous of school. In middle class families, where the mother would be expected to be literate, this was considered part of her duties".*(1980, p54)

Chapter one: Education in the thirteen American colonies

Armed with high hopes, colonial mothers achieved more than the modern-day elementary schools with their honesty and courage. We can get certainly from these colonial mothers the sense of responsibility toward their children and how thanks to their great efforts American children could achieve the highest level in their educational career.

The introduction to a reading primer from the early nineteenth century testifies the importance of home instruction it says:***"The author cannot but hope that this book will enable many a mother or aunt, or elder brother or sister, or perhaps a beloved grandmother by the family fireside, to go through in a pleasant and sure way with the art of preparing the child for this first school days".***(Sloan,1972,p3)

Unlike nowadays, papers were rarely founded, so mothers were obliged to trace the letters of the alphabet in the ashes and dust by the fire place (McEachem: 1975, p.ii). Children usually learned the alphabet and how to pronounce word then they began to experience a new step, biblical teaching where they can find passages that they had somehow dealt with, having heard them at churches or at family circles.

In addition to reading, writing and ciphering, children were obliged to learn other necessary skills, and trained in a useful trade (Morison: 1965, pp.71, 72).For instance, farming, hunting, building, and repairing things were considered essential for colonial boys.

However, colonial girls were also taught manual crafts, how to garden, sew, spin, cook and care animals. Home also was used as an institution called the **"**Dame school".Most often in the kitchen, women of the community taught children and in exchange for them services they received meagre allowance (Sloane: 1972, p.3).

Chapter one: Education in the thirteen American colonies

Home education was fundamental for colonial children since it facilitate for them the task of reading, writing and ciphering when they enter schools and necessary for getting along in society (Walker: 1980, p.54).

The New England colonists re-created the European dual-track system, establishing primary town schools for the majority of students and Latin grammar schools for upper-class boys. The New England **town school,** a locally controlled institution, educated both boys and girls from ages six to thirteen or fourteen. Attendance was irregular, depending on weather conditions and the need for children to work on family farms.

The school's curriculum included reading, writing, arithmetic, catechism, and religious hymns. Children learned the alphabet, syllables, words, and sentences by memorizing the **hornbook,** a sheet of parchment covered by transparent material made by flattening cattle horns.

The older children read the *New England Primer,* which included religious materials such as the Westminster catechism, the Ten Commandments, the Lord's Prayer, and the Apostle's Creed. Arithmetic was primarily counting, adding, and subtracting. The New England town school, often a crude log structure, was dominated by the teacher's pulpit-like desk at the front of the single room.

Seated on wooden benches, pupils memorized their assignments until called before the schoolmaster to recite. Most teachers were men, some of whom temporarily taught school while preparing for the ministry. Others took the job to repay debts owed for their voyage to North America. Very few colonial teachers were trained in educational methods, and they often resorted to corporal punishment to maintain discipline.

Chapter one: Education in the thirteen American colonies

1-3-2 Massachusetts Compulsory Education Laws of 1642 and 1647:

"The old deluder Satan"

The Puritan concept of child nature shaped colonial New England's child-rearing and educational beliefs. Children were regarded as depraved, or at least inclined to evil. Children's play was seen as idleness and children's talk as gibberish. Following the adage "Spare the rod and spoil the child," Puritan teachers used firm discipline and often corporal punishment. The Puritan view of children was challenged by Comenius, Rousseau, and Pestalozzi.

Probably because of the puritan influence, education was given more consistently in New-England than elsewhere. In Massachusetts, for example, there were laws concerning education in the whole colony. Education ranked high in the puritan scale of values. For them literacy was fundamental if people were to understand and obey biblical teachings.

Shortly after settling Massachusetts, the Puritans began to establish schools. In 1642, the Massachusetts General Court passed a law requiring parents and guardians to ensure that children in their care learned to read and understand the principles of religion and the commonwealth's laws.

In 1647, the General Court enacted the "Old Deluder Satan" Act, a law intended to outwit Satan, who, the Puritans believed, tricked ignorant people into sinning. The law required every town of fifty or more families to appoint a reading and writing teacher. Towns of one hundred or more families were to employ a Latin teacher to prepare young men to enter Harvard College.

So, in 1642 a law was passed requiring that parents and masters of those children who had been apprenticed to them were responsible for their basic education and literacy. Thus, children and servants as well should be able to read and write to meet the individual needs of their nation and the social harmony (www.constitution.org/primary sources/deluder.html).

Then in 1647, a law known as **"**The old deluder Satan act" was applied "Massachusetts law**"** in the whole colony included that every town of fifty families must support "an elementary school" that means they should appoint someone within their town to teach all such children reading and writing, and he will be paid either by parents or masters of those children or by the local towns people in general, and both girls and boys attended the elementary schools where they learned reading, writing and ciphering.

Concerning towns of one hundred families or more were obliged to set up "a grammar school" in order to prepare children for "Harvard" college. And any town neglect this law shall pay five pound fine to the next school till they obey it.

1-3-3 The New England school grammar and secondary schools:

Grammar and secondary schools emerged in New England to provide more education for colonial children. Despite these schools were first established on the basis of government agreement, they relied mainly upon the local towns people participation. In addition to local support, these schools sometimes received small amounts of public funds from local taxations as well. Thus, colonial education was financed by parents' participation in general:

"It was not until about the time of revolution that the modern signification of the world free a school paid for entirely by general town taxes could be applied to the public

Chapter one: Education in the thirteen American colonies

schools of most Massachusetts towns, and when the schools of Boston were made free, that community stood alone for its liberality not only in America, but in the world"

(Earle, 1935-p-63.)

These schools were rare outside major town, there were situated near the high populated areas such as Boston and Philadelphia. The educational system the grammar schools followed focused on Latin, arithmetic's with the aim of preparing boys for college. Some secondary schools thought practical subjects such as counting navigation, surveying and so on…

On the basis of the puritan the first American Institutions were established motivated by religion with the desire to read the bible and religious scriptures. In Dr Lawrence a. Cremin has said that during the colonial period the bible was: **"*The single most important cultural influence in the lives of the Anglo-American".***(1970, p40)

The bible was also supplemented by other good books like pilgrim's progress by John Bunyan, the New England primer, and Isaac watt's Devine Songs. Other serious books about manner, and there were scary stories and poems for nasty children. Therefore, there were not story book for children, for this reason a child in the Northern colonies red books there were written for grown up such as Aesop's Fable and Robinson Crusoe(McEachem: 1975, p.42).

From these volumes, the forefathers and their generations learned the values and principles, for instance, they learned individual responsibility that laid them to achieve political, economic, social and cultural development and prosperity.

Upper-class boys attended Latin grammar schools, which prepared them for college entry. These boys generally had learned to read and write English from private tutors. Entering the

Latin grammar school at age eight, the student would complete his studies at fifteen or sixteen. He studied such Latin authors as Cicero, Terence, Caesar, Livy, Vergil, and Horace.

More advanced students studied such Greek authors as Isocrates, Hesiod, and Homer. Little attention was given to mathematics, science, or modern languages. The Latin masters who taught in these schools were often college graduates who were better paid and enjoyed higher social status than elementary teachers. Resembling the classical humanist schools, the Latin grammar school was one of colonial America's closest links to European education.

After completing Latin grammar school, New England upper-class young men sought admission to Harvard College. Established in 1636, Harvard was founded on the Puritan belief that future ministers and other leaders needed a thorough classical and theological education.

Students had to demonstrate competency in Latin and Greek to be admitted to Harvard, where the curriculum consisted of grammar, logic, rhetoric, arithmetic, geometry, astronomy, ethics, metaphysics, and natural science. In addition, theology, Hebrew, Greek, and ancient history were taught for their usefulness in studying the Bible and other religious works.

1-3-4 Higher Education and College in the New England colonies:

During the colonial period, education was not among the government responsibility (Clarence. B.C: 1964). It was not obliged to provide money for school building. As a matter of fact, school endowment came from the people themselves rather than from the government funds. Hence, the first schools were established according to the will and interest of local citizens had in education.

Although, most of the colonial colleges were set up according to a government charters, we cannot consider them as statist institutions for once chartered. The colleges were

not given any government funds or support at all. It is in New England that the first universities were founded. The oldest one is Harvard, founded by the Puritan minister John Harvard; one of the most notable of many who had contributed more in colonial education.

Harvard said:

"One of the next things we longed for and looked after was to advance learning and perpetuate it to prosperity, dreading to leave an illiterate ministry to the churches when our ministers shall lie in the dust".(charter of 1650)

John Harvard left the college a legacy of eight hundred pounds and his library of four hundred books. Harvard was established near Boston in 1636 with a grant from the Massachusetts general court. And with some voluntary contributions from the local town's people, provision was also made for poor students as Harvard developed one of the first work-study programs (Morison, p.37).

The **"college corn"** sought to build in 1674; donations were solicited from the people of Massachusetts. And the hall was completed in 1677 though the delays caused by King Philip's war, and it was at almost no cost to the taxpayer (Morison, p.39).

Yet, Harvard was first set up to supply the colony with educated ministers able to guide the nation in doing the will of God. Theology, classics and philosophy were the main subjects and it was only later, under the influence of the Enlightenment that the curricula of all universities were enlarged to other subjects such as medicine and law, science and the arts. Meanwhile, Yale was founded in 1701 in Connecticut to counter balance the more liberal religious trend that influenced Harvard.

1-3-5 Sermons:

Still more important as an influence on the American education, sermons that played a central role in early America, they were considered as excellent educational references. Sunday morning was an occasion not only to meet old friends or visit the neighbours, but also a day to hear and took mental notes.

These sermons had a great impact in colonial period because in addition to their educational role, colonial sermons had a hand in bounding the colonists together in one body under the principle of the same religion. For instance, Jonathan Edward, one of those colonial pastors, spent daily eight or twelve hours praying, studying and preparing his Sunday sermons.

Colonial sermons concerned not only with religion but also with intellect As Daniel Bourstin has maintained, the sermons were one of the chief literacy form in colonial American era. So, without attending a college, individuals could get a good amount of knowledge about biblical doctrine, church history and classical literature, and also reading and writing as well(Bourstin.D: 1958, pp10.14). Becoming a church member was of high values at that time and many people joined these churches not only for religious blessing but also for educational matter too.

The low percentage of illiteracy during the colonial times owed merely to the successful efforts of these Sunday schools in providing many opportunities especially for poorest and black people to get an excellent education about their religion and history even without any school attendance.

Chapter one: Education in the thirteen American colonies

The founding fathers left their home land to settle in America so as to flee religious persecution and seeking for economic prosperity to live in this nation where freedom and self-government are the main principles.

Education as a concept came out of necessity than anything else. These new colonists were now living under both religious and secular rules. To that end people have to learn how to read and write in order to read the written codes.Religion had shaped many aspects of the American New Englanders life,with days of fasting, prayers and church going. Concerning Northern colonial education, it was deeply influenced by religion. Therefore, education was based on the bible.

1.4 Education in the Middle colonies:" A practical matter":

Even if colonial leaders in the Middle colonies assert that education was so crucial, however, they were comparatively not concerned with providing it. Moreover, it was even less a matter of the government. Therefore, educate a child was a family responsibility, as half the adult sign their name, and was according to the local interest.

Till 1683, a Pennsylvania compulsory education law was passed, requiring that by the age of twelve, all children have to learn how to read and write (Carson, p. 152). Also, they should be taught a useful trade or a skill. Admittedly, anyone having charge of those children and not respect the law, have to pay five pound fine for every child that does not meet these standards. Thus, this law was never seriously enforced. Nevertheless, many schools were established to consumer demand.

Chapter one: Education in the thirteen American colonies

1-4-1 Education for middle colonies boys and girls:

Depending on their social class, Middle colonies boys were trained in a useful skill or trade. Also, they study classical languages, history, literature, mathematics and natural science, and other subjects so they could reach the college(Louis B. Wright: 1957, p. 108).

As in the other colonies of the nation, again girls were tutored at home in several household and social skills. However, they were not allowed to attend grammar schools or to enter college unless they were Quakers*.

1-4-2 Middle colonies schools:

Unlike the New England colonies, where puritan church were in charge of education schools in the middle colonies were financed by many different kind of religious denomination (Bridenbaugh: 1982, p. 36). The management of most schools was left to ad variety of local religious groups who focused on the practical sides of education Scottish Presbyterian*, the Moravians*, the Lutherans* and Anglicans* were other religions group who set up their own schools in the middle colonies.

In addition to these church-related schools other private school masters, entrepreneur, established hundred of schools. Even if in the middle colonies schools were largely religious, they taught only one religion. For instance, if you were catholic you learned just about the catholic religion.

---

*Quakers :the Quaker sect was founded in 1640'sin England by George Fox and the members constituted the society of friends.

*Scottish Presbyterians :Christian churches adhering the Calvinist theology, tradition with protestanism.

*Moravian :this church had its origin in ancient bohemia.

*Lutherans :a theological movement to reform Christianity with the teaching of justification through faith alone.

Anglican:

Yet, education in the Middle colonies was a practical matter. For instance William Penn and Benjamin Franklin emphasized such education in Pennsylvania where most schools were private.

By 1682, six thousand Swedes lived in Pennsylvania when Penn arrived and there was just one school running in upland. Penn created provisions for schools, which popular an assembly supported .Thus; this was the Penn's first frame of government ((Louis B. Wright: 1957, p. 108).

Then, in 1689 friends' public school started. These schools were for both sexes and for all social classes. They were also run by Quakers unlike the normal schools. Most of the time, these schools were free for those who could not be able to pay.

After charter of 1701 that constrained any educational provisions. Due to Pennsylvania's racial background and the cross cultural the schools development slowed. After 1700, many schools are ethnically and religiously based. For instance, the Moravian schools in Bethlehem and Nazareth which are two of the best in the nation.

In the Wyoming Valley* of Pennsylvania, a local law granted nine hundred sixty acres of land for all settlements to build a school. This land was worked and tuition was paid to fund the school. Thus, the system spread till a state system is formed in 1834.

1-4-3 Higher education and colonial college in the middle colonies:

The middle colonies were late in establishing universities. For instance, New Jersey was the only colony that had two colleges. First the now prestigious university of Princeton, New Jersey, was founded in 1746.

