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Research and Exploration on the Teaching of World Medieval History under the Innovative Education Concept

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Abstract The development of the Middle Ages is an inevitable stage in the development of human history, and it has a very important historical significance. During the Middle Ages, the struggle between religious power and secular kingship became a big driving force for medieval education. While strengthening the Christian worldview, education in the Middle Ages also completed the connection between classical civilization and modern European civilization. Medieval educational developments and explorations have had a major impact on contemporary education, especially medieval universities, cathedrals and parliaments.

Key words Middle Ages, Christianity, European universities, Teaching and research

1 Introduction

The Middle Ages (medieval period) generally refers to the history of Europe from the late 5th century AD to the mid-15th century AD. During this period, due to the powerful religious forces, all aspects of European society were affected by religious ideology. In the meantime, in the process of competing for secular power, religious forces needed to use education as an important way to achieve the large-scale spread of Christianity and further research on teachings and other content. As a result, educational places at the social level such as Christian universities and cathedrals took shape.

2 Overview of the historical development of the Middle Ages in the world

2.1 Origin of medieval Christianity Christianity originated among the Jews scattered in Asia Minor during the Roman Empire. It originated from Judaism, and its teachings and the classic *Bible* are divided into *New Testament* and *Old Testament*. The *New Testament* believed by Christianity is the continuation of the classic stories of Judaism, but it is different in the central doctrine. In the first century AD, through the cooperation of the Holy Spirit, Mary conceived in her womb the Savior of mankind, Jesus. After became an adult, Jesus was baptized by John the Baptist. As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased." Jesus realized from the bottom of his heart that he was "God's beloved

Son". Then Jesus spent 40 d in the wilderness, endured the temptation of Satan, rejected all kinds of temptations, and chose to shoulder the important mission of "redeeming the world" raised by God. Afterwards, Jesus visited various places and accepted 12 disciples. The last place where Jesus preached—Jerusalem, where it was mainly inhabited by Pharisees who were also opponents of Jesus, but Jesus insisted on going to the city to preach. A problem arises, Jesus had twelve disciples and one of them was a greedy disciple named Judas. Judas went alone to the Temple of God, found the chief priests, they made an agreement, and Judas gave them the whereabouts of Jesus. The traditional festival of Passover in Jerusalem was drawing to a close, and Jesus was preparing to spend the last Passover meal with his 12 closest disciples while finding a safe place of refuge for himself.

2.2 Spread of Christianity in the Middle Ages At first, the government and society of the Roman Empire misunderstood and were hostile to Christianity. Because the God believed by Christianity was different from the god believed by the Roman Empire, Jews were unwilling to offer sacrifices in Roman temples. This phenomenon caused the rulers of the Roman Empire and even some priests to feel that this act despised the regime of the Roman Empire. But the Christian church had formed a huge group at that time, and the rulers of the Roman Empire feared that they would carry out large-scale riots, suppressed the Christian church many times, and even determined it as an illegal religion. The Christian upper class tried to reverse the misunderstanding of Christianity by the people and rulers of the Roman Empire, and made certain achievements. At the same time, with the continuous spread of Christianity and people's support for ideas such as "doing good" and "generosity" in the teachings, some nobles in the Roman Empire also began to believe in Christianity. From the end of the first century to the middle of the second century, the Roman Empire adopted a soft policy towards Christianity. From the second to the middle of third century, the Roman Empire suppressed Christianity, but most of time adopted soft policies. The degree of repression was weaker, and Christianity grew rapidly during this period.

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By the middle of the third century, the rapid development of the church made the Roman rulers vigilant and began to suppress Christianity. However, after the suppression, Christianity developed stronger and even had a great influence on society. In 260 AD, the Roman emperor Gallienus came to the throne, and he declared Christianity to be a legal religion. Since then, Christianity has continued to grow and develop, becoming the state religion of many countries.

