

Philosophy of Education

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the mastermind of the Stanford-Binet intelligence test. John Dewey (1859–1952) was an enthusiast for Darwinian ideas and stressed, in contrast to Galton, the interactions of individuals with their environment.

Darwin's immediate disciples certainly cast a long educational shadow. But did Darwin himself explicitly write or agitate on educational matters? The answer is no. The excellent biography of Darwin by Adrian Desmond and James Moore, and the extensive study of Darwinian thought by Ernst Mayr, are both silent on Darwin's educational views or activities.

Michael R. Matthews

See also EVOLUTION; PROGRESS, IDEA OF, AND PROGRESSIVE EDUCATION; SCIENTISM; SPENCER

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tific Revolution. New York: Cambridge University Press, 1951.

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Davies, (Sarah) Emily (1830–1921)

An English pioneer of women's education and author of *The Higher Education of Women* (1866), campaigned successfully for the foundation of Girton College, Cambridge, and served as its first mistress from 1873 to 1875. Davies solicited aid from well-established supporters and showed little interest in issues of educational reform per se, but her firm defense of a common education for both sexes was exemplary in a period when opponents posed every imaginable objection to the university education of women.

Davies was the fourth of five children of John Davies, an Anglican clergyman, and his wife, Mary Hopkinson. The family settled in Gateshead near Newcastle when Emily was ten. Davies's three brothers attended well-known public schools and went up to Cambridge, but Emily, eager to study science and classical languages, was permitted only brief attendance at a local day school and occasional lessons in languages and music.

Emily's elder brother Llewellyn Davies, however, shared many of her interests and convictions. A Broad-Church clergyman and Christian Socialist, he taught in the Working Men's College, and aided in the campaigns to make higher education available for women. Through him, Davies developed connections with progressive circles in London and became one of the "lady visitors" who chaperoned women students at Bedford College. Also valuable were her encounters with Barbara Leigh Smith Bodichon, whom she met during the late 1850s, and with Elizabeth Garrett Anderson and other prominent members of the Langham Place Circle. After three of her siblings died, Emily returned to live with her parents and struggled to maintain her activities from Gateshead, making short visits to London whenever possible. After her father's death in 1861, she moved with her mother to London, and began work from an office in Langham Place.

Emily Davies became an indefatigable member of the women's movement for much of the next half century. She served as editor of the *English Women's Journal*, secretary of a commit-

tee to open the University of London matriculation examination to women, and founder and secretary of the London Schoolmistresses' Association from 1866 to 1888. She also campaigned successfully for the inclusion of girls' education in an 1864 government inquiry on education, helped organize the first suffrage petition presented by John Stuart Mill to Parliament in 1866, served on the London School Board from 1870 to 1873, and led a deputation to Parliament to demand votes for women in 1906.

Davies's most important contribution, however, was her role in the foundation and growth of Girton College. In 1863, she persuaded Cambridge University to hold a local examination for girls, and she began to raise money to found a college for women at Benslow House, Hitchin, Hertfordshire, which opened in 1869 with five students and Davies as honorary secretary. These students were permitted to take Cambridge examinations privately, and when the school moved to Cambridge as Girton College in 1873, Davies became its first mistress from 1873 to 1875 and remained its secretary for the next thirty years. All Cambridge University examinations were opened to women in 1884, though graduates of women's colleges did not receive university degrees until 1948. Emily Davies made her last public appearance at age 89 in 1919, when she attended the Girton College Jubilee.

Davies's major contribution to educational theory was *The Higher Education of Women* (1866), a short work in which she canvassed the grim state of contemporary women's education and called for a feminist interpretation of the "doctrine which teaches educators to seek in every human soul for that divine image which it is their work to call out and to develop."

Contemporary middle-class women, Davies observed, were forced to betray their natural aspirations and sense of discipline for a life of "idle" domestic self-effacement. In response to such repression, Davies proposed a system of secondary and university education to prepare women for all the duties of life—civic, domestic, and professional. Thus trained, she argued, women might work "with great advantage to themselves, and at least without injury to any one else" in medicine, pharmacy, law, farming, marketing, and aspects of what one might now call "social work," including visitation and inspection of workhouses, hospitals, and penitentiaries. Daughters would be apprenticed to the family business in the same way as sons, and "ladies" would manage factories.