Chapter one: Education in the thirteen American colonies

Princeton's sixth president, John Witherspoon, was in fact proud of this university as it was not under the government control and in advertisement addressed to the British colonist in the West Indies Witherspoon wrote:

"The college of New Jersey is altogether in dependent. It hath perceived no favours from government but the charter by the particular friendships of a person now deceased". *(Edin Burgh: 1985, p312)*

Princeton under the presidency of this remarkable man, wither spoon, was based on the principle of freedom. Thus, it brought out some of America's most "Animated sons of liberty". Many of Princeton's graduates, for instance, James Madison, the father of the constitution, helped lay the legal and constitutional foundations for the republic(Edin burgh: 1805, pp. -318,328-330).

Then, the log college, the predecessor of Princeton was founded thanks to Nathaniel IRWIN who left one thousand dollars to William Tennant (Archibald Alexander: 1851, pp. 14-22) to found a seminary. Second, the Queens Subsequently Rutgers, held by the Dutch revivalist, John FRELINGHUSON (William H.S. Demarest: 1924, p. 45), emerged of a small class, and the government had no hand at all in financing this institution.As Frederic Rudolph has observed:

"Neither the college at Princeton nor its later rival at New Brunswick ever received any financial support from the state". (Rudolph:1962, p. 15)

In addition, under Benjamin Franklin's guidance, the academy of Philadelphia subsequently the University of Pennsylvania was founded in 1755. This secular institution was the first that did not impose religions test for admission. The curriculum included Arithmetic, Astronomy and geometry, history, botany and mechanics.

As this school was the first that emphasized on knowledge. It is seen as the forerunner of future public school system today in the US.FRANKLIN said:***"The happiness of private families and commonwealth's****".(pamphlet,1749).* Yet, other colleges followed, for instance, the Kings college subsequently Colombia in 1754.

1-4-4 In the Philadelphia area:

Philadelphia had a school for every need and interest. Quakers, first inhabitants of Philadelphia, those founding of an educational system that still flourish in America stressed on learning illiterate Quakers children.

Some historical records reveal that between 1740 and 1776, over one hundred and twenty five private school masters advertised their services in Philadelphia newspapers. The curricula were about, Latin, Greek, science, mathematics, surveying, navigation, accounting, book keeping, English, and contemporary foreign languages (Wright, p. 109).

Teachers were selected according to their competency. In fact, those inefficient were soon eliminated where as the others, providing good services thrived. Andrew Porter, for instance, a mathematics teacher had over one hundred students enrolled in 1776 and he was well paid by his families' students.

In 1767, there were at last sixteen fine evening schools, responding to the needs and interest of Philadelphia's hard-working. German population, Mostly the school's curriculum included the teaching of English and vocations. Also, there were schools for women, blacks, and the poor.

Anthony Boneset, a leader in colonial educational thought, Pioneered in the education for the poor and Negroes.The provision of education for the poor was a

favourite quarter's philanthropy. As one historian pointed out;***"The poor, both Quaker and non-Quaker, were allowed to attend without-paying fees".***

(Bridenbaugh: 1982, p. 36).

The evening schools were usually conducted by the minorities in Eastern Pennsylvania. For instance, Christopher Dock contributed to the science of pedagogy and Yet, Eastern Pennsylvania, as well as New Jerseyans and also Marylander often sent their children to Philadelphia in order to reach college and universities that are both for girls and boys.

1-4-5 other educational institutions:

A-Philosophical Societies:

Another education institution that had spread throughout colonial America was the philosophical societies. The most notable was Franklin's Junto (Bridenbaugh, pp. 64-65), a place where people gathered to read and discuss papers, matters, issues written or took place at that time.

Then in 1764, in Philadelphia another society, the literary republic opened in the book boundary of George Reinhold (Boorstin, p. 183). In this kind of society, many artisans, traders, common labourers gathered to discuss logic, jurisprudence, religion, science and moral philosophy that mean economic class (Richard C. Wade: 1966, 1971, p. 398).

b-The development of libraries and newspapers:

A long with education, libraries developed. The earliest libraries belonged to individuals but the first public efforts were conducted by Benjamin Franklin who founded the library company of Philadelphia (Max Farrand1949, p. 86). In a good library, you could find the classics plays of Shakespeare, the poetry of pope and Milton, the works of Voltaire and those of Montesquieu and Locke, two influential authors regarding the revolution since they

articulated political theories based on the notion of inalienable rights and government as a social contract (Wright, pp. 126-133).

Libraries in colonial America were of profound importance as they ease the task for many people who could never attended schools. They enable common men to get education, supplement or improve their previous training (Bridenbaugh, p. 87). Thus, through libraries Americans could receive an excellent education regardless of their social or economic class.

Before 1760, though the number of printing presses increased, few books were written by Americans and even fewer were published there. A popular genre was the narratives of those captured by Indians (Mary Rowlandson), sermons and books of history (Cotton Mother: Magnolia Christ Americana: 1678).

The production of newspapers developed in the eighteenth century colonies, but most of these newspapers were simple sheets containing advertisements and letters from merchants or correspondents; it is especially in New England and Pennsylvania that the press developed.

In Pennsylvania, Franklin, again, was active. In the field, with the American Mercury, Poor Richard's Almanac and the Pennsylvania Gazette which offered a wider coverage of events. However, those papers contained few political comments and criticism because it was strictly controlled. Anonymous pamphlets were generally used for political satires (Bridenbaugh, p. 91).

The Mid Atlantic colonies had a more diverse population consisting of the Dutch, English, Irish, and Scottish and German… they were also more varied in their religious beliefs and therefore did not develop a common school system such as the one that prevailed in the New

England colonies. Instead each group developed their own schools which promoted their culture, religion and traditions (Bridenbaugh, p. 99).

The Quakers who settled in Philadelphia area in the 1650's believed in educating the populace. They were also tolerant of other beliefs and ways of life. They had a strong influence and established the first public school.

1-5 Education in the Southern Colonies: 'a question of class':

First, southerners believed that education was a private matter and not a government concern. And the crucial training children perceive is at home, where they are led in to the values of the society they are about to enter, and this is true in all traditional societies. However, schools can neither be successful nor efficient if the family fails in this Endeavour.

Anywhere, in the southern colonies, they were planters. Plantation owners, and there were slaves. Thus, there was no middle-class to bridge the gap between the upper and lower classes. For instance, services are provided only for those who could pay.

In addition, the southerners aimed at perpetuate the sharply defined south social-class. Thus, they felt apriority to create a system bred-elite in order to successfully transfer their traditions and way of life to the successive generations.

Unlike the northern colonies, population in the south was sparser: this made it difficult to find enough children in one area to justify a school. And this is why public education did not flourish.

Another reason is that the Anglican religion of the south did not emphasize on religious indoctrination through schooling as the puritans of the New England colonies did. Lastly, the south's feeling about and towards slavery.

1-5-1 Education and gender:

A-Boys and girls education in the south:

In the southern colonies, education of school age children began in the home, mostly by their literate parents, siblings or by private tutors. However, education was provided only for the whites and was privately taught.

In the colonial days, the curriculum of primary education of upper class children included reading, writing, simple math, poems and prayers. As schools tools were in short supply, girls and boys recited their lessons over and over again till memorizing them. And the three most frequent books put at their disposal were the bible, a primer, and a horn book. While boys studied more academic subjects, the girls learned to assume the duties of mistress of plantation.

Typically, son of wealthy planters would have the basic of education at home. Usually, there school days started around 7 A.M in the school room and with their private male tutor the first break during the day is breakfast at 9 A.M then the dinner follow at 2 P.M or 5 P.M.

For instance, boys studied higher math, Greek; Latin, science, celestial navigation*, geography, history, fencing, social etiquette and more particularly plantation management.

* Celestial navigation or celonavigation or called astronavigation : it is that part of navigation in which position is determined by observation of celestial bodies.(nautical astronomy).

Admittedly, the upper-class boys were often sent to England for college. Where, sometimes they stayed to study law or medicine. Otherwise, they return to perform their eventual role in plantation life at their fathers' side.

Whereas girls learned the three R's: reading, writing, and arithmetic, so as to read the bible and to be good at managing the household tasks. The girls' school days were somehow different, girls usually were taught by an "educated" governess from England. Also, the curriculum included art, music, French, social etiquette, needle work, spinning, weaving, cooking and nursing. As in the other colonies, southern girls did not go to England for higher education because this was judged to be useless for them.

Nonetheless, children of poor families had not been taught literacy and religions as the upper class did. Instead apprenticeship was available for this class. Moreover, it was the most important mean that provided skills helping them to survive and live in the colonies.

1-5-2 Education and race:

a-Slaves education in the south:

"Knowledge is power". Events and facts brought the civil war closer, so: "Who could be entrusted with this power?" For sure, it would not be a slave! However, laws were passed prohibiting teaching black people how to read and write. Furthermore, they make it a crime to teach slaves. Thus, few catholic and Quakers engaged to educate this inferior race.

Unlike the North where the puritans had for many decades supported religious indoctrination through schooling, the Anglican religious leaders supported the slave owners by providing oral, no written religions training for blacks. Besides, southerners feared rebelling.

Chapter one: Education in the thirteen American colonies

As literate slaves could read the bible they could also decipher documents coming from the North. And this can pose an immense threat to the southerners' family."The degree of degeneration from the typical race is directly dependent on geographical distance from the original habitat of the normal race. The degree of perfection of the type is there for proportioned".

Wherever, in the North or in the South, from an early age, a child was taught that human being were naturally divided by race. Each race, with its own physical and mental characteristics, is still essentially unchangeable through times.

Moreover, geographies also devised man kind in to racial hierarchy. At the top, the white race that is pointed out as the "normal" or typical race where as at the button, there was inferior race, the black people."As well as established law of nature… causes an inferior race to yield to a superior when it comes in contact with the other."

The American Adam in the "Land of all hopes" had been attributed the task of "Civilizing and enlightening the world". This ingoing indoctrination was inculcated in children's spirit. Thus, those children would not expect the blacks to take the same place in American civilization.

In the South, the whites saw the black man as being someone unable of any improvement particularly in education. But all these were just a justification of the cruelty of slavery.

Yet, in spite of all the laws forbidding teaching slaves reading and writing, the whites sometimes provided knowledge to the black people. In addition, black people taught themselves reading from primers, bibles and books that are most of the time stolen or borrowed from their masters. Thus, these coloured men acquired soon literacy skill and passed it from one generation to another.

b-Education for Native Americans in the south:

Very few efforts were extended to educate the Native American population during the seventeenth and eighteenth centuries, because of the tiny or no influence of this population on the development of educational practice in colonial America.

However, the primary focus was religious indoctrination as opposed to learning basic skills and subject matter .Therefore, several churches and other religious organization sent missionaries for the conversion of these people to Christianity.

Yet, for many reasons most Native Americans did not have access to formal education. Not only means were available at that time but also, they did not see that there was a need for this type of knowledge.

1-5-3The establishment of schools in the southern colonies:

Population in the South was dispersed, however, the south which was overwhelming rural had few schools of any kind till the revolutionary era. In the first ten years of the colonial period, there was nothing. The early origins are with the church.

By 1616, London sent one hundred children to be schooled and five hundred pounds for their up keep."Benjamin Symons' died and left two hundred acres, plus eight cows for a free school in Elizabeth County. And the first private school opens in 1636.

In the Southern part of America, the government had for all practical aims, no hand at all. In Virginia, education was viewed to be not a concern of the state. The younger generation was taught in rudimentary "Old-field" schools, these kinds of schools were building spread over abandoned field full of rocks or other over cultivated area for farm use, for instance, and it was in such schools that "George Washington" received his early education.

After that there was an economic stability in Virginia, a new trend in the history of education in the South. So, other schools follow successively in 1655, 1667, 1689 and 1675.

1-5-4 Higher education and southern colonial college:

If the Middle colonies were late in establishing colleges, the discrepancy was much more important between the Northern colonies and the South. Which had very few higher education institutions, by 1760; five northern colonies versus one southern colony had colleges. This was due to the fact that the population was more scattered and that planters had their private tutors or sent their children to England.

By 1616, the King orders the bishop of London to collect money for a college and they were delivered to governor Yardley in 1618. However, there was not a real university but it was more a place for basic skills and trade knowledge. In 1622 a slaughter ended all educational plans for a college in Virginia (Morison, p. 39).

Yet, this remains at this level, that means a slow growth till William and Mary's founding in 1693 at Williamsburg. It trained the Anglican ministry and also offered instruction in medicine and law. Needless to say, the very few institutions were strictly for men and primarily for white men.

The College faculties at that time differ completely from today's institutions. They were made up of the college president, generally a clergyman, one or two professors and several tutors; all students followed the same educational system which was three or four years duration.

In the eighteenth century, science especially physics, astronomy and modern history and politics took place in the college curriculum. Toward the end of the colonial period, law became another popular career choice for college graduate.

Yet, some colonial college in the south admitted Native American students but not African-Americans as chances to reach secondary schools were very scarce and boys often entered college at the age of fourteen or fifteen.

1-5-5 Vocational education or apprenticeship:

Trades and professions were taught on the apprentice system which has been described as "One of the earliest forms of adult education". (Smith,).Under this system, may Americans learn a craft or a trade usually the one their fathers did in order to continue their families business after their fathers retirement.

As few colonial Americans had access to secondary school or college, many middle class and slaves benefitted from different kinds of vocational education, particularly apprenticeship. Up to fifteen years, in the case of young orphans, boys were taught a trade and girl's housewifery as well as reading and basic religious knowledge. Without attending to a formal apprenticeship, poorer southerners and slaves too learned job skills from their parents or their masters.

Well-off classes in the Southern colonies tried to imitate English ways and refinement; they built big, luxurious houses, played cards, and attended the theatre, gambled at horse races. They also insisted on giving their children a good education, which contributed to the general increase in literacy even among the lower class.

The first educational institutions were motivated by religion, with the need to read the bible, and religious texts, prayers, and songs dominated the curricula till the revolution. And all these were first and for most at home and privately taught.

The Societies in the Southern colonies were structured and stratified according to socioeconomic classes, planters, plantation owners and wealthy southerners developed their own educational system in order to provide their children with good education where

as poorer children had just minimal knowledge. In the other hand, slaves from Africa learned just the necessary to serve their masters.

1-6 Conclusion:

The thirteen colonies that established over more than a century were quite different from one another. The most striking feature is of course the differences between the Northern and the Southern colonies particularly concerning education.

