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**IMPORTANT STAGES IN THE TRADITIONAL ARTISTIC  
EDUCATION IN THE 18TH CENTURY – 20TH CENTURY**

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***Abstract***

The outstanding personalities of their every epoch were concerned with education along centuries. The pedagogical and didactic activity before Christ represents a major landmark for the present times and is the richest source of inspiration and of acknowledgement of major universal values. History enriched humanity with valuable personalities since early times such as Socrates, whom we discover two basic ideas referring to pedagogy that is “I’m aware that I don’t know anything”. Both Socrates and Plato and Aristotle, through their writings start the science of pedagogy. Aristotle is the prototype of the professor and the promoter of progressive development of the human nature with him, the three sequences of the evolution of the soul: the corporality, sensitiveness and intelligibility need different approaches. The next period brought great Christian educators on the scene of artistic education such as St. Basil the Great, Gregory of Nazianzus, St. John Chrysostom and Thomas Aquinas. These hold God before all aspirations and events. The 17th century brings to the attention in the area of the education an important and controversial figure the philosopher and pedagogue Jean Jacques Rousseau who issued many ideas that influenced new pedagogical trends. He realized that the aim of education is the rehabilitation of the social man, and this rehabilitation should be made according the lows of God. The ideas of Jean Jacques Rousseau are to be found with John Locke who initiated theories according with which the man is born free and uses his reason as he will. He criticizes the medieval education and deals with the children’s education, attempting a particular teaching. He suggests courses for training in various jobs as: engraving, perfume making, drawing, etc. The essence of John Locke’s thinking consists in the fact that it approaches an attentive observation of the inner soul of the child and of his temperamental features and above all of the stages of physical and mental development. The personality who achieves for the first time in history solidarity between the productive activity and the educational one is Johann Heinrich Pestalozzi, who starts a social educational establishment for children. The 20th century brings the focus on the child in school. The research made especially by Jean Piaget and Ellen Key demonstrate this.

**Keywords:** Pedagogical activity; professor; Christian educators; philosopher; social education;

**1. INTRODUCTION**

The artistic pedagogy in Europe 18th – 19th includes work of John Locke to Jean Jacques and Johann Heinrich Pestalozzi. An outstanding pedagogue of the age is John Locke (1632 – 1704) who said

that 'There is nothing in the mind until it is the senses'. He studies at Oxford (Christ Church College), he is elected a member of the Royal Society and publishes his most important philosophical work. According to Locke's theory, the man is born free and uses his reason as he pleases. The human being can be educated; the role of the pedagogue is a very important one as he is modeling the student abilities. Like Rousseau he seriously criticizes the mediaeval education and supports the private education. Moreover just like Rousseau, Locke clearly deals with pedagogical education of children, stating the idea that every child is particular and that is how it should be and the necessary methods of education as well. He is the champion of introduction of courses for jobs like engraving, perfume maker, writing, reading, drawing, etc.

He identified three types of education: the physical, the moral and the intellectual one. He is for self-control and he states a series of requests by which the educator should be guided. The most important pedagogical writing of Locke is the selection of thoughts: *Quelques pensees sur l'education* ("Some thoughts concerning Education), published in 1693, which actually is a selection of letters written by Locke to his friend Edward Clarke, to help him educate his children.

Jean Jacques Rousseau makes a sensitive and epic picture of physical ages and their corresponding stages of growing of the child. In the middle of his concerns he places the child and all the elements that contribute to a nice and harmonious evolution. He understood that the goal of the education is the reconstruction of the social man, and this molding being made by the laws of God. In this writings God can be found in nature, society and reason as well. The beauty of the bunch of information consists in harmonious mix of all issues mentioned above. The ideas that tormented Rousseau are to be found in writings, as themes of some contest of the Academy in Dijon concerned with the progress of sciences and arts, what is the origin of the inequality among people?

His writings are full of a strong humanist spirit. The essence of the Rousseau's doctrine consists in the fact that "The student is removed from the society of his time and raised in the society of the educator and once he is molded to go back to the society, having the purpose to improve it by the student's descendants according with the new system.

Jean Jacques Rousseau proves to be a minute, careful observer of raising and education of the child, starting with the family frame. He explains clearly by examples of parents who are supposed to take measures and suggests methods by which these can educate and train a child.

