

EDUCATION SYSTEM IN LITHUANIA HISTORICAL ASPECT

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Abstract

Purpose – *The article presents the author's historical research that aims to evaluate a history of education in Lithuania. It is very important to assess the trends of education history while preparing new strategies and programs of education, and shaping teams of pedagogues. The need of the research was inspired by ignorance of past trends in community of young lecturers, and especially among students. It is important to evaluate the roles education played in past epochs and during periods of historical breaks. This enables us to achieve the goal: to see a big attention enlightened community has given to analysis, development and a qualitative improvement of educational system. It is important to answer problematic questions: what attention was given to fostering of humanity, intelligence, and emotional life in practice of teachers; what role was played in education of society and consolidation of value priorities of the state of Lithuania in Europe.*

Design/methodology/approach – *analysis of the historical and scientific literature, and archival documents.*

The research object is *historic contexts of education of Lithuania.*

Findings and originality: *the scientific problem formed is based on an interdisciplinary thinking (philosophy, education, analysis and evaluation of historical trends).*

Research type: *review of historical documents, facts, and trends.*

Keywords: education system, science, culture of Lithuania, history of Lithuanian education

Introduction

In 1997, the UK Government published its White Paper Excellence in Schools. It described education as a vital investment in human capital for the twenty-first century. It argued that one of the problems in education is the low expectations of young peoples abilities and that it is essential to raise morale, motivation and self esteem in schools. But *White Paper: Excellence in Schools, London: Her Majesty's Stationery Office 1997* states that “this will not be enough to meet the challenges that face education, and the White Paper recognised this. If we are to prepare successfully for the twenty-first century we will have to do more than just improve literacy and numeracy skills. We need a broad, flexible and motivating education that recognises the different talents of all children and delivers excellence for everyone”. It is clear that the

public is misinformed. University educated people figure reflects the European and world markets. Our region is not yet sufficiently attractive to us. Our aim must be to create a society, where the creative talents of all the people are used to build a true enterprise economy for the twenty first century where we compete on brains, not brawn. We must change the concept of creativity that should represent all society instead of separating some people.

Education faces challenges that are without precedent. Meeting these challenges calls for new priorities in education, including a much stronger emphasis on creative and cultural education and a new balance in teaching and in the curriculum.

Creativity is possible in all areas of human activity, including the arts, sciences, at work at play and in all other areas of daily life. All people have creative abilities and we all have them differently. When individuals find their creative strengths, it can have an enormous impact on self-esteem and on overall achievement. The engine of cultural change is the human capacity for creative thought and action. Education must enable them to understand and respect different cultural values and traditions and the processes of cultural change and development. Attention should be focused on the multidimensionality of the spirituality phenomenon, which enables to disclose the alteration of a human being as a biological creature into a new quality – the individual, and reveals the main factors of this formation, laying a special emphasis on spiritual human powers.

[The area of Lithuania covers 65,300 sq.km. The number of population amounts to 3,692,600 (at the beginning of 2001). The largest city of Lithuania is the capital city of Vilnius (pop. 578,400). Ethnic composition: 82.3% Lithuanians, 8.2% Russians, 6.9% Poles, 1.5% Belarussians, 1% Ukrainians, 0.1% Jews and 0.7% of other nationalities. The largest religious denominations in Lithuania are Roman Catholics, Russian Orthodox, Lutherans, and Baptists. The official language is Lithuanian, belonging to the Baltic group of Indo-European languages].

The Road of Development in the History of Lithuanian Education and Educational Mind

The aim of the article is to give an overview of the long path in the development of education, schools, and educational mind in Lithuania. The directions and forms of the development were subject to the complex history of Lithuania and the changing ideological paradigms. Therefore, the author aims at providing essential accents on educational development in the historical context, leading to better understanding of the complexity of the process and the causality of the changing content.

If the Lithuanian history of education is to some extent covered in scientific studies, monographs, anthologies, articles of past and present scholars in the Lithuanian language¹, there are little information sources available in English². The following research methods are available -

¹Pupšys, V., *Lietuvos mokykla: atgimimo metai (1905–1913)*. Klaipėda, 1995; Lukšienė, M., *Lietuvos švietimo istorijos bruožai XIX a. pirmoje pusėje*. Kaunas, 1970; *Lietuvos mokykla ir pedagoginė mintis XIX a. antroji pusė – XX a. pradžia*. Antologija, II t. Parengė M. Karčiauskienė. Kaunas, 2002; *Lietuvos mokykla ir pedagoginė mintis 1918–1940 m.* Antologija, III t. Sudarė T. Bukauskienė. Vilnius, 1996; Vitkauskaitė, M., *Praktinis asmenybės ugdymo modelis prieškarinio Lietuvoje // Mokymo ir auklėjimo klausimai*, XXV t. Sudarė E. Lekevičius. Vilnius, 1993, p. 67–78; Motuzas, R., *Lietuvos vidurinės mokyklos raidos 1918–1940 metais pedagoginės kryptys*. Vilnius, 1995 ir kt.

²Education. *Encyclopedia Lituanica*, Volume II D-J. Boston: Massachusetts, 1972, P. 129–138; Karvelis, D., *The History of Protestant Education in Lithuania* <<http://www.btz.lt/English/About/school.htm>>; Račkauskas, A., J., *Education in Lithuania Prior To The Dissolution of The Jesuit Order (1773) // Lituanus*, Lithuanian Quarterly Journal of Arts and Sciences, Volume 22, No.1 - Spring 1976. Editors of this issue: J. A. Račkauskas; Kiaupa, Z., *The History of Lithuania*, Vilnius, 2002, *Education in Lithuania* <http://www.smm.lt/en/docs/Education_2010_taisyta.pdf> and etc.