Following John Calvin's theology, Puritanism conveyed an economic rationale, a work ethic, that defined good Puritans as industrious and thrifty business owners, farmers, and workers who attended church and read their Bibles. Indoctrinating the Puritan work ethic, schools stressed values of punctuality, honesty, obedience to authority, and hard work. This tendency to relate schools to economic productivity remains a strong influence on American education

In the Northern colonies dominated by Puritanism, the settlers initially fled persecution and sought to create an exemplary society ruled by God's laws and guided by strict morals and hard work. However, the emergence of urbanism, coupled with economic prosperity and a taste for moral and religious improvement favored the development of an intellectual life in New England. Therefore, education was more systematic and schools were more developed in the North than in the south.

By contrast, the situation was different in the South where Anglicanism prevailed; the ties with the mother country were stronger and religion was more tolerant. Southerners aristocrats were turned toward England and sought to recreate the English society. Consequently, class differences were more pronounced in the South where only the upper class was widely educated.

Chapter one: Education in the thirteen American colonies

However, the sharpest contrast one finds may not be between the North and the South but between Northern, Southern and Middle colonies. Indeed, in the Mid Atlantic colonies, where there were diverse population and several religious beliefs, education was a practical matters, and had a strong influence in public education too.

Chapter Two

Chapter 2: Education in the Revolutionary and the early National Eras

2.1 Introduction

2.2. The foundation of the Academy by Benjamin Franklin

2.3 Jefferson's Educational philosophy

2.4 Rush: Religion and public school

2.5Noah Webster's" Schoolmaster of the Republic"

2.6The Movement toward Public Schooling

a-Sunday schools

b-The monitorial method

2.6.1 The Common School

2.6.2 Mann Reforms: The Fight for Public School

2-7Normal Schools and Women's Education

2-7-1 Catherine Beecher: Preparing Women as Teachers

2-8The One-Room School

2-9 Growth of public school

a- schools Attendance

b- Teachers, early 1800s

c- Religion and schools

d- Reconstruction period

2.10 The Impact of Colleges in 19th century

2.11 Higher education in the United States

a-Education in the mid Nineteenth century

b-Higher education gilded age 1870 to 1910

c-Higher Education between the Wars

d-Higher Education's Golden Age

2.12 Conclusion

Chapter Two: Education In The Revolutionary and The Early National eras

2.1Introduction

In 1776, British rule was ended in the thirteen colonies by The American Revolution. Despite the inherited vernacular and denominational primary schools and Latin grammar schools continued for a while, the new republic's leaders sought to create schools where American cultural identity and democratic political socialization prevailed.

However, in the nineteenth century, the Northwest Ordinance established the precedent for financing education through land grants. As a matter of fact, the earliest federal educational legislation was incorporated in the Northwest Ordinance of 1785, which required that a section of each thirty-six-square-mile township be reserved for education.

Even if education was not mentioned in the U.S. Constitution, the Tenth Amendment[1]'s "reserved powers" clause (which reserves to the states all powers not specifically delegated to the federal government or prohibited to the states by the Constitution) left responsibility for education with the individual states. Hence, the political power also contributed to a state rather than a national school system in the United States.

Benjamin Franklin, Thomas Jefferson, and Noah Webster made educational offers for the new birth republic, during the early National era. These proposals generally maintained that education ought to: firstly, preparing people for republican citizenship; secondly, include utilitarian and scientific skills and subjects to help in developing the nation's huge expanses of boarder land and profuse natural resources; thirdly, and in order to create a uniquely American culture be deprived of European cultural attitudes.

[1] The Tenth Amendmnet : is the ultimate amendment in the United States' Constitution's original Bill of Rights. It was added to assure delegates from the several states that the Federal Government would not step outside the frontiers set up in the Constitution.

Chapter Two: Education In The Revolutionary and The Early National eras

2.2The foundation of the Academy by Benjamin Franklin

Benjamin Franklin (1706–1790) a political and intellectual leader, statesman, scientist, and publicist, founded a private secondary school, "an **academy"**, and described its reasonable in his "Proposals Relating to the Education of Youth in Pennsylvania." His academy's utilitarian curriculum, more particularly differed from the traditional Latin grammar school (New York: Anchor Books/Random House, 2000).

Latin and Greek as the main language studies were replaced by English grammar, composition, rhetoric, and public speaking. Moreover, students could also choose a second language linked to their future careers. For instance, prospective clergy could elect Latin and Greek, and those planning on trade and commercial careers could choose French, Spanish, or German. Other subjects such as: History and biography brought moral patterns for students so that they learn how famous people took their ethical decisions. Mathematics was not taught as an abstract subject. Instead, it was taught for its practical use in book keeping, surveying, and engineering.

Admittedly, Franklin acknowledged the future significance of science, invention, and technology. He designed a syllabus that characterized the utilitarian skills that traditional schools had neglected, for example: carpentry, shipbuilding, engraving, printing, and farming. Therefore, by the mid-nineteenth century, several academies that looked like Franklin's plan had been established by the United States. (New York: Simon and Schuster, 2003, pp. 146–147).

Chapter Two: Education In The Revolutionary and The Early National eras

2.3Jefferson's Educational philosophy:

Jefferson, the founder of the University of Virginia., stated that Education's major aim was to promote a democratic society of literate and educated citizens. He also believed that the state, not the churches, had the significant educational role as he was deeply devoted to separation of church and state. Thus, State-sponsored schools, not private ones, would be funded by public taxes.

Thomas Jefferson (1743–1826), writer of the Declaration of Independence and the third president of the United States, declared his educational philosophy. Introduced in the Virginia legislature in 1779*: "Bill for the More General Diffusion of Knowledge,"* (Princeton, N.J.: Princeton University Press, 1950, pp. 526-533).

Although Jefferson's bill was not passed, it lifted up significant concerns for America. By way of illustration, it fostered state-established public schools and sought to afford both fund and goodness in education. It would have split Virginia's shires into districts. Except children slaves, the bill specified that free children, both girls and boys, could attend an elementary school in each district, where they would study reading, writing, arithmetic, and history. Beside, tuition would be free only for the first three years.

Twenty grammar schools have been established throughout the state by Jefferson's proposal in order to provide secondary education to boys. Where, in these grammar schools, students would study Latin, Greek, English, geography, and higher mathematics.

Jefferson's bill also promoted the idea of academic merit scholarships. The most academically skilled male student, in each district school, who could not pay tuition, would receive a scholarship to follow his study at a grammar school. Moreover, the ten scholarship

students of highest academic fulfilment would receive other state support to attend the College of William and Mary.

Jefferson compromised earlier over American education goodness and funds concerns through his bill. While its supplies of primary school for most children was a step toward both concepts equity and academic choice that labelled the idea that secondary education could act as a genre of "sorting machine" that identified and educated the most academically able students.

2.4Rush: Religion and public school

Unlike Jefferson, Benjamin Rush (1745–1813), a leading physician and medical educator of the early republic, did not approve the principle of separation of church and state. Noting that no contradiction between science, republican government, and religion, Rush wanted religious principles and the Bible to be taught in schools and in colleges.

Rush believed that freedom of religion and information could not be threatened by the government support of church related schools. He was the forerunner of the contemporary theory of "intelligent design," He also believed that science unveiled God's perfect design in creating the natural order.

For Rush mixing private and public interests was fruitful for a public system of state schools and colleges. Private Citizens 'community, particularly, churches members, would collect money for a school in order to get a charter from the state to have access to public funds.

Rush also rejected the idea that women were intellectually inferior to men and wanted only to limit education for them. However, maintaining that women's intellectual strengths

were equal to men's, he suggested a system of academies and colleges only for women. Therefore, Rush wanted schools to be namely controlled.

2.5Noah Webster's Schoolmaster of the Republic:

Another leading statesman, Noah Webster (1758–1843), an educator and lexicographer, wanted the United States to be culturally independent with its own "language as well as government." Sought that a particular national language and literature would promote a sense of national identity, he aimed at developing a new American version of the English language with its own idiom, pronunciation, and style.

Webster was one of the leading republic cultural nationalists. Since the ratification of the Constitution in 1789, Webster wrote spelling and reading books that emphasized American identity and fulfilment as he realized that textbooks shaped the process of teaching and learning. His *American Dictionary* was published in 1828 after years of vast research. Called the "schoolmaster of the republic," Noah Webster helped to create a distinctive American language, identity, and nationality.

Years after, immigrants learned the standard form of American English to be "Americanized"., educational efforts for multiculturalism and bilingualism look to recognize American diversity and correct the exceed of cultural nationalism.

2.6The Movement Toward Public Schooling

a- Sunday schools

In the early nineteenth century, and before public schools were established, many private voluntary choices to tax supported schools, for instance Sunday and monitorial schools, were applied. At that time, most children worked in the plants of the industrializing north east. These Sunday schools opened in New York and Philadelphia only on Sundays

when factories were closed, they provided a minimal basic education, along with writing, reading, arithmetic, and religion.

b-The Monitories Method

Likewise, monitories schools were popular in the large eastern cities too. For instance, more than 600,000 children attended the New York Free School Society's monitories schools. These schools were designed to teach only basic skills to students, and were funded by private philanthropists who wanted large and inexpensive school system. Nevertheless, by the 1840s, **common schools** emerged in order to replace monitories schools since people realized their educational weaknesses.

The **monitories method** used monitors older and more experienced pupils trained by a master teacher as aides in teaching classes, taking attendance, and maintaining order. For example, the master teacher would train monitors in a particular skill, such as adding single-digit numbers. These monitors would then teach that skill to classes of less experienced pupils.

2.6.1The Common School

In the first half of the nineteenth century, the common school movement was of great importance in American education as it created publicly controlled and funded elementary education. The **common school,** the pioneer of today's elementary public school offered a basic curriculum of reading, writing, spelling, and arithmetic. Through years, history, geography, hygiene, and singing were added. Since it was open to children of all social and economic classes, these schools were called a "common" school.

However, until the Civil War and Thirteenth Amendment abolished slavery, Southern slaves were excluded from education .Unlike France and Japan; the United States did not

establish a national school system. And this was due to the tradition of local and the Tenth Amendment of the U.S. Constitution's reservation of education to the states,

In the western boarders, most small school districts, supplies and support for schooling and education differed importantly from one area to another. Therefore, the common school movement earned momentum between 1820 and 1850.

Common schools were early established in the New England states of Massachusetts and Connecticut, where a tradition of town and district schools existed. In 1826, Massachusetts asked every town to elect a school committee responsible for all the schools in the town.

Ten years later, northern states adopted New England's common school pattern. Massachusetts then established the first state board of education. After, Connecticut followed its neighbour's example. As the border moved westward and new states joined the Union, they established common or public elementary-school systems too.

In the other hand, the South, except North Carolina, common schools were not established till the Reconstruction period after the Civil War. And State legislatures established common schools in the following sequence:

■ First, they permitted residents to organize local school districts with approval of local voters.

■ Second, they deliberately encouraged, but did not mandate, establishing school districts, electing school boards, and levying taxes to fund schools.

■ Third, they made common schools compulsory by mandating the establishment of districts, election of boards, and raising taxes to support schools.

2.6.2Mann Reforms: The Fight for Public Schools

American public-school system was laid by the common schools. In the late of the nineteenth century, the American **educational ladder** was completed as high schools connected elementary schools to state colleges and universities. Mann was the most prominent common school leader**.** Horace Mann (1796–1859), an important Whig political leader and a firm supporter of common schools, was appointed its secretary. His *Annual Reports* expressed his philosophy of education and opinions on educational issues.

As editor of the *Common School Journal,* moreover, Mann won national support for public schools. For Mann's appointment and other events in American education, Mann used his political acumen to mobilize support for public education. First, he convinced taxpayers that it was in their self-interest to support public schools (Twayne of Macmillan, 1996 ,p. xi),

Mann adapted the Calvinist *stewardship theory* to his campaign for common schools, arguing that wealthy people had a special responsibility to support public education. He told businessmen that their support of public education would train industrious workers who would obey the law, be diligent in their work, and add to the state's economic productivity. Tax-supported public education, Mann argued, was an investment in the country's economic development.

Mann convinced the working classes that common schools would be a great social equalizer, providing their children with the skills and knowledge needed to acquire better jobs and upward mobility. Building on Jefferson's case for civic education, Mann argued that public education was necessary for a democratic society. He believed citizens needed to be literate to vote and to participate intelligently in the processes of republican government.

While Jefferson sought to improve educational opportunity for academically bright young men, Mann sought to provide greater equality of access to schools. While common schools would minimize class differences, the upper classes would still control the economic and political system. Like Webster, Mann supported an Americanization policy, arguing that the United States as a nation of immigrants needed a unifying common culture.

Mann constructed the general outlines of the public-school philosophy: it would be a state-wide system of schools, funded by local and state taxes; it would be directly governed by elected school boards; it would be staffed by trained teachers; it would be free of church control.

2.7Normal Schools and Women's Education

In addition, public supported elementary schools were provided for most American children. Consequently, the common school movement had two significant and complementary outcomes. The first, led to the establishment of **normal schools**, which set the patterns of "pre-service" teacher-preparation, and the second, made elementary-school teaching an important career path for women.

Normal schools as we might call them today were named after the French "*école normale"* on which they were, two-year institutions that provided courses in the history and philosophy of education, methods of teaching, and practice or training for prospective teachers. Moreover, the normal school curriculum shaped today's pre-service programs including courses in the cultural and psychological foundations, approaches and methods of teaching, technology, and supervised clinical experience.

The end of the nineteenth century witnessed the recognition of many normal schools as four-year teacher-education colleges. The set of common schools laid a demand for well

trained teachers. As a matter of fact, the expanding elementary school system attracted many American women to teaching careers. These schools prepared women for such careers and offered chances for higher education that was denied them. Although salaries were low and conditions demanding, teaching gave middle-class women an opportunity for careers outside the home.

2.7.1 Preparing Women as Teachers: Catharine Beecher:

During the nineteenth century, feminist leaders such as Elizabeth Cady Stanton, Emma Willard, and Susan B. Anthony claimed for women's educational and political equality. Catherine Beecher (1800–1878), a sister of Harriet Beecher Stowe the author of Uncle Tom's Cabin, was a teacher educator who related the common school to women's education.

From 1823 until 1831 in Hartford Connecticut, Beecher founded the Hartford Female Seminary. Then, she created the mid-Western Female Institute as a model for a network of teacher-education institutions. Beecher thought that teaching provide educated women with a socially significant career path when their opportunities for universities and colleges and even professional positions were harshly limited and controlled. In other words, it gave women finance independence; moreover, it offered them the chance to model the future generations intellectually.