In this book "Emil", he doesn't hesitate to express his sincere opinions about on Locke, coming into conflict with the latter's ideas concerning teaching a child to read. If Locke wishes to use methods of learning to read by as he says: 'we can use bricks and toys on which there are letters to teach the alphabet by playing, by which we can make this process pleasant and fun. Full of useful ideas and rules, the collection 'Emil' is an important ABC for the teachers nowadays. Jean Jacques Rousseau is very attentive to all activity in which children are involved. This he provides us with a help and decoder of the child's behavior. He says that the child must be given the problems and let to solve them by himself. He is not supposed to know anything because you told him so, but because he himself understood, not to learn science, but to discover it.

His fundamental work "Emil" or „De l'education" is no doubt a real treatise of pedagogy written in a unique essay- like style. "Don't give your student any kind of verbal lesson, he should learn only by experimenting, don't punish him in any way, because he doesn't know what to be mistaken means".

The personality who archives for the first time in history a programmatic solidarity between the productive activity and the educational one is Johan Heinrich Pestalozzi( 1746-1827) born in Zurich. He was driven by the humanist ideals and he starts a kind of social educational establishment, where he gathered a group of poor children, educated through work and intellectual activities (reading, writing, and calculating). He is the author of several pedagogical novel *The Swan Song*, his last work depicts his worries and aspirations; "thus to bring to life my ideas about elementary education, my favorite idea and the goal of my life". He manages to coordinate a primary school in Burdorf and he starts a seminar for training educators.

Pestalozzi wishes a generalized education for all children, no matter his social background. Through his writings, both mothers and teachers found a guide for educating their children. The pedagogical aim of the author was to simplify and to find the easiest ways to educate. When in 1889 in

Abbotsholme, England appears the first boarding school, belonging to the new category of new schools, created by Cecil Reddie, at the same time appears the idea of education of a completely new man, whose intellect is developing as well as the feelings. There still appeared new methods of training, they learned through practice, starting from the children's curiosity and interests. Cecil's ideas such as the organization of the school in a remote place, far from the noise of the society, learning through activity, by contact with nature, starting from sudden impressions aren't quite original, some of them having been expressed by John Locke and Jean Jacques Rousseau.

The beginning of the century is marked from the pedagogical point of view by the focus of school on the child. This led to numerous researches which were done and to the interest of the pedagogues for the psychology of the early stages in the life of the child. The fundamental condition of the evolution on scientific basis of the educational act was obligatory for knowledge the laws of evolution of the child. During this period of time many pedagogues focused on the early stages of childhood trying to identify several stages of psychic evolution of the child.

Pedagogues such as Ed. Claparede, O. Decroly, and Jean Piaget were assigned the task to point out by their writings the content and the methods of education of every stage. They elaborated several theories of learning which were of great interest in the pedagogical theory and practice. The new and important method of education of a completely new man, whose intellect is developing as well as the feelings, is the biggest discover of the writers.

John Locke thus becomes a landmark, and the exercises for developing his children's senses will be later used practiced by Maria Montessori, John Dewey or Jean Piaget. The treasure left by the great pedagogues mentioned above has a major role in the following centuries, their work trying to solve the main problems of infantile pedagogy. The history of pedagogy provides us with material types already accomplished such as is the education and formation of the man.

Locke is first an educator and this is maybe the key of success of understanding the child and his age. He created his own system of education starting from minute observation, from experience and he succeeded in concluding in useful advice in his activity. Though he deals with the education of a whole child, in his most important work, his advice were the same for children belonging to every social category. His pedagogical thinking is large enough and therefore some scientists consider Locke as the foreigner of social pedagogy. Even if there have been 300 years since his most important work was published, it became a classical in pedagogy. C. Naryl considers John Locke "one of the most entitled forerunners of the pedagogy of personality."

Locke's writings have been used by Romanian scholars as well and our teachers, by the translations from Greek or French. Especially in Transylvania, many of his ideas were acknowledged by the philanthropist pedagogues. Locke's essence thinking consists in the fact that he carefully observes the spiritual life of the child, his temperamental features of character and one above all the stages of physical and mental growing. To his purposes is why he comes into conflict with those who were supporting the traditional education, Locke states that the child is capable of reason, only he needs to be helped to use it as right as possible. He introduces the game as an aid in teaching lessons and through vivid and interesting conversation between teacher and student, the passion for the studied subject being aroused in the pupil. He is particularly concerned to discover new adequate, efficient methods to educate children. The soul of every man has its own characteristic features, just like his face, features that differentiate him from everyone else. Hardly one can find two children that can be educated by the same method. An important series of Locke's pedagogical ideas are assumed and included in the pedagogical doctrines of the 19th century and in the outlook of some important representatives of various directions of the free education trend. Some representatives of free education value the humanism of Rousseau's ideas, continuing in the same direction of respecting the dignity and freedom of the child, using gentle education methods with which they attract the students, while others go even further, using it excessively and these leading to alteration of Locke's and Rousseau's outlook.