To rebut claims that married women needed no such education, Davies pointed to the administrative aspects of household management and problems of widowhood, and even made bold to suggest that some married women might continue to practice their professions. Paralleling arguments of Harriet Taylor and J.S. Mill, she also observed that equal access to higher education would permit a more natural range of human preferences to develop: "It seems likely that a more healthy diversified type of character will be obtained by cultivating the common human element, and leaving individual differences free to develop themselves, than by dividing mankind into two great sections and forcing each into a mould." "A man who should carry one of his arms in a sling, in order to secure greater efficiency and importance to the other, would be regarded as a lunatic." "'Women's work,' it is said, 'is helping work.' . . . And is it men's work to hinder?"

The higher education she advocated, finally, should also be of unimpeachable quality, she asserted, for "it matters less what is nominally taught, than that . . . it . . . be taught in the best way." For this reason, she sought with special ardor to open technical and medical schools as well as advanced examinations to women. Mindful of students' need for material support, she also suggested that some endowments for secondary and higher education be made available to both sexes, and that larger day schools provide inexpensive accommodations for female students.

Emily Davies's most enduring contribution to the discussion of women's education may have been the unwavering ardor of her conviction that women and men are essentially alike in their aptitudes for inquiry and achievement of every sort. She acknowledged, of course, with other Victorian feminists, that "until artificial appliances are removed, we cannot know anything certain about the native distinctions." But she remained unshakably committed to the view that "a great part of the difficulties which beset every question concerning women would be at once removed by a frank recognition of the fact, that there is between the sexes a deep and broad basis of likeness." Her analytic prose, discreetly sardonic presentation, and belief in stringent standards for women's education made Emily Davies a pioneering figure in the history of nineteenth- and early twentieth-century feminism and educational reform.

Florence Boos

See also FEMINISM; GIRLS' EDUCATION OF; MILL

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Democracy

Democracy has been defined in different ways by different people in different contexts. At the most basic level, the term *democracy* refers to a system of government on the consent of the governed, or the consent of the people. It may refer to a system of government based on the consent of the governed, or to a system of government based on the consent of the governed. The consent of the governed is a principle of government that has been central to the development of modern democratic societies. The consent of the governed is a principle of government that has been central to the development of modern democratic societies. The consent of the governed is a principle of government that has been central to the development of modern democratic societies.

See also FEMINISM; GIRLS AND WOMEN, EDUCATION OF; MILL

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Democracy

Democracy has been defined many different ways by different people in different historical contexts. At the most fundamental level, the term *democracy* refers to a government based on the consent of the governed as opposed to dictatorship or oligarchy, based on birth, wealth, or simple power. There are, however, a number of variables that appear along the spectrum of the differing definitions of democracy. The consent of the governed can be a fairly passive acceptance of the rule of a leadership class. On the other hand, it can mean active involvement in the business of government by citizens at every level, not merely through voting but through the development of communities of active and equal citizens. In most governments that have called themselves democratic, the ranks of citizens whose consent was required has also been significantly smaller than the people as a whole. Women, slaves, and

people without property or birth rights have more often than not been excluded from the government of states referred to as democratic. And the contests over inclusion and over the rights and responsibilities of citizenship continue to be at the heart of current debates about democracy.

The link between democracy and education has also been a matter of debate since at least the time of Aristotle (384-322 B.C.). And since the time of Aristotle, the definitions of both democracy and education have been fluid. Aristotle defended democracy on the grounds that the many were, on average, likely to be wiser than the few, and also because a state in which the majority are excluded would be, of necessity, full of enemies. Because the Aristotelian state was based on the wisdom and virtue of the rulers, democracy demanded a widespread education that would ensure both the wisdom and the virtue of the next generation of citizens, both those called to specific office and those doing the calling.

At the same time, however, the great contradiction of Aristotle's definition of democracy was the limited base of citizenship. Citizens were free men; women, slaves, and foreigners were excluded. And the exclusion by sex and by caste was as central to Aristotle's definition of democracy as the inclusion of the free citizen. Both the inclusive and the exclusive elements of Greek democracy influenced the education needed for citizenship. The free man needed a preparation in the exercise of freedom and leadership, while women and slaves needed preparation in the virtues of submission to their respective roles. Thus Aristotle argued that virtue—and education for the virtuous life—depends on one's position in the society. Democratic education was a very different thing for a free citizen and for a dependent noncitizen.

In Western Europe, the century between the Glorious Revolution in England (1689) and the revolution in France (1789) produced a generation of philosophers who sought to refine the definition of democracy in terms of the political arrangements they wanted. In England, John Locke (1632-1704) defended the overthrow of Charles II by declaring the legislature the supreme power in a rational state. Locke also saw that an essential link between democracy and education was necessary to prepare good citizens, who would create and maintain the democratic ideals of a just, rational, and equitable society. In France, the intellectual base of the

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