Catherine envisioning elementary-school teaching as a woman's profession, Beecher contributed to the feminization of elementary teaching. Women's colleges would open higher education to women and prepare them to staff the growing public-school system. She argued that ninety thousand teachers were needed to bring civilization to the untamed western frontier.

Chapter Two: Education In The Revolutionary and The Early National eras

Beecher, with Emma Willard, Zillah Grant, and Mary Lyon prepared women for teaching. Classroom practice. In their pre-service work, students would study evangelical Christian morality, discuss the civilizing mission of women as teachers, and observe experienced teachers. In practice, women teachers needed to use their "sensibility" to children to manage their classrooms, teach a common curriculum that encouraged literacy and civility, and serve as moral mentors.

2.8The One-Room School

Almost, most schooling was done in the one room school houses. Students of different ages and capacities were taught together where the Monitories method was used. School district, had only a single one-room school, and a direct democracy prevailed their an elected school board set the tax promotion and recruited and controlled the teacher. However, many other small districts were changed into larger ones in the beginning of the twentieth century.

Each board issued its own certificates to its teachers, but other districts often denied recognizing. Today's more identical state certification and accreditation by NCATE is a step toward greater professionalization for teachers. Yet, in the western boarders, the one-room log school was often the first community construction.

By the 1870s, the unrefined log structures were soon substituted by wood-frame schoolhouses, painted white or red. Hence, These ameliorated building, heated by stoves, had slate blackboards and cloakrooms. The teacher's desk stood on a raised platform at the front of the room. Most classrooms, therefore, had large double desks that seated two pupils.

Later on, these were soon substituted with single desks, each one with a desktop attached to the back of the chair in front of it. consequently, any one could not move these

desks as they were arranged one behind the other. Pupils, from five to seventeen, studied a basic program of reading, writing, grammar, spelling, arithmetic, history, geography, and hygiene.

Admittedly, pupils learnt through memorization and reciting prior assigned lesson. Afterward, in the nineteenth century, teachers who used the reciting methods ,attended normal schools and used then Pestalozzi and Herbart methods, particularly concomitant group instruction, in order to make their teaching better.

Punctuality, honesty, and hard work marked these schools. Therefore, The rural one-room school teachers, had to be authoritarian and educators too. They had also “to be their own janitors, record keepers, and school administrators»(,), for more about the one-room school, , assiduity, patriotism, and civility.

Hendered of copies of McGuffey’s readers had been sold between 1836 and 1920. McGuffey readers focused on the moral ideals of white, middle class, Protestant Americans. Emphasizing patriotism and heroism, reading selections consisted of the orations of Patrick Henry, Daniel Webster, and George Washington. McGuffey’s graded readers in the 1840s paved the way for the whole graduate school frame work where classes were organized according to students’ ages.

2.9 Growth of public schools

The first public high school in the United States emerged in 1821, Boston. By the end of the 19th century, public secondary schools started to overcome the number of private ones. Through years, many European reformers influenced Americans such as Pestalozzi, Herbart, and Montessori.

Chapter Two: Education In The Revolutionary and The Early National eras

a-School attendance

Till the 1840s, the school framework stayed mainly private and unorganized. Public schools were always locally controlled, without any federal role, and with few state contribution. Thus, many children attended primary schools and academies.

Initially, in the late 1830s, much private academies were established for girls for education former primary school, particularly in the northern states. Similarly to boys Classical education was also offered for girls. Data from the indentured servant contracts of German immigrant children in Pennsylvania from 1771-1817 showed that the number of children receiving education increased from 33.3% in 1771-1773 to 69% in 1787-1804.

Additionally, school education in opposition to home education increased from 1771-1773 to 1787-1804. While some African Americans succeeded to accomplish literacy, southern states prevented black slaves from education.

b-Teachers, early 1800s

To teach young students was not apparent as a final aim for well informed people. However, adults became teachers without any peculiar skill or experience. The checking of qualifications was left to the local school committee, who were generally concerned with the proficient use of restricted taxes.

In 1982, a two year normal schools have been introduced which led to a tremendous change in preparing well trained teachers for these school districts. Therefore and by the end of the 19th century, many teachers of elementary schools were trained in this manner.

c-Religion and schools

By the 19th century Protestantism was the dominant religion in the American nation. However, the majority of states conceded a constitutional amendment, called Blaine

Amendments, prohibiting taxes be used to finance parochial schools. In the other side, there was anti-Catholic reaction allied to serious immigration from Catholic Ireland especially after the 1840s, and a f sentiment that Catholic children should be schooled in public institutions to their "Americanization" become American.

Across the urban Northeast and Midwest, by 1890 the Irish, who controlled the Church in the U.S., had built an extensive network of "parochial schools". Hence,The Irish and other Catholic ethnic communities looked to parish schools not only to save their religion, but also to foster both their culture and language.

In the other hand, Catholics and German Lutherans, along with Dutch Protestants, organized and financed their personal elementary schools. As a matter of fact, Catholic groups also collected money to construct colleges and seminaries in order to prepare teachers and religious leaders so that they could lead their churches. Yet, until the 1890s, many Catholics were German or Irish immigrants or their children whilst great numbers started arriving from Italy and Poland.

Although, the parochial schools met some opponent, like in the Bennett Law in Wisconsin in 1890, they thrived and grew; in huge regions in the nation because of the very low wages paid to the Catholic nuns who ran them (the nuns had taken a vow of poverty. In 1925 the U.S. Supreme Court ruled in *Pierce v. Society of Sisters* that students could attend private schools to obey with state compulsory education laws, therefore, giving parish schools an official approval.

d-The Reconstruction period

Chapter Two: Education In The Revolutionary and The Early National eras

The era of the reconstruction witnessed the opening of thousand of schools by Freedmen's Bureau for black children. Education was a main concern for the Freedmen, and the enrolments were high and keen. On the whole, the Bureau spent $5 million to set up schools only for blacks. By the end of 1865, much more Freedmen were enrolled as students in public schools. The school program looked like the northern schools. In 1868, Hampton Normal and Agricultural Institute Colleges were formed, well as various colleges sponsored by northern religious movement.

In anticipation of recent times historians assumed that most agency teachers were well informed Yankee women motivated by religion and abolitionism. By contrast, newly investigation has found that half the instructors were southern whites; therefore, few were abolitionists little came from New England.

Except for the northerners, who were usually financed by northern organizations and had a humanitarian stimulus, wages were the strongest motivation. In the other hand, only black American legion were loyal to racial equality, however, they were the ones most probable to continue to be teachers.

2.10 Impact of colleges in 19th century

Burke, Hall and Katz research that in the 19th century consists of:

1. Small colleges helped young male make the shift from rural farms to complex urban areas.

2. These colleges chiefly upgraded rising mobility by preparing ministers, and in that way provided towns crossways the country with a core of community leaders.
3. The more privileged colleges became more and more exclusive and participated comparatively few to uphill social mobility. By focusing on the offspring of well to do families, ministers and a few others, the elite Eastern colleges, particularly Harvard, played a significant role in the shaping of a North-eastern elite with great force.

2.11 Higher Education in the New United States

Through the foundation of the United States of America, governmental policies towards English-chartered colleges became indistinct. Fearing federal power, Americans cautiously claimed that educational control must be close to home. Consequently, supremacy of colonial colleges became nearly exclusively the authority of local and state governments. Actually, schools enjoyed self-government as the Supreme Court's famous *Dartmouth* decision in 1819 showed that the new government power would protect colleges from state interference.

Colleges reached high standards in the American education, however, most state legislatures, especially in the further states in the west of the Allegheny and Appalachian mountain ranges, sought positively on chartering colleges as long as the state did not have to afford funds. Later, between 1800 and 1850, the U.S practiced a "college building boom" where more than two hundred degree-granting institutions were created.

By contrast, there was a high end proportion and the schools that survived typically fought year after year, when most of these new colleges relied on student fees payments and local contributors. Although the classical languages and catholic studies of the Bachelor of

Chapter Two: Education In The Revolutionary and The Early National eras

Arts grade stayed principally to the American nature of higher education in this occupation, various new fields gained a ground in formal study.

As regards, engineering and science obtained appearance on the university grounds. Moreover, professional education including law and medicine generally occurred in separate institutions. Nevertheless, little learned careers in the early nineteenth century demanded academic grades or certificate. Therefore, many states set aside the right to appoint needs for vocational practice, which were for the most part poor.

In the nineteenth century, attending college was not really expensive. However, the price of potential chances presented a greater issue for both students and parents. Employers rarely needed college certificates; thereby college presidents coped with the constant defiance of convincing young adults to retard following their life's enterprises by passing four years on university ground. Humble families decided whether or not a young man's great participation to family work could be fought during his higher education curriculum. Ultimately, the college experience and the college grade granted status and often some career privileges.

The new nation remained loyal to many of the principle of English common law. For instance, in New England states, the small farms and belief of offspring prohibited the separation of a father's land among several sons, thus, families had to find practical work for those sons not bequeathed land. Therefore, going to college offered appealing choices, particularly in the farming areas. Approachable colleges in peasant New England provided a significant path to respect and employment in schools and churches.

Chapter Two: Education In The Revolutionary and The Early National eras

The Second Great Awakening in the early nineteenth century, indeed, boosted new denominations to urge the education of ministers in institutions devoted to their peculiars of faith. Their "missionary zeal" conducted to the foundation of new schools and a raise in college presence. In ward, college became functional not only for the elite, but also for modest families sons. This development ensued in a small liberal arts colleges in the Northeast and afterward in Ohio, Kentucky, and Tennessee that provided a significant incubator for an increasing middle class.

Young women in the other hand followed a similar ground. Even if families often wondered how a young single woman could participate to the family prosperity. However, an increasing national demand for trained teachers due to the "common-school movement" of the 1830s provided one answer. The response is that women could fulfil financial autonomy and decency within a rather inflexible social structure by attending a normal school or female seminary that provided them with an education for service as teachers in the ever spreading country.

2.11.1 Education in the mid-nineteenth century.

During the mid-nineteenth century college construction was featured with variety growth. Additionally, several groups established a scale of other distinctive concern institutions for advanced study along with the apparent church-related liberal arts colleges,. These included agricultural colleges, proprietary medical schools, freestanding law schools, engineering schools, and scientific colleges. Private benevolence point out an increasing American concern in setting up new institutions focused on advanced scientific, technical, and

engineering education. By way of illustration was the generous support for such colleges as Rensselaer, Drexel, Cooper Union, and the Massachusetts Institute of Technology.

Among one of the biggest movements was the centralized government becoming directly concerned with higher education that grew during the Civil War when southern congress contenders of the legislation were absent. The Morrill Act of 1862 founded in moving a designed curriculum whereby states received benefits from the sale of an assigned part of western lands if used to set up programs of agricultural, mechanical, and military sciences, accompanying liberal arts.

Different creative offers and plans boosted the so-called land-grant act. In some cases, states attached their new engineering or agricultural curricula to historic colleges. In others, therefore, they created new state colleges. Then between 1887 and 1914, the land-grant colleges obtained support and collective political power and spread the definition and scope of university programs. For, Instance the Hatch Act and the "Second Morrill Act" of 1890 continued the growth of federal contribution in education by bringing central financial support and projects to the new land-grant universities ground.

Amongst this squall of federal legislation, African Americans also received care though the treatment reached to have combined incomes. On the one hand, financial support was provided by the Morrill Act of 1890 for African-American education, which conducted to the formation of Negro colleges in seventeen southern states important educational chances. On the other hand, the rules meant that the U.S. government accepted and authorized state and

local practices of racial discrimination. The federal government helped move the emphasis of much American college by raising their role in financing higher educations.

2.11.2 Higher education's gilded age: 1870 to 1910.

Between 1870 and 1910 mostly all higher education institutions enjoyed a rush in calling both to future students and to supporters. Some historians have called this period the "Age of the University." Although precised, the image stays incomplete. However, the university ideal surely originated and flourished during this period, but the historic undergraduate college also enjoyed expansion, support, and popularity.

Commercial and industrial spread led to the creation of well endowed universities. One sign of this growth came in 1900 when the presidents of fourteen institutions founded the Association of American Universities. Its charter members included Johns Hopkins, Columbia, Harvard, Cornell, Yale, Clark, Catholic University, Princeton, Stanford, and the Universities of Chicago, Pennsylvania, California, Michigan, and Wisconsin.

Over the next decades, comparatively young state universities in the Midwest, accompanying private institutions such as Brown, North-western, Massachusetts Institute of Technology, and Vanderbilt, would also obtain recognition and "university" privilege for their approval into the Association of American Universities.

The creation of the Association of American Universities stimulated a progressive and strong question over the appropriate definition and position of a modern American university. Nevertheless, without any official agreement, some general grounds of practice and ambition

stood out. The new modern university stressed graduate curricula, including the study for and delivery of the doctor of philosophy grade or Ph.D.

Indeed, the propagation of diverse grade curricula linked with careers illustrated a new period in higher education. Many undergraduate programs in agriculture, engineering, business, education, and home economics, along with military training, challenged the old definition of idealistic studies. Medicine, law, and theology, three traditional careers developed unreliable relationships with universities and academic values.

Secondary schools lacked of national academic standards, however, colleges, and universities, gave grow to the entry of private bureau into the higher education field. These organizations such as the Carnegie Foundation for the Advancement of Teaching and the Rockefeller General Education Board judged appraisal among American universities.

The foundation directors used a mixture of compulsion and incentives to direct universities, consisting of vocational schools, to adhere to rational criterion of admissions, instruction, and qualifications. The foundations probably acknowledged and promoted those universities that were sensibly strong.

Students shaped the learner world according to their own preferences. It was in the sophisticated curricula experiences of intercollegiate sports, university newspapers, collegiate drama, literary societies, graduates groups, and brotherhood that students celebrated. Student and public enthusiasm for these actions grew as the popular media flourished the social activities rather than academically quests.

The new organization and philosophy of the "university" earned care and attention for its innovation; smaller liberal arts colleges were similarly supported. Moreover women's college foundation received an important attention too. Mount Holyoke Seminary in western Massachusetts transformed itself into a bachelor's degree-granting institution. Then, other famous women's colleges founded in this period were Smith, Wellesley, Radcliffe, Pembroke, Barnard, and Bryn Mawr. Ladies had also gained admittance via new coeducational institutions such as the University of Chicago, Stanford University, and many state colleges and universities in the Midwest and the West.