The importance of Rousseau's ideas was materialized in educational doctrines that at the time they were written were trying to reform the educational system. Authors like Basedow, Froebel and Pestalozzi, pointed up the basic idea in Rousseau's writings the humanism, the hatred against conventions and

prejudices, the respect of freedom and the child and especially his education, which in Rousseau's vision, didn't have to consist in preparing the child for the future, it should have been the child's life itself.

The year 1749 is the year that in Rousseau's thinking it takes place a sudden change which reveals his brilliant resources. His fundamental work, in which he structures his pedagogical ideas "Emil" or „*De l'éducation*” is a pedagogical work that is made up of five parts, according to the age stages of the child.

Either we think of Aristotle, Plato or Socrates or of the aim of their writings and of their spiritual creed, their work influenced Rousseau.

He didn't approve many of his predecessors. If Aristotle conceived the education as improving by carving the character, Rousseau thinks of it as being an action of assisting the educated one, this having a total freedom of movement.

- Is there a relationship between the writings of Jean Jacques Rousseau and that of John Lock one's? And the constructs of youth's political behavior

- What is the significant impact of Pestalozzi's work and the time of the epoch that he lived?

This study can help teachers of our times to understand the point of view of the authors by identifying the extent to which youth's pupils find art as a solution and a guide for their future. The relationship between these remarkable writings and the nowadays possibilities and human development can bring us and our children a treasure of human and psychological support.

From the point of view of the methods of teaching specific to the methods of the 18th century, learning is accomplished traditionally, by listening and imitating models, which for Jean Jacques Rousseau seems to be wrong. In the opinion learning starts with the idea that the human being possesses within it wisdom itself, education enabling the developing of the complete man.

Unlike Rousseau, Pestalozzi finds in the family the real moral formation source of the individual. The man works in his job, profession and bears the task of civil organization, to be able then to enjoy peacefully the pure blessed home family happiness. His major contribution is represented by the theory of elementary education brought to the development of universal pedagogical thinking. His education rules have become real didactic principles nowadays. The principle of intuition, the principle of harmonious education that is the developing of all sides of personality is done accordingly to the laws of nature and the principle of gradual evolution that requires respecting the age and individual particularities. His theory refers to elementary education and consists of free important formation domain the intellectual, the moral and the physical education.

In 1801 Pestalozzi publishes his work "How Gertrude teaches her children" translated for the first time in our country by Emil Balteanu. His outstanding work is full of psychological meanings and is surprising by the simplicity and easiness of the ideas. First of all, must be respected the nature of the child, the education must have a quality importance, the systematic intuition is very important, combining the learning with the practical activity and productive work, paying most importance to the primary education. Pestalozzi granted the mother the important role in educating and harmonizing the relationships with the others when the child is concerned and wants to achieve a harmonious personality involving the whole personality of the child. In 1883 in England is set up the association "Art for School Education", in Germany are published books in which the idea of artistic education is asserted and in 1897 the Czech, Franz Cizek opened an Infantile Art School in Vienna, where the idea of freedom and spontaneity of the child as a condition of developing the creating capacity. In Cizek's school the drawing with a model was replaced by the drawing out of the imagination, with creative activity.

The research done mainly by Jean Piaget made this century to be one of the psychological stages but one of the Pestalozzi's methods of intuition as well. This method was based on psychological and empiric epistemology and made the image the fundamental element of the process of knowledge. It was then the idea of didactic activity developed most. John Dewey's opinion is that significance of things is given by using them. The child's activity was reduced to concrete actions. In 1992 Dewey stated the hypothesis of the nature of operational thinking "thinking, outlooks and our ideas are the names of certain operations to be done or which have been done" Jean Piaget, a biologist by formation aimed at explain the mental functions by the way they are made, by their evolution with the children. This way he studied the language and thinking, the representation of the world, by building of the reality and especially the evolution of the intellect. He was helped by the theory of Ed. Claparede and the action acting psychology

of P. Janet. According to Piaget, the adaptation requires a moment of assimilation and one of accommodation. It's just the tension created by the difference of level by assimilation and accommodation that becomes the motivational factor in the intellectual evolution.