3 Development situation of European education in the early Middle Ages of the world

Educational activities in the Middle Ages were mainly carried out in monasteries, mainly church schools, and secular schools coexisted with them. Due to the demise of the Western Roman Empire and the impact of European wars, classical culture was destroyed, and the church played a protective role. The schools were divided into internal school and external school, which were separately established inside and outside the monastery, and the teaching content was slightly different.

3.1 Development of church schools in early medieval Europe The monk who runs the school and presides over the monastery school is called the headmaster, and has several assistants. The school management was strict, the holidays were usually not long-term, and the student life was rather boring. School curriculums were mainly hagiography or chronicle. Courses of study included the basics of Latin and the seven liberal arts which included trivium and quadrivium. The trivium included grammar, rhetoric and logic, while quadrivium included algebra, geometry, astronomy and music. First it needed to learn trivium, then to learn quadrivium. Characteristics of schools: the purpose of education was to serve theology, with theology as the highest level of knowledge; the learning content was scattered and lacked unity.

3.2 Development of secular schools in early medieval Europe

3.2.1 Court school: The court school was set up in the king's or aristocratic court, and it was an educational institution specialized in cultivating the descendants of princes and nobles, and the main form of secular education in Europe. The main purpose of court education was to cultivate officials who govern the country. The learning contents included seven liberal arts, Latin, and Greek. The teaching method adopted the question-and-answer method popular in church schools.

3.2.2 Knight education: Knight education was the product of the feudal social hierarchy in the early Middle Ages in Western Europe. It was a special form of education and a major form of secular education in the Middle Ages, with the purpose of cultivating knights in the feudal system at that time.

(i) Educational purpose: to cultivate the spirit of chivalry who are brave and good at fighting, loyal to the emperor and the Lord, and fear of God.

(ii) Knight education was a special form of family education and it included three stages. The family education stage: during the family education stage, the mother educates religious knowledge, morality and physical maintenance. The stage of etiquette

education: lower-level nobles send their sons to the homes of higher-level nobles to serve as servants. In the servant education stage, the focus is on learning the seven skills of knights, horse riding, swimming, throwing spears, fencing, hunting, playing chess, reciting poems, and serving lords and ladies.

(iii) Knight education focused on instilling the idea of loyalty to the ruling class, training its skills, and cultivating loyal defenders of the feudal ruling class, but it did not pay much attention to cultural learning.

3.2.3 Urban universities: Over time, industry and commerce have gradually prospered, cities have continued to develop, and new classes of citizens have increased. Urban schools came into being in response to the needs of emerging citizens. It is not the name of a school, but a general term for schools run by the children of emerging citizens. There were guild schools and chamber of commerce schools.

(i) In terms of leadership, most urban schools belonged to guilds and chambers of commerce. In the later period, cities gradually gained autonomy, and the urban schools were taken over by the municipal authorities. The municipal government determined the amount of tuition fees, the selection of teachers, and the determination of children's enrollment eligibility.

(ii) The teaching content was mainly concentrated on secular knowledge such as commerce and handicrafts. This expanded the teaching content and also made the learning content serve the reality. As dialects developed, schools taught in vernacular languages, in contrast to mission schools, which taught entirely in Latin.

(iii) In terms of cultivation objectives, it was mainly to cultivate professional talents engaged in handicrafts and commerce. Most of them were elementary schools, but they also had a certain nature of vocational training.

(iv) In nature, urban schools were inextricably linked with the church, but were basically secular in nature. People studied theology, science, *etc.* extensively, and this growth in knowledge laid a foundation for the rise of the later medieval universities.

4 European education in late Middle Ages

4.1 Development of university education in the late medieval world With the development of European cities, the citizen class gradually emerged, and the emerging citizen class became the main driving force of social development. The pursuit of new knowledge became a fashion, and medieval universities came into being. Some schools had academic characteristics and better educational resources, attracting students from all over Europe. In this way, the school continued to develop, the number of students and teachers increased day by day, the academic level continued to improve, and it slowly developed into a university. Medieval universities were called "general purpose institutes" in the early days, and then gradually called "universities".