2.11.3 Higher education between the world wars

During World War I between 1914 and 1918 the American universities ground showed some flexibility to hold peculiar curricula for the internal effort. It included special training programs for military personnel and irregular but important samples of faculty research that led to direct inventions and innovations in fighting. Later, during World War II, Harvard president James B. Conant's efforts to develop mustard gas indicated even greater cooperation between the universities and federal government.

After World War I College enrolments and public keenness rushed. One pointer of this popularity was the abundance of huge football stadiums which were denominated "Memorial Field.". Although popular since the 1890s, intercollegiate athletics climbed in commercial petition during the 1920s. However, the absence of any actual national voluntary self-regulation conducted the Carnegie Foundation for the Advancement of Teaching to publish a highly visible depiction of college sports' extremes in 1929.

Nevertheless, some university officials negate the report's results, but the Carnegie Study was opportune and precise. Hence, the misuses in college sports stressed what Abraham Flexner of the Carnegie Foundation recognized as the origin basis of problems in American higher education: a lack of agreement on clearness of mission and reason. Unfortunately for Flexner and his colleagues, too many colleges and their constituencies were well served by the formless, free nature of American higher education. What was future as a marketplace of thoughts became simply a marketplace, in which students were consumers and sports, was the best-seller.

The beginning of the Great Depression exemplified an interesting occurrence, however, college enrolments increased during times of national funding adversity. While institutions abridged budgets, many worked to maintain American colleges in bend years. Moreover, some universities also established ingenuity in looking out business and industrial projects for their faculty in such domains as engineering and physics. These initiatives by such schools as Stanford, Massachusetts Institute of Technology, and California Institute of Technology conducted the foundation for external projects sponsored by both the private sector and the federal government that would come to completion in the 1940s.

2.11.4 Higher education's golden age: 1945 to 1970:

Between 1941 and 1945 American colleges and universities participated directly and successfully in a multifaceted national war effort. This pathway evidence in times of pressure brought long-term rewards and readjustments after the war. In 1947, the President's Commission on Higher Education in a Democracy summarized that federal finance of research should continue even in peacetime.

Chapter Two: Education In The Revolutionary and The Early National eras

As a measure of gratitude and in response to the "problem" of returning military personnel to the internal economy, Congress approved the Servicemen's Readjustment Act (1944), popularly known as the "G.I. Bill." For at least a provisional stage, this generous and flexible financial help curriculum enabled an unparalleled number of veterans to attend colleges, universities, and a collection of "postsecondary" institutions. This legislation also gave power to civil rights cases connected with educational admission.

Federal finance along with growing states with eager council and legislatures required ways to work with their state's educational leaders to contain an imminent enrolment bang. The rising birth rate and increased migration into selected states, along with a deliberate extension of college admissions, caused this dramatic growth. California led the way in state-wide coordination with its Master Plan of 1960. This program aimed at accommodating mass access to affordable higher education by channelling students into tiered institutions.

Among the most conspicuous transformations was the emergence of a network of public junior colleges. Founded in the early 1900s, junior colleges experienced expansion in California during the 1930s. After World War II these institutions carried out two critical functions in mass postsecondary education.

First, they developed a "transfer function" in which students could enter colleges or universities after two years of course work at the junior college. They also offered advanced, terminal degree instruction and certification in a range of professional and occupational fields. By the 1960s, the addition of a third function–readily accessible, low-priced continuing education for adults–led to a change in the name from *junior college* to *community college.*

Chapter Two: Education In The Revolutionary and The Early National eras

The federal government participated in the expansion of sponsored research and development education during the 1950s and 1960s. Drawing from former MIT President Vannevar Bush's 1945 monograph, *Science: The Endless Frontier,* Congress and a succession of U.S. presidents endorsed federal sponsorship of high-level, peer-reviewed national research projects. Federal agencies that became most involved were those requiring applied technical research, specifically defence and agriculture. The behavioural sciences gradually adopted this model for large-scale psychological testing, and then various health care programs also sought funding.

Agencies such as the National Institute of Health possessed a limited scope and a miniscule budget in the late 1940s, but acquired an increasing presence over the next four decades. In 1963, Clark Kerr's work *The Uses of the University* summarized this culmination of government patronage in research and development. According to Kerr, about fifty to one hundred institutions had positioned themselves to be "Federal Grant Universities": powerful incubators of advanced scholarship in the sciences possessing the ability to inspire confidence and funding in their research grant applications.

2.12 Conclusion

The Revolutionary War was one of the major historical events that had a profound impact on the American system of education. Before 1776, the United States had developed a system of education fashioned after the European, and particularly the English, system of education. Although Harvard, Yale, and Princeton were flourishing by 1776, many of America's elite

still chose to study in Europe. In 1776, however, the United States severed its relationship with England as a colony. Oxford and Cambridge were certainly not the desirable places to study that they had been before the Revolutionary War (Tewksbury, 1932). Surely, if one attended there.

The American Revolution is a cornerstone of U.S. History that receives ample analysis by historians, teachers, and students. Oftentimes, analyses focus on the battles that were fought, the generals that became heroes, and the political ideologies that swept through the minds of individuals such as Jefferson or Washington.

What was everyday life like during the American Revolution? How did the American Revolution affect schools, churches, middle-class workers, or doctors? Has the American Revolution created any everlasting traditions in the everyday life of Americans? These are questions to keep in mind .

After the United States won its independence, the common school movement led to the establishment of public elementary schools throughout the country. The emergence of the public high school in the nineteenth century completed the American educational ladder that connected public elementary schools to state colleges and universities

Chapter three

Chapter3: Education in The Progressive Era to today

3-1 Introduction

3-2 The Academy: Forerunner of the High School

3-2-1 The High School

3-2-2 Compulsory school attendance laws :

3-2-3 Urbanization and the High School

3-2-4 Reshaping the High-School Curriculum

3-2-5 Secondary-School Organization

3-3 The Development of Educational Technology

3-4 Higher Education**:** The American College and University

3-5 Education in a Culturally Diverse Society: Minorities Education

3-5-1 African Americans

a-Washington: From Slavery to Freedom

b-Du Bois: Challenger to the System

3-5-2 Native Americans

3-5-3 Latino- Americans

3-5-4 Asian- Americans

3-5-5 Arab- Americans

3-6 The Immigration Controversy

3-7The Teaching About Evolution: An Everlasting Question

3-8 Gender Equity

3-9 Educating student with disabilities

3-10The U.S. Department of Education

3-11Reducing School Violence in the American Schools

3-12How can schools promote Democratic Values and Multicultural understanding

In a time of crises

3-14 Conclusion

Chapter three: Education in the Progressive Era to Today

3.1Introduction

Through a time of great social activism and political reform, the Progressive Era[1] in America attempted to deal with different issues. Its main focus was on individuals' rights, including women, minorities, consumers, and those people feeling deprived from the rights and the protection they deserved. It was a response to political and economic oppressions against people comparatively weak to those in power.

A century later, the Progressive Era still have its impact to the present time. Protecting consumers, securing education as well as voting rights for all people; the Progressive Era had also affected largely all aspects of Americans lives, from shopping to voting to going to school. This chapter, however, will axamine how the Progressive Era impacted the progress of public education in America?

3.2Academy: the pioneer of High School:

During the first half of the nineteenth century, colonial Latin grammar schools were replaced by academies. These latters, initiated by Benjamin Franklin, soon became the prevailed secondary school (Holmes McGuffey: 1984, pp. 311–320) . Unlike, Latin grammar schools, that were exclusively for boys, the academies offered education for each sexes. Moreover, it presented a wide range of curricula and tools both for the college attached and for terminal students.

However, three patterns featured the academy programs. First, the traditional college preparatory program with emphasis on Latin and Greek; then, the English-language curriculum, a general program for those who would finish their formal education with

[1] Progressive era: the years between 1901 and 1917, which witnessed progressive political reforms,progressive business methods, and progressive education.from : virginia Bernhard, Firsthand America, 1994,p.669.

achievement of secondary school; and finaly, the normal course, that prepared elementary-school teachers. Some other males followed military academies (Dean Webb, 2006 : p. 176).

In addition, and in order to educate and train young women some academies were created. By way of illustration, the Troy Female Seminary was established in New York in 1821 by Emma Willard, a leader in the women's rights movement. Women's academies, along with internal science programs, offered science, mathematics, classical and modern languages, art, music, and the teacher-preparation. And even if most academies were private, some others were semipublic as they received some funds from cities or states (Douglas MacIver and Allen Ruby: 2003, p. 1630).

However, till the 1870s, Academies were popular secondary schools .after that when public high schools replaced many of them.Yet, private academies still provide secondary and high school education for a tiny community.

3.2.1The Development of American Secondary Schools

After 1860, the high school became the prevailed secondary school.And this was, although, a few **high schools** were working in the early nineteenth century; such as the Boston English Classical School. In the 1870s, The public-high-school movement spread rapidly (Herbst: 1995, pp. 95–106). Therefore, the courts run in a series of cases (especially the Kalamazoo, Michigan, case in 1874) those schools could levy taxes to establish and support public high schools. Thus, by 1890, American public high schools registered more than twice as many students as private academies.

3.2.2Compulsory school attendance laws:

Compulsory school attendance laws were passed by the states, in the late nineteenth and early twentieth centuries.Thereby, supplies of public secondary schools became more a

state responsibility, rather than voluntary matter.However, students could attend approved nonpublic schools

Similar to many educational movements, the motif for compulsory education resulted from combined reasons. Indeed, the progressives were among mostly the first supporters for compulsory education. They also operated for the enactment of child labor laws, such as the Keating-Owen Child Labor Act of 1916 that limited employment of children and teenagers in order that they could attend school rather then to work.

As pointed above, there was a genre of social control in the progressive agenda so that the high school could shape teenagers into the progressives' pattern of the good American. In the aftermath of ompulsory attendance immigrant parents, who feared it was a strategy to undermine their children's ethnic heritage, and farmers, who wanted their children to work on their farm.

3.2.3The impact of Industrialization and Urbanization on High School

The different socioeconomic and educational tendancies laid to the high school's popularity.Thereafter, in the late nineteenth and early twentieth centuries, the United States witnessed a dramatical change; from an agricultural and rural society to an industrial and urban nation. For instance, New York City's population quadrupled between 1860 and 1910. Then, by 1930, more than 25 percent of all Americans lived in seven great urban areas: New York, Chicago, Philadelphia, Boston, Detroit, Los Angeles, and Cleveland.

For more specialized occupation sand professions, high schools were an educational answer to an urban and industrial society's requirements. Along with this huge socioeconomic change were significant developments in teenage psychology. G. Stanly Hall, by way of

illustration, stated that the high-school years, marked a salient stage in human progress that was served perfectly in a special institution, the high school.

3.2.4Reshaping the High-School Curriculum:

Several social, economic, and educational factors laid to the high-school movement. Educators, however, developed different versions of its aim and curriculum. In the one hand, liberal arts college professors have seen it as a college preparatory institution; whereas vocational educators needed it in order to train people for the labor force. High schools called "people's colleges, in some of the American large cities and towns, offered liberal arts and science as well as work related programs *(*Upper Saddle River, N.J.: Pearson/Merrill/Prentice Hall, 2006, pp. 227–234),

In 1892, the **Committee of Ten** was established by NEA: the National Education Association chaired by Harvard University President Charles Eliot, so that the high school's mission will be defined. In fact, two crucial recommendations were decided in this committee; first: unified subjects teaching for both college preparatory students and terminal students, and second eight years of elementary and four years of secondary education. It identified four programs that fit the high school: classical, Latin-scientific, modern language, and English.

By contrast, a general college preparatory trend was in that recommendations.Where each program included foreign languages, English, mathematics, science and history.By 1918, compulsory attendance laws had been enacted by all the American states, including thirty states where full-time attendance till the age of sixteen was required.Yet, the general teenage community was represented by high-school students since enrollments arose.Hence, thes students were more culturally and ethnically varied than in the past when they were only from the upper middle classes

Moreover, in the high-school student community, the NEA's **Commission on the Reorganization of Secondary Education** in the Cardinal *Principles of Secondary Education* (1918) reacted to the socioeconomic modifications. Finally, the commission redefined the high school as a comprehensive institution contributing to serve the country's different social, cultural, and economic groups.

Ultimately, the commission recommended different programs in order to meet agricultural, commercial, industrial, and internal as well as college preparatory needs at the same time holding its integrative and comprehensive social character. The Commission's recommendations reflected in a way the ideas of Herbert Spencer about Pioneers of Modern Teaching (Annual Proceedings, 1975 pp. 14–40).

3.2.5The Organization of Secondary-School

By the 1920s, four programs patterns had been developed by high schools:

1. The college preparatory program including: English language and literature, foreign languages, mathematics, natural and physical sciences, and history and social studies;
2. The trade or business program with courses in bookkeeping, shorthand, and typing;
3. Industrial, vocational, home economics, and agricultural programs;
4. A general academic curriculum for terminal students.

Although, all these differences a typical high-school pattern was a four-year conseutive consisting of grades 9–12 and mostly including ages fourteen to eighteen. Variations encompassed reorganized six-year schools, here students attended a mixed junior-senior high school soon after ending a six-year elementary school; three-year junior high schools, comprising grades 7–9; and three-year senior high schools for grades 10–12.

Actually, educators planned for the **junior high school** just to be a transitional institution that bridged the gap between elementary and high school which was directed to early teenagers' developmental requirements. Because junior high schools progressed in the 1920s and 1930s, they were either two- year institutions that consisted of grades 7 and 8, or three-year institutions that also encompassed grade 9. However, these schools' programs went beyond that of elementary schools by incorporating some vocational and trade courses.

By1920s and 1940s, the number of junior high schools had grown in the United States. More than the half of young teenagers was attending these schools. In the 1960s, therefore, **middle schools** became another kind of transitional institution between elementary and high school. In general, they consist of grades 6–8 (age's eleven through thirteen) and ease a gradual transition from childhood to adolescence by stressing curricula directed to preadolescent progress and requirements. Most of the time, by using new architectural designs, middle schools characterised learning centers, language laboratories, and arts centers.

3.3The Development of Educational Technology

The impact of using technology in classroom instruction was of a great importance in the American educational system. Since the mid-twentieth century, educational technology has been integrated into the American classroomsand in the preservice teacher education programs. Competency in educational technology is authorized by many state certification curricula and is a norm in professional teacher accreditation.