To know an object, in the first year of evolution of a child is to act upon it to transform it in order to discover the mechanisms of this transformation in relationship with the transforming actions. In Piaget's outlook the "class" means the operation of classification by which we obtain the concepts of particular classes. In the theory of the psychologist, there exists a genetic side and a structural one. Following and watching the evolution of these stages, Piaget states four stages or levels. From birth, to the age of two, the child knows by movements and perceptions. The intelligence is of a practical level and allows the building of some plans of action according to which the further structures will be built. From two up to eight years of age, the symbolic and semiotic function is formed. Now becomes possible the representation through symbol and sign. The author considers that there exists a relationship between the development of intelligence and social life. In his opinion after the age of eight, it is possible the formation of certain relationship of cooperation. This happens when the child possesses the intellectual instruments which enables the differentiation of the points of view. The operational organization of the children's thinking is a condition of their cooperation. The operational theory of the intelligence is offering the pedagogical science an elaboration with a psychological basis for the active system of studying. Nowadays there are some other psychological theories that lead to other pedagogical solutions, others than the ones offered by Piaget, many of experiments being repeated to be checked under the actual conditions. All great psychologists of the epoch refer to him and observe an emphasis of the importance of the inner factors. Of course, there were psychologists who starting from the ideas of Piaget's theories have come to other conclusions, such as P.I. Galperin, who claims that "the psychic process are nothing else but actions, objectively sublimated, and the images, from the primitive sensations up to the abstract notions, are the products of actions with the represented objects". Unlike Piaget, Galperin considers that the psychic activities of the child can be guided. Unlike Piaget who thought that the evolution is directly dependent on the action of education and therefore we can thus hasten the moment of the appearance of the capacity of assimilation of certain information.

He states three systems of analyzing and representation of the information. One refers to the manipulation and action, another one refers to the perceptive and image and the third one refers to the symbolic mechanism. In his opinion these systems are actually "rather distinct accents which occur during the evolution".

Bruner introduced in the theory the concept of structure of the object, which involves the being or the phenomenon and the relationships between their behaviors. To learn structurally means to get to understand the relationships between things. He considers that the first form of representation with the child is the active one, which is based on the theory stimulus-response, the second form is the iconic one, through gestualism and the third way is the symbolic one.

Piaget's theory was valued in the attempts of research of the above mentioned psychologist but of others as well, who took over some of his ideas and materialized them in their own systems of thinking. Of course these built their own concepts which even if they started from Piaget's ideas were upgraded and improved. Piaget thinks that to elaborate such operational structures, one must expect the appearance of a certain stage. He appreciates that the evolution unfolds according to certain legality, to which the learning must be subordinated.

In our country Piaget's writings were received with increased receptivity back before 1930 but a better knowledge is to be noted after 1950, by larger studies of Tatiana Cazacu.

The book "The moral reason of the child" clearly investigates the complex aspects of mentality and moral reason of the child between six and twelve years of age. The work is written by Piaget and by other seven collaborators, therefore it is a team work, the result of the school the author founded. 'The child's moral reason' appeared in Romania at the Didactica Publishing House in 1980, translated by Dan Rautu, it has four chapters, three of them being written on the basis of research done as a result of answers given by children, and the last chapter being elaborated as a theoretical comment.

Jean Piaget structured his work "The child's Moral Reason", in four chapters. The first one uses the method of modeling. He elaborated an original theory of the genesis and of the mechanisms of

thinking named the operational theory. Structured on stages and series of operations of intelligence, the intellect, from birth to the age of two, the sensory- motion stage, when the child is concerned with gaining the motional control and discover and learn the physical objects, between two and seven, when the child is concerned with verbal qualification and by the preoperational stage, between seven and twelve , when the child starts to handle the abstract concepts, such as members and relationships, similarities, comes the concrete operational stage, between twelve and fifteen, stage in which the child begin to rationalize logically and systematically, the formal operational stage. In Piaget's opinion, the intellectual capacity is different from the point of view of quality with different ages and children need to interact with the environment to gain intellectual competence. In the second part of his work, "The child's Moral Reason", called egocentric, the child receives the example of codified ruled from the outside and it appears between two and five years old. The child still plays for himself at this age.

