

# EDUCATIONAL STANDPOINTS AND CONSIDERATIONS FOR THE GREEK SOCIALIST'S PLATO DRAKOULIS WORK (1858-1942): THE SCHEMATIZATION OF FEMALE EDUCATION

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## Abstract

*In the present study, the socialists' impact upon the educational policy formulation on female education is being studied. The Greek socialist P. Drakoulis' standpoints are hereby examined as a Case Study. The dynamics of standpoints on female education shifting from England to Greece as well as the gradual formulation of educational standpoints within socialist societies and how these standpoints have been tied to broader issues on social progress and economic development are being presented.*

*Thus, the traditional conservative Greek educational system is contradicted and gradually substituted by modern and progressive elements of educational consideration. Women's rights in education are also interpreted in terms of political freedom. Social progress is, therefore, closely associated to female emancipation. According to Drakoulis, the connection of democracy, humanism and socialism is conducive to an overall respect for the human being. A fair society would therefore be the outcome of universal compulsory education targeting all social strata and which could be achieved through a combination of "instrumental knowledge", morality and humanism on the basis of social justice and a socialist transformation of society.*

*That era's archives as well as corresponding scarce bibliography of that period (1870-1915) have been studied in order to approach the ideological and political framework of the Greek policy formulation.*

**Key words:** *economy, educational policy, female education, ideology, socialism.*

## Introduction

P. Drakoulis<sup>1</sup> work presents significant interest in terms of connecting socialism<sup>2</sup> to education. Society reformation<sup>3</sup> will be attained through the redefinitions and delimitations change in education. He indirectly poses issues such as: the role of education, the population groups to which it is addressed, the inequalities structured under the same provision or not of the right in education as well as its quality.

In his approach, the general concept of education is analyzed in functional political<sup>4</sup> establishments that construct the various educational levels as knowledge domains focusing on the socialist reformation of society. Under the terms of modern political consideration, he defines the individual as a citizen in the quest of roles in which individuality and collectivity co-exist. Based upon this perspective and through sociological investigation<sup>5</sup> he refers to structures and schemata that exclude or marginalize individuals or groups. A request upon freedom and social reformation is contained within a universal educational system. At this point, he categorizes

the groups of uneducated with reference to the necessity of educating women, children and all those people that were uneducated.

### **Methodology of Research**

The research was carried out throughout the period 2006-2008 and its findings were presented in the Conference in Ithaca, Drakoulis' birthplace, in 2009 (23<sup>rd</sup>-25<sup>th</sup> October). Throughout 2011-2012, issues related to left political movements and the feminist tendencies formulated in Greece during the specific period were re-examined. This was due to the Ministry of Education Equality Center broadened program on gender equality issues. The material to be studied was enriched with new elements from Greek educational journals of that period when Drakoulis presented his views in Greece.

Interest in Drakoulis is focused on the fact that in the Greek educational history there is no other similar case of a Greek studying in England, investigating issues on education and affecting views and standpoints about the Greek educational system. In the historic educational research, it is usual to deal with Greek intellectuals having studied in Germany and even less in France.

It is about a qualitative analysis of printed forms and notes that have been categorized on the basis of the general content of viewpoints about the role of female education in relation to the overall framework of the formed education and within the civic educational system.

The research was based on the archive material of the period when Drakoulis was a student at the London University so that the climate of consideration for education in England expressing the formal policy on education as well as the political controversy formulated on the basis of considerations expressed by the left political forces is depicted. The material collected under the contribution of English libraries was recorded in Drakoulis' publications both in journals and books. Since Drakoulis was an active member of left political movements in Greece, archive material from private collections containing documents about the Socialists' general action in Greece as well as collective volumes to depict the Greeks' living abroad socialist action in Greece was utilized. At the same time, press publications, socialist movements newspapers, in particular, presenting views about the organization of education in Greece and, specifically, the reinforcement of female education, as a prerequisite to realize the social class and the change of the political system were utilized.

It is important that the whole framework of the research is integrated into the historic educational research aiming at the elevation of the complicated educational situation formulated on the basis of considerations and viewpoints put forward by the intellectuals being in contact with other educational systems, mainly of England, Germany and France and schematizing an educational model with modern elements of educational consideration in contradiction to the traditional conservative Greek educational system. The political feminist viewpoints about the reformation of female education and, in general, the woman's position in the Greek society are simultaneously being presented.