One may claim that educational technology entered the schools in the 1930s, along with the introduction of radio and motion pictures. These innovations, despite the fact that they were often add-ons rather than integrated into the program, spread instruction with audio and aids. By way of illustration, Alexander J. Stoddard initiated the National Program in the Use of Television at Schools in 1957 and the Midwest Program on Airborne Television

Instruction began telecasting lectures to schools in 1961. By the early 1970s, accompanying instructional technologies such as: educational television, programmed learning, computer-assisted instruction, educational videos, were being used in the schools.

Nowadays, most high schools develop their own television studio and channel. The 1990s witnessed large-scale improvement and implementation of computer-based educational technology.A technological revolution in education was marked out by the Internet and computer-assisted instruction. In 1990, Tim Berners-Lee and Robert Cailliau developed the the World Wide Web by creating an electronic means of fastly accessing information.

States and local school districts precepitated to raise the computers number in classrooms, and improve Internet access in the schools. And this was due to the development of mosaic by Marc Andresen and Eric Bina in 1993. A software program that is able of electronically displaying graphics along with texts.

Thereby, the U.S. Department of Education issued a national plan, “Getting America’s Students Ready for the Twenty-first Century: Meeting the Technology Literacy Challenge,” In 1996, with the following purposes:

■ Providing access to information technology for all students and teachers.

■ Helping teachers to use technology effectively in instruction.

3.4Higher Education:the American College and University

Religious denominations and trends shaped the colonial colleges and universities. The forefathers believed that an educated ministry was crucial in order to establish Christianity in the New World; in 1636, the Massachusetts General Court chartered Harvard College. By 1754, Yale, William and Mary, Princeton, and King’s College had also been established by several denominations and tendancy. In addition, other colonial colleges were established such as the University of Pennsylvania, Dartmouth, Brown, and Rutgers.

Chapter three: Education in the Progressive Era to Today

The colonial college curriculum consisted of: Latin, Greek, Hebrew, rhetoric, and logic; natural philosophy, metaphysics, and ethics andmathematics. Since the opening of the University of Virginia in 1825, states have been establishing colleges and universities. The University of Virginia is a pattern for the modern state university, Thomas Jefferson introduce this model in order to encourage the "illimitable freedom of the human mind . . . to follow truth wherever it may lead."

Everywhere in the country, particularly in the new states that integrated the Union, churches sponsored liberal arts colleges. Moreover, federal government should provide land grants to the states so that more practical agricultural and engineering institutions would be established. Hence, the Morrill Act of 1862 granted each state 30,000 acres of public land for each senator and representative in Congress. This grant was to support state colleges for agricultural and engineering, and other applied sciences as well as liberal arts and professional education. Consequently, many leading state universities and colleges originated as land-grant colleges. After the foundation of Johns Hopkins university in 1876 which was based on German patterns of research; other important change and development came out.

In the late nineteenth and early twentieth centuries, many two-year institutions came out as junior colleges; as many university presidents sought that the first two years should take place at another institution rather than at a four-year college. Today, one of the most popular higher-education institutions is this two-year community college. After World War II, many junior colleges were converted into community colleges, and several new community colleges were established so that they can serve their communities' educational needs and provide training for technological change.

A greatest growth in American higher education came out After World War II when the state enacted the Servicemen's Readjustment Act, also known as the G.I. Bill in 1944.it

was to over spread peace and integration in the American society. Therefore, The G.I. Bill provided federal funds, for instance, tuition, fees, books, and living expenses were supplied. The effect was to open a model involving fast growth in higher-education enrollments that continues today.

3.5 Education in a Culturally Diverse Society

If we look back to the American history, the United States has been, as it is today, a racially and ethnically diverse nation. Except the Native Americans, American roots originated from other continents, particularly Europe, Africa, and Asia. However, these minorities: African, Latino, Asian, and Arab Americans contributed in a great deal in the American society and education.

3.5.1African- Americans

Years of segregation and slavery, were the fatal destiny of black people brought from Africa. However, with the Civil War, the Emancipation Proclamation, Reconstruction, and the Thirteenth Amendment slavery came to an end in the United States.Therefore; Emancipation provided education for the freed slaves: men, women and their children, especially in the defeated South. Under the leadership of General O. O. Howard, the Bureau established schools by 1869 for African American students. . Most schools operated till 1872, when bureau functionings ended. A New England common-school program of reading, writing, grammar, geography, arithmetic, and music, especially singing was followed by the Bureau schools

Despite the fact that a few African American teachers were trained by the bureau, most southern schools had northern white schoolteachers, who brought with them their educational philosophies and teachingepproaches. Many of these teachers thought that African American students should have only a controlled and limited basic education.Yet, educators such as

Samuel C. Armstrong, the mentor of Booker T. Washington, stressed vocational training and social control to maintain African Americans in an economic and social position.

a-Washington:From Slavery to Freedom

After the Civil War, many educated African American fight for black education and self determination. For instance, Booker T. Washington (1856–1915), a leading African American, educational spokesman and a transitional figure. Born a slave, he experienced the intense years of Reconstruction and developed a compromise with the white establishment. As a student at Hampton Institute, Washington followed industrial education, in addition to the educational philosophy of General Samuel Armstrong, his mentor. (up from slavery)

Samuel believed that young African American should be trained as performant internal servants, farmers, and vocational or apprentice laborers in commerce instead of the professions. Washington shared Armstrong's philosophy of moral and economic "uplift" through work. Hence, In 1881, was named principal of the educational institute established by the Alabama legislature for African Americans at Tuskegee.

The Tuskegee curriculum was shaped according to Washington's belief that southern African Americans were an agricultural class. He planned the creation of an economy based not only on farming, but also in vocational trades that would provide jobs opportunities, that even if they were classed at the bottom of the economic ladder, they can climb step by step in the socioeconomic positions.

Ultimately, Tuskegee's curriculum consisted of basic academic, farming, and vocational skills; the values and principles of working hard; and the dignity of work. It boosted students to become elementary-school teachers, farmers, and craftsman, but did not encourage joining higher education particularly law and politics. Washington believed that

political action and professional education would cause conflict with the South's dominant white social stratification.

As regards, Washington developed a racial theory that blacks and whites were mutually dependent economically but could remain separate socially (,). However, in 1885, he expressed his philosophy to an appreciated white audience in a speech at the Cotton Exposition in Atlanta, Georgia, when he said, "***In all things that are purely social, we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress***."

Nowadays, many debates are holding on this controversial figure in history, Washington. The pros say he contributed in advancing and preserving African American education, despite the fact that he compromised on racial issues. The cons see that he succeeded to control and to promote his own power rather than to improve the situation of African Americans in the United States. By way of illustration, W. E. B. Du Bois was One of Washington's outspoken critics.

b-Du Bois: Challenger to the System

W. E. B. Du Bois (1868–1963), a sociologist, historian, and civil rights activist, who fought racial segregation and discrimination. Du Bois challenged Washington by attacking the rigid system that had been established in the Southern part of the United States just after Reconstruction ended in the late nineteenth and early twentieth centuries.

Between both sides of the Mason-Dixon Line, Du Bois's carreer spanned. Born in Massachusetts, he attended and graduated at Fisk University in Nashville, had his doctorate at Harvard University, and directed the Atlanta University Studies of Black American Life. One of His important book is, "*The Philadelphia Negro": A Social Study, which* examined the social, economic, and educational issues of an urban and industrialised African American

population. In his "*Souls of Black Folk"* depicted how African Americans could not only voiced their African roots but also showed their submission to southern white Americans.

In 1909, the National Association for the Advancement of Colored People (NAACP) was organized. Du Bois helped with a great deal in this organization. He maintained that, in his editorials in *The Crisis,* the NAACP's major publication, all American children and young generations, including African Americans, should have authentic and equal educational chances. Du Bois devoted efforts helped overturn racial segregation in public schools.

Unlike Booker T. Washington, Du Bois boosted African Americans to claim for their civil rights.He also believed that the need of well-educated leaders for African Americans, in the professions was crutia. However, the concept of the "talented tenth,"was developed by Du Bois; at least 10 percent of the African American community should reachuniversities and colleges. Du Bois was convinced that a choice is a right for all human being, regardless the race.

3.5.2Native- Americans

Pre-Columbian Native Americans received their education in an informal way. However, children learnt skills, social roles, and culture from their group's oral tradition, from parents and elders and sibling within their tribes. While colonists tried to re-create European culture in North America, Native Americans sought to preserve their culture. European colonists intended to "civilize" indigenous peoples on the Europeans' belief, that is to say, in their own cultural superiority. French missionaries, in the Mississippi Valley, sought to convert Native Americans to Catholicism and they introduced the French language and culturein the schools.

Throughout the southwest, Jesuit and Franciscan priests' missionaires sought to protect, control, and convert the tribes to Catholicism so that they ended the ruthless

exploitation of Native Americans by Spanish landlords. Religion, reading, and writing were taught in Mission schools.The Moravians, religious followers of John Amos Comenius, in Pennsylvania, Ohio, and North Carolina taught the Native American tribes and translated the Bible and religious tracts into the different Indian languages. One of the famous early Native American educators, Sequoyah (1770–183l), a Cherokee, invented an alphabet in his native language. Thus,with this innovation, the Cherokees became the first Native American tribe to have a written language.

In the nineteenth century, the majority of Natvie American were relocated by the U.S government. The federal Bureau of Indian Affairs (BIA), after 1870 encouraged by good but misguided reformers,that tried again to “civilize” Native Americans by them into white society. These “reformers” sought to get rid of tribal cultures and inculcate “white” values and principles across industrial training.

Assimilationist educational policy, from 1890 till the 1930s,was implemented by the BIA.The latter used **boarding schools** which consist of: a basic curriculum of reading, writing, arithmetic, and occupational training. In these schools, run by a rigid military discipline, young Native Americans were not allowed to speak their own native languages, and forced to use English. In the one hand, passive resisters accepted the boarding schools’ system. While in the other hand, active resisters repeatedly escaped from the boarding schools. Whereas those who accommodate to the system; tried to learn a trade in using English with keepinging their tribal identities and values. Yet, at the level of the family, parents often encouraged them to accept the boarding schools’ curriculum as a way to gain a skill to earn a living. Meanwhile, many students felt the loss between two different cultures.

Native American education passed through important change and development. Soon after the boarding-school concept was stopped in the 1930s, most Native Americans left reservations in order to live in urban inner cities. However, children living on reservations attended different schools: BIA schools, tribal schools, and public and private institutions. But,those living in cities usually attended public schools.

The assimilationist policy was soon substituted byThe Indian Self-Determination and Education Assistance Act of 1975.The act encouraged and promoted Native Americans' right "to control their own education activities."Despite the fact that assimilation is no more an official government policy, many Native Americans stayed away from the educational system. Although, the rate of young Native Americans is comparatively high to the national population, their participation in schooling is far lower than the national average; which, generally, leaves Native American high-school achievement far below that of the U.S. population in.

3.5.2Latino- Americans

Latino identifies Spanish-speaking people whose ethnic groups originated in Mexico, Puerto Rico, Cuba, or other Latin American countries and immigrated to the United States. This Latino community may speak Spanish and share most of the Spanish traditions and customs; but each group has its own culture. For instance, the largest Latino ethnic group in the United States is Mexican Americans.

As regards, Mexican Americans attended public schools where the **"Americanization"** assimilationist policy was used the United States at large. And this was in Arizona, California, Colorado, Nevada, New Mexico, and Utah. These huge territories were ceded by force and after the Treaty of Guadeloupe Hidalgo in 1848 that ended the Mexican War.

Instead of their Spanish dialect and their Latino cultural heritage, Mexican American children were taught in English. As a matter of fact, schooling portrayed Mexican Americans as people with an inferior culture. Therefore, bilingual and multicultural education, replaced Americanization and also contributes to develop and shape a Mexican American historical background .

later, as migrant laborers penetrate the U.S.-Mexican frontier to seek for economic prosperity in the United States; Mexican American community increased. As far as working conditions is concerned, Mexicans worked as ranch workers, railroad crews, and farm workers; employers favoured their entry to the country.Thus, Wages were very low, housing usually sleazy. Moreover, educational chances for migrant children, either working in the with their parentsor not. Despite the fact that many of migrant workers go back again to Mexico, many others stayed in the United States, either legally or illegally.

Since World War II, many Mexican Americans have moved from the Southwest to other states, often to the large Northeastern and Midwestern cities.

At the end of the 1960s, and similarly to the African American civil rights movement, the *Chicano movimiento,* followed t wo aims: the first is to unifying Mexican Americans to work for better social, economic, and educational conditions and wellfare; then second preserving and protecting the Mexican American cultural heritage as well as their group identity. In 1929,the League of United Latin American Citizens (LULAC), organized in order to upgrade Latino civil rights, appeal to many middle-class professionals. Indeed, Cesar Chavez organized the United Farm Workers so that the working conditions get better and also to ensure higher wages for farmers.

Nevertheless, The Chicano movement fostered Mexican American political action, economic development, and educational contribution. Although Mexican Americans attended

elementary and secondary education, higher-education recorded low rate at the national level. In addition, American territories gained the island of Puerto Rico. Consequently, Puerto Rican Americans, another large Latino group emerged in the States.

As U.S government believe that Puerto Rico seeks for American style either socially or economically , they made school attendance compulsory, established American-style public schools, and employed English-speaking teachers. However,English language prevailed to spread Americanization even if they still teach some spanish, which made students swing between two cultural identities.

Since the early twentieth century Puerto Rican immigration to the U.S. continue.Today, more than two million Puerto Rican Americans live in New York, Chicago, and Philadelphia. Historically, their high-school attendance was high comparatively to college rates. Recently, however, Puerto Rican Americans contribute much to political activity, particularly in New York and Chicago, they have also ameliorated both their economic and educational statue.

Unlike all the Latino American groups, the Cuban American origins were those of a population in political exile from its native land. Waves and waves of immigrant from Cuba mixed to form the U.S. Cuban American community. From 1959 to 1973, the first exiles fled Fidel Castro's stifling Communist regime. Most of them were upper- and middle-class Cubans who came with their political, economic, and educational background along with organizations used to create a distinctive Cuban American cultural community. The Mariel immigrants of the 1980s came from Cuba's flaw underclass. The Cuban American community has created a unique but penetrable culture.

The beginning of the twenty-first century witnessed a greate influence of Latino Americans on American social, political, and economic life. To interprete Latino American cultures, the

concept of “permeable cultures” is useful. Hence,The term *permeable* refers to the tendency to move back and forth from Latino to Anglo cultures.However; Latinos selectively create their own Hispanic-American cultural ground.