The age between seven and eight belongs to the phase of "born cooperation" in which the idea of competition is present, and appears the concern for the mutual control and for the unification of rules.

Piaget thought to characterize the role of intelligence and to show by an exam of psychology of thinking, that the action of the intelligence consists in arranging the operation according to some definite structures.

Conceived as equilibrium toward which all process of knowledge leads, the intelligence brings the issue of its relationships with the perception, skills and the issue of evolution and socialization as well.

Piaget says that even if we talk of an exterior action or of an interior one, it appears as an adjustment or even as a readjustment. There is a distinction between the primary action and the relationship between the subject and the object and the secondary action or the reaction of the subject to his own action. Although they are distinct, the affective life and the cognitive life are inseparable. Each behavior requires an energetic or affective aspect and a structural cognitive one. The intelligence according to Piaget is not a category which can be isolated, discontinuous of cognitive processes. It is the form of equilibrium to which all structures tend and this must be accomplished beginning with perception, skills and motion sensorial- motion mechanisms.

Intelligence, according to Piaget is an assimilation of the surrounding things by the body. The human being more exactly the child assimilates and modifies the environment and not the reverse.

In its turn, the environment acts upon the body and we can call this an adaptation by this understanding that the human being doesn't suffer reactions to the surrounding voices, but it changes in the process of assimilation. If we analyze the intelligence from the biological point of view, it appears as one of the activities of the organism and the things to which it adapts represent a particular section of the environment.

When he studied the formation of the operations of the child, Piaget understood that the logic in the mirror of thinking and not vice versa. The issue of the relationship between formal logic and the psychology of the intelligence can have a solution comparable to one which ended the conflict between the deductive geometry and the real one.

The mood of perception represents the consciousness we acquire about objects or about their movements by direct and actual contact. The intelligence represents the knowledge that appears the moment when the space time distances between subject and object occur and grow.

All the pedagogues studied in this text are very important for their time and for the actual time. All the information that we received from their work is a treasure for the actual school desire.

Locke is considered the founder of modern education in England. His most important work "Some thoughts concerning education" was many times published and was used in writing several studies and writings on this topic. It was translated in many languages, this fact leading to the spread and getting known even in America. In our country its translation belongs to George Coşbuc and it was published in Bucharest between 1907- 1910 by the *Casa Şcoalelor* Publishing House.

The author analyses and gives advice and makes suggestions on the harmonious evolution of the child s body tightly connected to his moral growing.

It says about physical education, and here it deals with enforcing of health, playing in the open air, healthy food, swimming, resting, sleeping, taking medicine, therefore it covers many problems by finding solutions to certain major events in children's lives. In the second part it deals with the moral education,

and it gives methods and means of moral education, about discipline, it describes pleasant appealing methods of teaching.

It deals with the understanding of temperament and vocation of children. In the third part, Locke deals with the issues of intellectual education and especially with writing, drawing. He thinks that the students can accomplish their style of writing through the art of drawing "once he gets to write so quickly and well, I think it's appropriate, not only to continue the writing practice, but to try to lead this ability to perfection, learning to draw. "When we talk about the subjects whom children should study, he says that none of those should be imposed as an obligation". No subject children have to study has to see a burden. Essentially, the defining role in Locke's vision is the importance of leader who is the person who should motivate, speculate and arouse the wish and interest of the child. He considers the game, as being a suitable method to link the steps of the lesson and learning every subject would become a reaction to the game, just like the game is a recreation after learning.

We can call it a small encyclopedia of the study of child and his needs. Depicted so thoroughly and with so much positive interest, the words written by Locke are full of parent feelings, and the way he addresses just like Rousseau is quite friendly and affectionate towards readers. Many of the pedagogical ideas of the illuminist thinkers from the west of Europe were known by the Romanian scholar as well. In the three Romanian Kingdoms there were still problems concerning the independence, the struggle for social freedom and for national unity.

The importance of the studies of these brilliant writers is like a big library of information. Their correct, sincerity and intelligence words bring us a joy and a precious support in the new education. At the time when they lived, the society not any time understands their precious information and that is why they were in a conflict with the others. During the time, people, professors and a lot of parents understand the beautiful work they done.

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