### **The Necessity for Female Education**

Drakoulis connects women's emancipation to education<sup>6</sup>, poses the issue under political terms projecting their rights in co-ordination with political freedom. Education is, therefore, conducive to making woman realize, as an individual, freedom in its universal dimension in order to vindicate her rights. He seems to believe, like Fourier does, that, more generally, "social progress and changes of the various periods are the outcome of the women's course towards freedom and that social decay is directly corresponding to the shrinking of female<sup>7</sup> freedom". Education is connected to his work under an idiosyncratic humanism<sup>8</sup> that defines

and regulates human relationships, that interprets women integration to social, political and economic mainstream through an open educational system containing individual pursuits and social prefixes. His standpoints on female education and, more generally, women integration to the political system are characteristically diversified from the Greek "feminism", as it was presented that period, when it was disconnected from its political or radical co-manifestations.

Especially, the Greek feminist K. Parren<sup>9</sup> observes that "feminism does not seem, as many people regard, the women's political emancipation. Feminism means humanism, nationalism, patriotism". It is characteristic that in a period of formulating an ideological framework in which, under biological terms, the difference between genders and, under social ones, the in-gender social standard for women confining them to specific binding accepted roles<sup>10</sup> is elevated, Drakoulis connects democracy, humanism and socialism as a powerful convention in which, through education, a new status both for men and women<sup>11</sup> will be formulated by their work in an environment generating respect for the human being. They will revel in education "as per each one's judgment" and contribute to it by their three-hour compulsory work. It is about his more general standpoint on poverty and illiteracy elimination as well as on formulating the future through male and female individuals' participation. Within this framework, therefore, education is tied to social justice about a "new social system" formulation.

His viewpoints should be correlated with the new socialist standpoints as they are formulated in England giving the impression to direct his thought and form his standpoints<sup>12</sup>. During this period, the labor unions' movements express the demand for a non religious national educational system conducive to educational alliances promoting the demand for a non religious compulsory free education financed by the national education system (Simon, 1960; Silver, 1983).

It is indicative that during the same period in Greece, the issue of female education is the major consideration of the progressive intellect and the women's associations. In particular, the issue of education is tied to labor and the right for voting. Therefore, the issue of female education<sup>13</sup>, under liberal along with socialist terms, is tied to the broader framework of women's rights concentrated, mainly, on the progress in England<sup>14</sup>. While the prevailing idea was that girls' education should be limited, at the beginning of 1900 emphasis is placed on female education, character dignity and cultivation tied to culture (Dyhouse, 1981).

The socialist principles in which Drakoulis' viewpoints seem to prevail are of special interest. The issue of education is formulated as a state duty towards the citizen. A school system addressed to the people introducing the issue of the school, curricula and language form is suggested. Reference is made to compulsory education and, at this point, one could claim that it is not avant-garde since as from the 1836 Constitution, in the first basic principles on education, compulsory education is mentioned. What is characterized as innovation is the approach towards compulsory education which is indissolubly connected to the structure of the Greek society as well as the system to be implemented so that compulsory education becomes powerful. The difficulties met by the lower strata, under the form of factory and farm labor<sup>15</sup>, are recognized and the limitation of "working hours" with the concurrent wages increase and the workers' rest for one day in the week suggested, so that families can support their children's education, to confine child labor through free education<sup>16</sup>. The connection of compulsory education with the community schools is very interesting. As a result, what was mentioned in legislation could be implemented in practice through a system supporting and reinforcing compulsory free education. It is characteristic that during this period reference is made to the establishment of the Kindergarten in every prefecture. Therefore, it is about a realistic educational program taking into consideration the educational system weaknesses and referring to a series of measures by emphasizing the structure of a socialist society in which individuals are integrated in collectivities.

Both men and women are incorporated in this plan of popular education since the change

of the in-gender social roles is tied to the social change. Under this perspective, the woman's weak position is criticized since she is unjustly treated much more as "a victim of the ferocity and brutality generated by our century hypocrisy and money domination"<sup>17</sup>.