As regards from Preservice to Practice presents different opinions on bilingual education which exist in the United States now. Hence, public schools, with the Bilingual Education Act (1968) and the Supreme Court decision in *Lau v. Nichols* (1974), substituted the assimilationist Americanization policies with bilingual and multicultural educational curricula.In the later years, by contrast, bilingual education has become controversial in politics, and the English language was made official by some states.Moreover, many states, Led by California in 1998, made an end to bilingual education curricula.

3.5.4Asian -Americans

If we look back to the American history particularly concerning immigration, we notice that European immigrants entered the United States by way of the East Coast, especially New York City; whereas, Asian Americans came by way of the West Coast, principaly Los Angeles and San Francisco. Therefore, and for these geographical reasons, the Asian American population concentrated mainly in the western states embarking the Pacific Ocean. From there, Asian Americans such as Chinese and Japanese, who were the first people settling the United states, moved eastward. Filipinos, Indians, Thais, Koreans, Vietnamese, Laotians, and Cambodians were the more recent Asian immigrants.

During the gold rush of 1848–1849, Chinese immigration,initially, began in California and attained its peak between 1848 and 1882. In fact, the first Chinese immigrants worked as miners, farmers, and railroad construction workers. pushing Chinese merchants run small businesses, grocery stores, and laundries inWest Coast larger cities. In San Francisco and Los

Angeles, Chinese enclaves developed with their own social, religious, cultural, and educational societies.

Later on, between 1885 and 1924, began Japanese immigration. This wave of immigrants came from agricultural lands of southwestern Japan where labor entrepreneur hired workers for Hawaiian sugar and pineapple plantations and Californian farms. However, The increase of Japanese immigration followed a significant growth till 1910, after that, because of economic and political issues between Japan and the United States it soon declined.

Further Chinese and Japanese waves of immigrants were forbidden and prevented to get U.S. citizenship. For this reason, the U.S. Congress enacted a couple of laws, between 1882 and 1924. The United States made, with the Chinese Exclusion Act in 1882, the Chineese as the primer group to be excluded from immigration. The first comers who reach the American soil before these laws often faced racial discrimination and sethnic segregation which impacted negatively their education and their entrance into the work force.

The San Francisco commitee of Education in 1906, by way of illustration, started separating Asian students from the others. However, the Japanese government with Tactful complain convinced the board to cancel its discriminatory policy. Therefore, prior World War II, very few Chinese or Japanese Americans reched conceited standard of education to get in the careers. Later, World War II brought along racial prejudice against Japanese Americans to the shallow. Yet, the American Government restrained American Japneese in camp for fears that they help the enemy.

These distant camps, however, were featured with a total absence of basic equipment and services. Similarly schools camp, even though, were initiated for the young people, the inhumation experience laid to physical hardship and psychological isolation. In fact, these

harsh actions were set up on unfounded fears. Up to the 1980s, the federal government admitted that he transgressed the civil liberties. Ultimutly, The Civil Liberties Act of 1988 afforded a presidential letter of apology and finacial redumption to composite the interned American Japneese.

The biggining of the World War two witnessed the migration of a significant number of Filipinos to the mainland. Many of them served in the U.S. Navy , afterward, they settled with their families on the West Coast. More particularly in the 1930s, others indeed came to the mainland as farmers.

After World War II, an important amelioration at both economic and educational levels of Chinese, Japanese, and Filipino Americans had been observed. The McCarran-Walter Act of 1952 abrogated the prohibition on Asian immigration and citizenship. Consequently, Asian immigration then rose dramatically and consisted of many trades with advanced education. Admitidlly, Their arrival glimmed a general increase in higher education among Asian Americans; notably for Japanese Americans, whose contribution in postsecondary education is higher than the European American majority or but any other minority group.

After the 1960s, Asian immigration increased, particularly Koreans and Indians. In the 1970s, with the falling in of American-propped governments in Southeast Asia, Vietnamese, Cambodians, Laotians, and Hmongs have attained the mainland with a variation of educational backgrounds.By way of illustration, former military officers, government officials, businesspersons, and professionals were among the South Vietnamese. The Hmongs, however, came from a rural culture that lacks a written language.

3.5.5 Arab- Americans

The term “Arab”, refers to people whose their first language is Arabic. Moreover, the majority of Arabs are Muslims and others are followers of Christianity. Most of Arab Americans are the descendants of immigrants from Lebanon, Syria, Palestine, Iraq, Jordan, and Egypt.

In the late nineteenth century, between 1875 and 1915, the former Arab immigrants attained the American soil coming from the Turkish Ottoman Empire. Mainly from Lebanon and Syria, the early immigrants were Orthodox or Catholic Christians who settled especially in ethnic locality in the northeastern states. Where, in the northestern localities,Arab immigrants became small business owners, traders, and restaurateurs. Similarly to the other immigrant groups, they set up brotherly organizations and entertaining societies such as the Syrian Brotherhood Orthodox Society, that was often supported by a church or mosque. One of the earliest Arabic newspapers, *Kawkab America, The Star of America,* was founded in 1892.

Another tide of Arab immigrant, who came mainly from Palestine, Egypt, and Jordan, started after World War II and still keeping. Newer immigrants are principally Muslims and have obviously more formal education than former immigrants. Likewise, Arab Americans share much common ground with other immigrant comunities. Through business and work, membership in community and political organizations; elder Arab Americans became, by attending public schools, assimilated. While assimilating into the larger American society, they preserved their Arabic and Islamic background and culture through language, customs, religion, music, literature, and story telling.

Arab community, mostly, were bilingual and usually set up Arabic language, culture, and religion courses in churches or mosques. The rate of Arab Americans who attend college

and university is high. Many of them are self-employed in family-owned businesses, others, are in the work force, trades, and office and sales staff.

Terrorist attacks the United States on September 11, 2001, afterward; worries showed that Arab Americans might be victims of stereotyping and segregation. Remoted examples of discriminatory acts took place, but the Arab American group took a proactive attitude to teach the community their history and culture. Educators have also worked on the integration of the Arab Americans in multicultural education.

3.6The Immigration Controversy

Historically, America has always been considered as the first asylum for the opposed. But, today, immigration policy is highly controversial. However,The debate emphasis on immigrants' impact on the economy, national security, and American cultural identity. Some people consider that immigrants make a substantial contribution in the American economy, while others claimed that they are taking jobs away from American citizens.

One may claim that aliens, particularly illegal refugees, are a real refrain on the nations's educational, health care, and social services. Therefore, critics of the present policy need laws to limit immigration and end illegal immigration. Moreover, Critics dread that the movement of illegal immigrants through U.S. frontiers menaces national security, especially in the war on terrorism. The controversy has consequently yelded such significant policy questions as: Should immigratio0n be limited? Should illegal refugees and their progeniture be deprived from the educational and health care services? Should English be the official language of the United States?

3.7 TheTeaching about Evolution: An ever lasting question:

The common school leaders Jefferson and Rush sought to develop a compromise over religion's position in public schools. And to see to what extend religion had a great impact on American education.

Yet, a question arises about the teaching about evolution.Charles Darwin (1809–1882), in 1859, in *The Origin of Species by Means of Natural Selection* speculated that all current flora and fauna had evolved by gradual change and that, if they helped survival, were passed through to their progeniture as hereditary features. Thus, profound controversies in religion, philosophy, and education were induced by Darwin's theory of evolution. Christians see evolution challenging the Biblical esteems of Creation based in origin that only God is responsible of creating all species as they now exist. As a matter of fact, many Christians rejected the theory of evolution.

At Dayton in Tennessee, in 1925, John Scopes, a twenty-four-year-old high-school science and mathematics teacher, was caccused to violate the Butler Act, a Tennessee law that ban the teaching of evolution theory. He thought that biology could not be taught without including evolution.As this dramatic event was intensively covered up by the press, the nation's attention was tied to the courtroom at Dayton.

William Jennings Bryan, The three-time presidential candidate, headed the persuit; in the other hand the defense team was led by Clarence Darrow a famous criminal and civil rights lawyer. Scopes, therefore, was condemned and fined a minimum amount of one hundred dollars, the lawsuit on the larger concern was failed by Bryan, when testifying as an expert on the Bible, claimed that its chronology should literally be taken away.

The issue of evolution and Creationism or Intelligent Design still gives rise to vivid controversy, particularly in science education. Indeed, the contender of evolution, looking for

an official denial that evolution is a theory and not a real account, want equal regard to Creationism or Intelligent Design. Therefore, some local and state schools commitees in Kansas, Pennsylvania, and elsewhere have tried to integrate what they claim are scientific choices to evolution. “Creation science” are Among these selections that argues that appropriate scientific proof remains to favor the Biblical account of Creation. Another alternative is the “intelligent design” cotroversy, which affirms that life is too complex to have developed without the interference of an external power.

3.8 Gender Equity

The Women’s Educational Equity Act of 1974 (WEEA) along with the Title IX of the 1972 Education Amendments to the Civil Rights Act prevented women’s segregation in federally assisted education curricula. However, tendencies arising from this legislation consisted of an increased women contribution in mathematics, science, athletics, and technology programs and professions.

3.9 Educating Students with Disabilities

In 1975, Congress passed the Education for All Handicapped Children Act (PL 94–142). this act is eventually featured in order to ameliorate children chances as they previously did not encounter quality education. The act also set up a federal warrant those special children that is to say children with disabilities would receive an “appropriate public education.”

3.10 The U.S. Department of Education

President Carter, in 1979, promoted Congress enacted legislation to set up a U.S. Department of Education whose secretary would be a member of the president’s cabinet.

Earlier, the Office of Education was part of other federal bureau, for instance, the Department of the Interior or the Department of Health, Education, and Welfare. Moreover, The department has brought much educational technology into the schools as afforded by the No Child Left behind Act.

3.11 Reducing Violence in the American school:

The nation tragically witnessed violence inside the schools .In April 1999, at Columbine High School in Littleton, Colorado; two armed students, killed twelve classmates and a teacher. Another drama took place on October 3, 2006, when a man killed five girls at a one-room Amish school in Lancaster County, Pennsylvania. On April 16, 2007, a slaughter happened at Virginia Tech University, when a student armed with guns killed thirty-two students and school members, and suicide.

As regards, many school districts have since inaugurated “zero tolerance” curricula that ban students to carry weapons of any sort at schools. Other Many violence-prevention programs were set up, and teachers training took place to secure students and schools as well.

3.12 Schools Have Responded to Crises in the Past

After the events of September 11, 2001, Americans changed their view regarding the world and life. However, the war against terrorism came out a response of many schools well intentioned actions. By way of illustration, during World War I, children at school collected money for free allowance and planted gardens to raise vegetables representing freedom.

During World War II, schools and teachers together drived junk, bought war stamps and, and planted gardens presenting victory. Therefore, Americans patriot do their best in order to preserve the American soil as well the American way of life and American democracy.

3.13 How can Schools Promote Democratic Values and Multicultural Understanding in a Time of Crisis?

World War II–era fears of spying and led to the internment of many Japanese Americans in camps. A way to not repeat these past mistakes of racial and ethnic stereotyping; schools, teachers, and students can avoid discriminating and segregating against Arabs and Muslims and respect democratic and multicultural values particularly after the event of September attaks.

Although there are numerous differences of style and emphasis among progressive educators, they share the conviction that democracy means active participation by all citizens in social, political and economic decisions that will affect their lives. The education of engaged citizens, according to this perspective, involves two essential elements: (1). *Respect for diversity*, meaning that each individual should be recognized for his or her own abilities, interests, ideas, needs, and cultural identity, and (2). the development of *critical, socially engaged intelligence*, which enables individuals to understand and participate effectively in the affairs of their community in a collaborative effort to achieve a common good.

These elements of progressive education have been termed "child-centered" and "social reconstructionist" approaches, and while in extreme forms they have sometimes been separated, in the thought of John Dewey and other major theorists they are seen as being necessarily related to each other.

These progressive principles have never been the predominant philosophy in American education. From their inception in the 1830s, state systems of common or public schooling have primarily attempted to achieve cultural uniformity, not diversity, and to educate dutiful, not critical citizens. Furthermore, schooling has been under constant pressure

to support the ever-expanding industrial economy by establishing a competitive meritocracy and preparing workers for their vocational roles.

The term "progressive" arose from a period (roughly 1890-1920) during which many Americans took a more careful look at the political and social effects of vast concentrations of corporate power and private wealth. Dewey, in particular, saw that with the decline of local community life and small scale enterprise, young people were losing valuable opportunities to learn the arts of democratic participation, and he concluded that education would need to make up for this loss.

In his Laboratory School at the University of Chicago, where he worked between 1896 and 1904, Dewey tested ideas he shared with leading school reformers such as Francis W. Parker and Ella Flagg Young. Between 1899 and 1916 he circulated his ideas in works such as *The School and Society*, *The Child and the Curriculum*, *Schools of Tomorrow*, and *Democracy and Education*, and through numerous lectures and articles. During these years other experimental schools were established around the country, and in 1919 the Progressive Education Association was founded, aiming at "reforming the entire school system of America."

Led by Dewey, progressive educators opposed a growing national movement that sought to separate academic education for the few and narrow vocational training for the masses. During the 1920s, when education turned increasingly to "scientific" techniques such as intelligence testing and cost-benefit management, progressive educators insisted on the importance of the emotional, artistic, and creative aspects of human development "The most living and essential parts of our natures," as Margaret Naumburg put it in *The Child and the World*.

Chapter three: Education in the Progressive Era to Today

After the Depression began, a group of politically oriented progressive educators, led by George Counts, dared schools to "build a new social order" and published a provocative journal called *The Social Frontier* to advance their "reconstructionist" critique of *laissez faire* capitalism.

At Teachers College, Columbia University, William H. Kilpatrick and other students of Dewey taught the principles of progressive education to thousands of teachers and school leaders, and in the middle part of the century, books such as Dewey's *Experience and Education* (1938) Boyd Bode's *Progressive Education at the Crossroads* (1938), Caroline Pratt's *I Learn from Children* (1948), and Carlton Washburne's *What is Progressive Education?* (1952) among others continued to provide a progressive critique of conventional assumptions about teaching, learning and schooling. A major research endeavor, the "eight-year study," demonstrated that students from progressive high schools were capable, adaptable learners and excelled even in the finest universities.

Nevertheless, in the 1950s, during a time of cold war anxiety and cultural conservatism, progressive education was widely repudiated, and it disintegrated as an identifiable movement. However, in the years since, various groups of educators have rediscovered the ideas of Dewey and his associates, and revised them to address the changing needs of schools, children, and society in the late twentieth century.