(i) Educational purpose: The basic purpose of medieval universities was to conduct vocational training and cultivate professionals needed by society.

(ii) Leadership system: Medieval universities could be divided into two types according to the leadership system -

"student university" and "master university". In student universities, students were in charge of academic affairs, the selection of professors, and the duration of the semester; in master universities, teachers were in charge of academic affairs and other various matters.

(iii) Degree system: Medieval universities already had a degree system. Students who completed university courses and passed the examination could obtain the degrees of "master" and "doctorate".

(iv) Course setting: The university's courses were not fixed at the beginning, and then tended to be unified. In response to social needs, courses were divided into four: law, medicine, theology, and humanities.

4.2 Content setting of world medieval university education

Teaching methods in the medieval universities of the world: lectures and debates. Lectures were divided into general lectures, special lectures, and rough lectures. Lectures included the reading and interpretation of authoritative text. Debates also started from books, and conclusions were ready-made. Debate was good for training students' logical reasoning ability, but the disadvantage was that it was divorced from reality and mainly based on book knowledge.

Autonomy of the medieval universities of the world: Medieval universities have shown the characteristics of autonomy since their initial formation, that is, the affairs of the school were basically managed by the school itself. Medieval universities had some privileges, and many universities were granted charters by the pope, emperor or king, such as the privileges of tax exemption for university teachers and students, exemption from military service, *etc.* The most important thing is that the university has judicial power. Representative universities included University of Bologna, University of Paris, University of Salerno, *etc.*

Historical significance of the world medieval universities: breaking the church's monopoly on education, promoting the popularization of education, shaking belief in religion, and emphasizing effectiveness and understanding. In terms of rights, the university strived for certain independence and privileges. In terms of system, universities in the modern sense were basically derived from the European medieval university system, and a series of organizational structures and system construction of modern universities had direct historical origins with medieval universities.

5 Influence and evaluation of medieval education

The basic characteristics of medieval educational thought: religious, theological, conservative and slow development. Educational discussion methods were very different from ancient Greece and Rome, there was no hierarchical distinction, and the medieval education was more open and inclusive. Medieval perceptions of education were undifferentiated.

5.1 Influence of medieval educational thought (i) Medieval education left a large amount of cultural heritage, and provided some models for reference in the education system for later genera-

tions of education. Especially the university education system, most of the systems in modern universities follow the system of universities at that time.

(ii) Medieval education formed an extensive school system, including monastery schools, bishop schools, medieval universities, *etc.*, and formed a strict education system.

(iii) From the perspective of educational thought, medieval education emphasized moral education and had many opinions on moral education. Secondly, the views on educational issues contained some rational elements. Some colleges were training thinking and opening the way for rationality. From the perspective of educational development, medieval education spread knowledge to a certain extent, expanded the coverage of knowledge, and laid a foundation for subsequent cultural development.

5.2 Evaluation of medieval educational thought Medieval education was carried out in the context of European Christian culture, which determined the dominant position of religious theology in education. Therefore, theology is the highest state that most students pursue, and it is also the highest knowledge at that time. Both the monastery school and the parish school mainly lay a foundation for further study of theology. Even disciplines such as medicine, which are closely related to secular life, must develop within the confines of Christian orthodoxy. Ideologies that are contrary to religious concepts were not allowed, resulting in slow development, showing conservative nature.

Therefore, the education in the Middle Ages was always in a relatively rigid state, and it was impossible to have a leap forward. However, the medieval education promoted the preservation and continuation of classical civilization, preserved most of the historical and cultural heritage of ancient Greece and Rome, and was of great help to future generations in the study of ancient Greece and Rome. At the same time, the medieval education laid a foundation for the Renaissance in the 15th and 16th centuries. In summary, the educational activities in the Middle Ages have made some progress in the history of human education, but the overall progress is not great. However, its development could not be ignored, mainly forming a connecting link between the previous and the next.

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