In Greece, a differentiation of the demands about female education, as they are comparatively formulated by the conservative Associations "Ladies Association" and "Greek Women Society" as well as the socialist "Women Association" that integrates the women emancipation issue into their education and their equal presence in society is observed. Through socialism expressed by the "Women Association" it is estimated that any forms of inequality will cease and the society reformation will be promoted.

### **Education and Socialism**

As far as education is concerned, Drakoulis underlines the need for a school providing modern education by utilizing "the dictations of the advancing science and modern intellect". Therefore, the question lays in securing a universal education which will socialize individuals based on equality and humanism through the social and political structures reformation. An educational system that supports formal and informal forms of education is distinguished. Apart from community schools of primary, mainly, education, the establishment of Agricultural and Industrial Schools to develop Agriculture and Industry are foreseen in his draft in order to achieve the farmers and workers' education. Even though both forms of education are integrated in formal education, reference is made to an informal education system through the establishment of libraries and reading-rooms to educate citizens. It is remarkable that the illiterate soldiers and imprisoned citizens' compulsory education is also mentioned.

The issue of universal compulsory education is already tied to Europe with legislative measures upon the regulation of child labor<sup>18</sup>. The industrial environment that has been formulated projected the demand for a labor force having acquired basic knowledge. If capitalism chooses education to serve its objectives, socialists estimate that education will function as a means of emancipation, claims and promotion of socialism as a system to formulate a fair society.

Drakoulis' standpoints are also related to the special framework of social democratic liberalism as it is expressed mainly by J. S. Mill (1976) with emphasis on individual education and political participation in contradistinction to the arbitrary concept of individual rights. In particular, the need of population literacy tied to the universal electing right (Mill, 1991) is underlined.

According to both thinkers, the individual should develop its abilities and talents and the prerequisite of a conscious choice for participation should be created, which, in Mill, is perceived as enrichment for both individual and democracy, within the framework of "democratic pluralism", while for Drakoulis the conditions for the creation of a socialist society are formulated. Both emphasize female education which is doubtlessly related to the relationship between them and their companions. Mill, in his autobiography, especially refers to H. Mill's role (his wife) showing him how to perceive the women's suppressing system (Sparks – Stuart 2004). Drakoulis' companion, on the other hand, participated in the socialist groups actions and contributed to the female issues elevation.

It is underlined that during this period the issue of education in capitalism for broader population strata is based on "instrumental knowledge"<sup>19</sup> pin-pointing the readjustment to the formulated economic structures. For socialist Drakoulis, the education to be provided to the subjects combines "instrumental knowledge" with morality and humanism within a more general plea for social justice and a socialist transformation of society. Drakoulis' viewpoints on educational issues and the connection of the state and public free education with the labor class education are reflected in Marx-Engels work. Since 1868 socialists have underlined the necessity of education for a broader model of labor class consciousness function and citizen

identity formulation as a carrier of social rights<sup>20</sup>. The definition of education illustrated by Marx-Engels, fragmentary educational viewpoints of which seem to be also expressed by Drakoulis, is very interesting. Analytically, education is distinguished in: intellectual, corporal and technological. It is estimated that the combination of the three forms of education will be conducive to the labor class elevation and its attributing to the prevailing class in relation to the middle and upper class. The importance of public education is illustrated in K. Marx's work (1973) according to which the general legal framework and the content of education should be defined by the state so that the state is eventually the people's educator<sup>21</sup>.

### **Drakoulis' Viewpoints Impact on the Educational Issue Formulation**

Drakoulis along with his standpoints is integrated into the broader group of socialists having adopted, in its general formation, a transition model from reformation to subversion, revolution.

It is observed that Drakoulis and Socialists' general viewpoints about education are identified with many of the viewpoints formulated in Greece by Al. Papanastasiou in the Establishing Manifestation of the Sociologists Party. Afterwards, in the 1931 Drafts of Law an educational system introducing more realistic objectives on formal education through an attempt to give significance and content to the compulsory free education demand is suggested. The Legislative concentration on female education in Greece is tied to the more general prefix of individual advance and social reformation. The issue of educational orientation towards the more popular strata and woman as the points to be pursued within a civic society, as formulated by the Liberalists, even if the drafts of law had not been voted, expresses the change of aspect on education<sup>22</sup> and until 1964 it seems that the socialists' viewpoints influence, formally or informally, the educational policy formulation.