Open classrooms, schools without walls, cooperative learning, multiage approaches, whole language, the social curriculum, experiential education, and numerous forms of alternative schools all have important philosophical roots in progressive education. John Goodlad's notion of "nongraded" schools (introduced in the late 1950s), Theodore Sizer's network of "essential" schools, Elliott Wigginton's Foxfire project, and Deborah Meier's student-centered Central Park East schools are some well known examples of progressive

reforms in public education; in the 1960s, critics like Paul Goodman and George Dennison took Dewey's ideas in a more radical direction, helping give rise to the free school movement. In recent years, activist educators in inner cities have advocated greater equity, justice, diversity and other democratic values through the publication *Rethinking Schools* and the National Coalition of Education Activists.

Today, scholars, educators and activists are rediscovering Dewey's work and exploring its relevance to a "postmodern" age, an age of global capitalism and breathtaking cultural change, and an age in which the ecological health of the planet itself is seriously threatened. We are finding that although Dewey wrote a century ago, his insights into democratic culture and meaningful education suggest hopeful alternatives to the regime of standardization and mechanization that more than ever dominate our schools.

3.14 Conclusion

The twentieth century was marked intensely by the term "progressive education".The latter described mainly ideas and practices that aim to make schools more efficient bureau of a democratic community Since the infusion of technology, particularly computers, has been metamorphosing education.

In the mid-twentieth century, joint attempts were being made to afford equal educational chances to minority groups children, such as African Americans, Native Americans, and Latinos.Further more, latest tendency in American education have encompassed other groups in the conventional of American school attendance and have concretesised an imense academic fulfilmentt.

Besides, the Americanization ideology of the departed nineteenth and prior twentieth centuries enhanced assimilation into a homogeneous cultural ground. Therefore, a more

pluralistic, multicultural philosophy which appraises the participation of Americans has been substituted.

General Conclusion

General Conclusion

Immigrants from the old continent brought their philosophy of education and their culture with them into the American colonies. The formal educational system in the United States originates from the West educational system. The English culture was prevailing in the New World and as a consequence, education in colonial America was established according to the English model. It was initially based on one system with people from the lower classes receiving minimal instruction and only learning to read and write, calculate and receive religious instruction.

Religion had an important role in developing an educational system in the United States. The Puritans, a fundamentalist Protestant community who immigrated to the New World seeking for religious freedom since the early17th Century, believed that education was necessary in order to read the Bible to receive salvation. This was in harmony with the Protestants' beliefs. Their schools made no distinction between religious and secular life and were also used to inspire children to endure the hardships of a life in the New World through religious devotion.

While the American colonies went on to achieve prosperity, the European culture, which used to guide the development of education, started to lose some of their influence. Although religion was still an important part of the programme, the necessity to build and maintain commerce and agriculture required a different concern. Since generations were born in the American colonies and grew up there, people began to consider themselves as apart from their European roots and started to develop their own identity.

This movement far from the European traditions resulted in the outbreak of the American Revolution and the independence of the thirteen colonies from Britain. Likewise,

the United States of America, wanted to establish their independence in both thought and deed and saw education as a tool to this aim.

Education was perceived as the means that would help both establish and promote the growth of concepts such as freedom, liberty, and democracy to ensure that the American children would learn how to be responsible citizens and secure the United States as a nation for the next generations. It should be underlined that Males were privileged since Females for the most part received little or no formal education during the 17th and 18th centuries. Most of them were educated at home even if, occasionally, they attended dame schools. However, most females were not educated outside the home and formal education in secondary schools and colleges was reserved for males during the Revolutionary era.

In the following century, the growing number of the children increased the demand for facilities and the need for teachers also increased. Thus, during the Progressive Era the teacher certification requirements were lowered and in some cases almost eliminated to the point where little or no professional training was needed to teach in order to cope with the huge number of the children's demand.

However, this educational policy changed as the huge number teacher had to be limited in regard to a qualitative selection from the late 1960's to early 1970's and teacher certification requirements were once again raised. In fact, the 1980's probably witnessed growing criticisms targeting public education and teachers. In 1983 the national report A Nation at Risk was published detailing how the public school system had failed miserably in educating America's children. As a result of this report, school reform movements gained momentum and a number of states passed laws requiring higher standards and expectations for students.

During the nineties, education focused on school reform. Goals 2000 are an effort by the government to set norms for the American education. Establishing schools in a new way to respond to the needs of both a growing and a diverse population throughout a competition in a world that is rapidly changing in terms of technology has been the focus of most educators. Eventually, nowadays, teachers have become the leaders of education, focusing on the learner-centred approaches; the No child left behind Act is concentrating the attention of teachers on fundamental knowledge and skills. A public organisation of leaders in education and business is intended to help schools meet the educational needs of the 21st century.

Bibliography

Bibliography

Books:

1. Ahlstrom,S.. A Religious History of the American People. New York: Image Books. (1975)
2. Axtell, James. *The school upon a hill: Education and society in colonial New England.* Yale University Press. (1974).
3. Bailyn, Bernard. *Education in the Forming of American Society* U of North Carolina Press, 1960
4. Beards, Charles And Mary. The Beard's New Basic History of the USA. Doubleday and Company, inc. Garden City. New York. 1968
5. Benedict, R. Patterns of Culture. Boston: Houghton Mifflin. USA. 1934
6. Bercovitch, S. The Puritan Origins of The American self. New Haven: Yale University Press .USA. 1976.
7. Burns,J., and J. Peltason. Government by yhe People: The Dynamics of America National, State, and Local Government. Library of Congress catalog. Usa. 1969
8. Carle, Bode. American Pespectives: The US in The Modern Age. US Information Agency, Washington.USA. 1992
9. Coben, S., and L. Ratner. The Dvelopment of an American Culture. New York: St. Martin's press
10. Commager, H.S. The American Mind: An Interpretation of American Thought and Character sinc the 1880s. New Haven: Yale University Press. 1950
11. Cremin, Lawrence. *American Education: The Colonial Experience, 1607-1783.* New York: Harper & Row, 1970.

12. Dunemil,l. The Modern Temper: American Culture and Society in the 1920s. New York: Hill and Wong.1995
13. Elkins, S. Slavery: A Problem in American Institutional and Intellectual Life. Chicago The University of Chicago Press. 1969
14. Fox_Genovese, E. “Between Individualism and Fragmentation: American Culture and The New Literary Studies of Race and Gender.” American Quarterly 41/1.xroads.Virginia edu/ DRBR/genovesetxt.
15. Geertz, c. The Iterpretation of Cultures. New York: Basic book. 1973
16. Giroux, H. et al . “The Need for Cultural Studies: Resisting Intellectuals and Oppositional Public Spheres.” Xroads.Vrginia.etud/DRBR/Giroux.html.
17. Hindle, B. “ A Bridge for science and Technology”, in MN, Fishwick (ed.).1969
18. Hollinger, DA, and L.Capper,(eds.). The American Intellectual Tradition. Oxford: Oxford University Press.
19. Johnson, Clifton. *Old-Time Schools and School-books.* New York: Dover, 1963.
20. Kavanaugh, J.v. “The Artifact in American Culture: The Development of an Undergraduate Program in American Studies,” in Material Culture and the Study of American Life, edited by I.M. Quimby, New York: Norton
21. Kaznelson,I., and Kesselman, M. The politics of Power: A Critical Introduction To American Government. Harcourt Brace Jovanovitch. USA. New York. 1975
22. Kessler_Harris, a. “ Cultural Locations: Positioning American Studies in The Great Debate “. American Quarterly 44/3. 1992
23. Klein, M. An American Half Century. Post War Culture and Politics in the USA. London: Pluto Press. 1994
24. Kroeber, A.l. and ., Kluckhohn, c. Culture: A Critical Review of Concepts and Definitions. New York: Vintage Books . 1963

25. Luedtke, L.S. Making America: The Society and Cultures of the USA . Washington, DC.: USIA.1987

26. Mackay, S.L,. and N.H. Hornberger, (eds). Sociolinguistics and Language Teaching. Cambridge: Cambridge University Press.2001

27. Mark, Sulivan. Our Time: America Finding Herself v2. Charles Scribners'son. USA. 1975

28. McMichael, G..ed. Anthology of American Literature. New York: McMillan Publishing Co .Inc.1974

29. Mechling.J. " An American Culture Grid. With texts . "xroads.Virginia.ed/DRBR/mechling .txt . 1994

30. Naney, Foner. From Ellis Island to JFK: New York to Great Waves of Immigration. Yale University. New York. 2000.

31. Neil, Philip. The Great Circle: A History of the first Nation. Houghton Mifflin Company.2006.

32. Osborn, J., and F. Mabutt. Paths to the Present: Thoughts on the contemporary Relevance of Americas past. New York: John Willey and Sons.1974

33. Ousby, I. Paperback Guide to Literature in English. Cambridge: Cambridge university Press.1996

34. Parrigton. H.L. Main Currents In American Thought. New York: Harvest Book.1954

35. Paterson, T.G . Λ People and a nation: Λ History of the US. Boston: Houghton Mifflin Company. 1986

36. Peltason, J.W. The Constitution of the US. With Explanatory Notes. Washington, DC.: US Information Agency. 1987

37. Robson, David W. *Educating Republicans: The College in the Era of the American Revolution, 1750-1800*. Greenwood, 1985. 272 pp.

38. Rubin,L.D.,ed. The American South: Portrait of Culture, Washington, D.: USIA.1991

39. Steward, E., and M,J Bennett. American Cultural Patterns: Across Cultural Perspective Yarmouth: International press, Inc. 1991

40. Sulivan, George. The Day the Women Got To Vote: A Photo History of the Women Rights Movement. Scholastic. in USA. 1994.

41. Tylor, E.B. Primitive Culture. New York : Harper Torech book.1958

42. Wach, H. " American Identities and American Studies: A view of an ESL classroom. " American Studies Association Newsletter3. 1997

43. Wald, K.D. Religion and Politics in the US Bombay: Popular Prakashan.1992

44. Wills,G. Inventing America: Jefferson's Declaration of Independence. New York : Random House. 1978

45. Wise, G. "Paradigm dramas" in American Studies : A Cultural and Institutional History of the Movement. " American Quartly31/2. 1979

46. Wise, G." From American Studies to American Culture Studies: A Dialogue Across Generations " Seventh Biennial Convention of the American Studies Association. Xroads.virginia.edu/ DRDB/wise2.Html.

E-sources

- American history: odur.let.rug.nl/usa
- Encyclopaedias: en.wikipedia.org
- History through maps: darkwing.uoregon.edu/atlas
- Primary sources in American Studies: memory.loc.gov/resdev/browse/a.html
- American history and society: Lincoln.lib.niu.edu/about info html
- American studies sources materials: xroads.virginia.edu
- Eighteenth-century America: www.earlyamerica.com

- Index of journals and topical articles: www.pbs.org/lewisandclark
- The American West: www.pbs.org/wetal/thewest/index_cont.htm
- Women's literature: www.scribblingwomen.org/home.html

Appendixes

Appendix A



The Dame School

In colonial America, children usually attended Dame Schools. These schools were mainly taught by women (or "dames" a French name as they were called in colonial times) in their own homes. The teacher would often continue with her household activities while the children memorised and recited their lessons (Ann. McGovern: 1992).

Appendix B

The Hornbook



Unlike the present times, colonial times school books were very different. Instead of schoolbooks, young children had hornbooks. A hornbook is a piece of wood with printed words on both sides of it. It is covered by a thin sheet of cow horn(Gross .Ruth .Belov: 1982). Horn books were the most important tool used during Colonial Education. Reading and Writing skills were learnt from the alphabet detailed on a 'horn book'.

Additionally, It also consisted of a piece of parchment usually pasted on to a small wooden board with a handle, and covered with a thin plate of transparent horn from where the name of 'horn book' was derived. It was durable and inexpensive. And It displayed the alphabet in both small letters and capital letters.

Yet, the Lord's Prayer in English was also included on the horn-book together with the mark of the cross. The alphabet detailed on the horn book was known as 'Christcross-row' or 'Chris cross'.

The New England Primer



The New England Primer of 1690, the most popular American textbook of the 18th century

Children also used the New England Primer to learn how to read. There were pictures and sayings for each letter of the alphabet (https:www.google.dz).

Appendix C



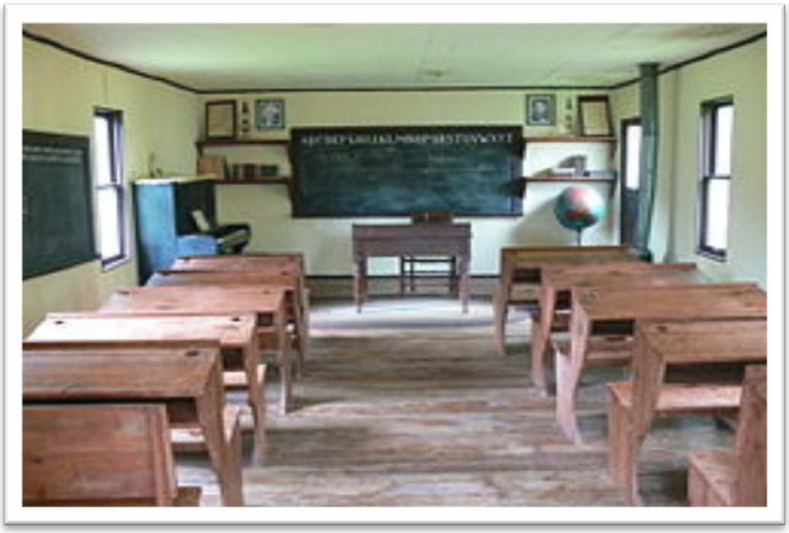
The "New College" came into existence in 1636 by vote of the Great and General Court of the colony, though without a single building, instructor, or student. In 1638, the college became home for North America's first known printing press, carried by the ship *John of London*. Three years later the college was renamed in honor of deceased Charlestown minister John Harvard (1607–1638) who had bequeathed to the school his entire library and half of his monetary estate (www.harvard.edu/about).



Harvard Yard

Appendix D

One Room Class





The One Room Class:

Many one roomed schools also served as the local chapel on Sundays, and evening/Saturday meeting places for local people and activities..Teaching standards often varied from school to school as the teacher was compelled to educate children of all ages/grades within one room and regardless of their area of main skill.

Appendix E

The Educational Segregation in the US Prior to Brown Board of Education