### **Conclusion**

Drakoulis is one of the representative cases of intellectuals being in contact with the English educational system as well as the left political groups' movements in England. The fact that he was in contact with Greek intellectuals in Greece enabled him to exchange viewpoints and considerations integrated into the more general progressive considerations for the reformation of education and, especially, for the reformation of the female education.

It is observed that the Greek educational situation is complicated. There are controversial viewpoints beyond the separating framework of left – right, while the issue of female education apparently moves slowly due to the conservative Greek culture.

Drakoulis expresses the progressive intellectuals' viewpoints about the organization of female education providing the woman the possibility, under political terms, to integrate into society, to develop her personality on various levels of social, political and economic life. It is remarkable that Drakoulis forms the expression of the political content of female education as it is formulated in England, mainly in the progressive intellectuals' political brewing.

At the same time in Greece, the interest in female education stemming from the civic environment and in the sense that education is conducive to the improvement of the woman's position, especially as a mother, is observed. The argumentation is being gradually changed and under careful formulation it starts to elevate issues about woman as a working entity, having a role in the economic procedure whereas the issue of her political integration that is her political participation in the public affairs does not form the major objective.

An overall respect for the human being is apparently the outcome of a combination of democracy, humanism and socialism on the basis of a reformed educational reality. Thus, the

weaknesses of the existing conservative educational system are taken into consideration in relation to the structure of a socialist fair society in which citizens acquire social rights that enable them to function, form their own identity and elevate the labor class as the prevailing class of the social structure.

Issues in Greek education do not seem to be interpreted under the old theoretical forms about the role of the left or right but within the research of historic educational periods new research tools must be integrated such as the Universities abroad Greek students' inter-political discourse who elevate a different content of educational discourse and educational policy when they return to Greece.

The study of Drakoulis' work as well as the archive material about him are potentially the means for an in-depth penetration into the political terms and the educational patterns formulated at this period and seem to define the evolution of female education in the following phases. The fact that he is the only known intellectual of the specific period attending an English university provides the possibility to consider that Drakoulis' thinking is affected by the English educational culture and that he makes an effort to expedite the changes in female education in Greece.

The research on archives related to Drakoulis opens a new head of research on the Greek educational policy about the intellectuals' role having been students of English universities and having observed the structure and content of another educational system. The considerations beyond the usual study for the impact of the German educational system on the Greek as well as other educational systems could be an issue of future investigation.

## Notes

- 1 He was born in 1858 in Ithaca, studied Law in Athens and Oxford. In 1900 he traveled to France and participated in the 2<sup>nd</sup> socialist international. In 1910 he established the labor classes association in Greece and engaged with the promotion of socialism.
- 2 His standpoints are mainly presented in the Greek journals: "Aion" and "Erevna".
- 3 See (indicatively) about his more general socialist standpoints (Drakoulis, 1912; Kordatos, 1966).
- 4 The period of his studies in England as well as following staying (1887-1899) as a teacher of Greek language in the Oxford University seemed to be determinative for the constitution of his political and educational standpoints.
- 5 Following his Law studies in the Universities of Athens and Oxford, he went deep into the issues of sociological approach by attributing other social issues dimensions within the Greek scientific community.
- 6 See (indicatively) special reference is made to women's education regarded by him as citizens of the country (Drakoulis, 1912).  
His interest on female education is underlined in the special studies he conducted on their education in other countries. See (indicatively) Drakoulis P., "Female education in America", (Greek journal) *Parnassos*, ID', (1891), 132-134.
- 7 See commentary on Marx's educational viewpoints in: Fourier (1808). See (comparatively), "How the future society will be", (Greek journal) *Socialist*, nr. 6 (14th -21<sup>st</sup> July 1890), 1-2.
- 8 See (indicatively) "Intellectual Revolution", (Greek journal) *Socialist Association*, nr. 10 (12-3-1894), 2 and nr. 11 (5-4-1894), 2 (unsigned) and "The rising humanism", (Greek journal) *Egersis*, nr. 98 (8-4-1895), 3-4.
- 9 Parren K. (1867-1940). She was a journalist. In 1887 she established the "Ladies Journal", the first Greek feminist publication. She participated in international feminist conferences in Paris (1889-1891, 1896, 1914) and in Chicago (1893). She played a determinative role in the promotion of female themes and issues relevant to education.

- 10 See (indicatively) Varika, E. (1987) *Ladies' riot. The birth of feminist consciousness in Greece 1833-1907*. Athens: Research and Education Institution, Commercial Bank of Greece. Bakalaki, A – Elegmitou, E., (1987) *Education "about domestic affairs" and female duties. From the Greek state establishment until the 1929 reformation*. Athens: Greek Youth Historical Archives, New Generation General Secretariat, p. 17-30. Fournaraki, E. (1987), *Girls' Education and Culture. Greek considerations (1830-1910)*. An *Anthology*, Greek Youth Historical Archives, New Generation General Secretariat, p. 31 and so forth.
  - 11 About women emancipation see F, Ch., "To women", (Greek journal) *Ardin*, nr. 8 (March 1887), 51. "Letter bulletin" (Greek journal), *Ardin*, nr. 4. (November 1886), 24. *Light from inside*, 13, 173. "Speculations on modern Greek woman", 189 and "Woman rehabilitation", 18-58.
  - 12 See, generally, about the organization of education, structure and content during this period (Wyse, 1837; West, 1975; Maclure, 1986; Perkin, 1985).
- The labor class movement in England is developed towards new directions with an improvement of the Marxist thinking leading to eponymous versions of revolutionary socialism, as they are expressed in W. Morris's work (1994).
- 13 "Woman's voting in the English parliament", 17/791 (1904), p.5, and "For the female high school education" *Ladies Journal* TH/405 (1885), p.1.
  - 14 Indicatively, the evolution on the women's voting in England is formulated as follows: in 1869, women paying municipal taxes gained the right of voting in the municipal elections although this right was confined only to single women in 1872. Since 1870, women that paid municipal taxes could become candidates for the new school committees. Since 1875, the women eligible to be elected could become candidates for the charity funds councils. Since 1894 they could become candidates for the parish and district councils as well as the London church councils. Only in 1907, they gained the right to be elected in the municipal and prefectural councils. Patricia Hollis, "Women in Council: Separate Spheres, Public Space" in: Zane Randall (part.) *Equal or Different. Women's Politics 1800-1914*. Basil Blackwell, Oxford 1987.
  - 15 See, as E. Hobsbawn (1969) observes technical evolution during the second half of 19<sup>th</sup> century presented the demand for knowledge. Thus, industry and scientific progress were tied to the provision of the right in education.  
See, E. Durkheim (1956) observes that in societies there should be only one degree of homogeneity. Education assists the child to realize the essential similarities of the collective life.
  - 16 See analytically about the socialist standpoints: (Greek journal) "*Socialist Association*", nr. 1, 14-8-1893, 1, in: Noutsos, P. (1995), *Socialist Thinking in Greece from 1875 until 1974*, iss.1, Athens: Knowledge, p. 244-245.
  - 17 See viewpoints connecting the women's non education to capitalism and the weak individuals' deprivation from the right in education, including woman. (Greek journal) "*Socialist Association*", nr. 3, 15-9-1893, iss. 1, p. 252.
  - 18 See (indicatively) English Basic Law in 1870 and the relevant one in 1882. (Ishay 2008: 342-343).
  - 19 Cite. The concept of "tool knowledge is contradistinguished against the "humanistic" and "emancipating" one. (Lyotard, 1979). The concept of "tool knowledge" is tied to post-industrial societies (Bell, 1973).
  - 20 See (analytically) about the concept of citizen in socialist society (Marx, 1991).
  - 21 Cite A. Gramsci's viewpoints (1971) on the issue of education which, at some parts, is mentioned as a part of the state, whereas at other ones as a fragment of the citizens society. It is explicit, however, that the state intervenes in the school organization and structure since schools are important in the procedure of state formation. Thus, education is central to the concept of "hegemony".
  - 22 An approach to the 1913 drafts of law at: (Kalerante, 2009).

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