Documentary research covering the analysis of historical heritage; analysis of the scientific literature summarizing historical sources and literature; comparative analysis of the context.

The history of education is an integral part of the entire history of culture. Aspiration for creating the Lithuanian nation and establishing the statehood was not much different from the ethnogenesis of other European nations in becoming states. The role of the state created by Lithuanians in the context of Europe was progressive in the early centuries already, manifesting itself in a unique defence against Germanic attacks in the East and Mongol-Tartars in the West. Also in creating the educational environment aimed at shaping understanding of citizens on the grounds of ethnic awareness and religious tolerance. The development of the Grand Duchy of

Lithuania(GDL) and efforts in resisting the continuous threat of the swords of aggressive German Orders (mid-thirteenth century– end of the fourteenth century, and the beginning of the fifteenth century), Christianity replacing paganism and its establishment, influence of other confessions, cultural impact of the European Middle Ages, the Renaissance, the Enlightenment period, and the Lithuanian path towards Europeanization, the union with Poland, occupation of the Czarist Russia, the First and the Second World Wars, and the successive occupation of the Soviet Russia -the after-effect impact of the above on the history of Lithuanian education was painful in the incurred losses.

Lithuania moving towards Europe and seeking for education: 1387 – 1569

In 1009 Saint Bruno, a missionary, was beheaded on the Lithuanian border. This fact is mentioned in the *Quedlinburg Annals*. This is actually the first written mention of Lithuania's name, marking the start of the history of the state. The historical land of Lithuanians - dense forests, rivers and streams, wetlands, arrays of lakes, and agricultural areas of singing Eastern Baltic tribes. They are most probably the pagan tribes that survived longest in Europe. Up to now the old faith is studied, as well as the unique language, mythological relics in folklore and customs. The Lithuanian language belongs to the Indo-European family of languages.

In fact, the history began in the thirteenth century. The process was fast, as it was activated by the neighbouring, huddled near the Baltic Sea, aggressive and distinct German religious states-colonies – orders of Teutonic and Livonian Knights. Their expansion was covered under the noble motive of spreading Christianity.

The final christening of Lithuania, that took place in 1387, eliminated the isolation of the state, as existence of a pagan state in this period had become a historical anachronism. Christening was an important political step in the development of early feudal states. The Catholic Church expanded its influence through its united and focused political organization. Thus Lithuanian feudal lords resolved the issue of recognizing their political rights. In the 14th century Lithuania became a big country, the territory of which stretched between the two- the Baltic and the Black-Seas. In addition to ethnic lands the GDL dukes ruled broad areas of old Russians. In the new holdings of Lithuania the basic elements of writing appeared. In the epoch after the adoption of Christianity (1387) the Slavonic language became the official office language of the Grand Duchy of Lithuania.

The spread of Christianity was followed by changes at schools and in the development of education in Europe. In Middle Ages, until the 13th century, all school levels closely related with churches, and monasteries were supported. Historical sources in Lithuania also mention the first Cathedral School, which functioned in Vilnius in 1397.

The Krėva Treaty with Poland was signed in 1385, influencing the victory of Grunwald battle in 1410, one of the largest medieval battles, during which aggressive orders were crushed at Tannenberg and Grunwald. Lithuania could start entering the European area. This period, ruled by the Grand Duke of

Lithuania Vytautas the Great (1392-1430), is called by historians as the Lithuanian *jump of civilization*: when Lithuania started at a high speed chasing after the Middle Ages prevailing in the Western Europe.

If at the beginning of the fifteenth century the ideal education of a son of the feudal was considered training leading to the promotion for the rank of the Knights, and the writing was regarded as the craft of servants, from the second half of the fifteenth century writing started to be rated as the necessary element in the education of a nobleman. The need for intelligence and spiritual erudition was rapidly increasing. Even in the feudal families young people learned from their parents, taking over their skills and practical knowledge. A person skilled in script was a master of his craft. Lithuanian culture of the fifteenth and the beginning of the sixteenth centuries may be referred to as *the culture of office*, with the most prominent piece of work of that time - the First Statute of Lithuania (1529).

Just over 150 years, Lithuania has taken over the feudal estate system and the successive principles on organizing farming and crafts, legitimized the priorities of the church authority and the principles for the development of education system. The estate structure of Lithuania was not different from the general structure of the elite in Europe. Not easily, but European cultural values were taken over accordingly. In poor, war-torn Lithuanian parishes small foci of education were set up. It was difficult during this period of time to find the right people-teachers and literature for teaching. Lithuania was learning slowly even in the education of clergy. It was challenging for the institutionalized in Europe training system, based on the seven free arts, to make its way to Lithuania. It required trained teachers, textbooks and a good command of the Latin language. In 1397 the Vilnius Cathedral School was first mentioned in the historical sources. Also known was the parish school of Trakai, funded by the Lithuanian Grand Duke Vytautas in 1409. However, only at the beginning of the sixteenth century Cathedral Schools started mastering educational trivium (grammar, rhetoric and dialectics). Musical education was of particular importance, as it was required by the liturgy.

Incunabula, preaching and text-books, scanty literature of secular philosophy and lay, as well as other publications promoting science reached Lithuania, too. Intellectual elite increased. As early as the fourteenth century and later studies of children of the nobility and political elite abroad at European universities in Italy, Germany, Switzerland, Netherlands, France, Spain, Austria, Belgium, Great Britain and Prussia had a significant impact on the maturity of the elite and the state, for the developing process in educating its citizens. Butautas, the son of the Grand Duke of Lithuania studied in Prague, where later studied also his son John, the future Rector of the Krakow University. Children of the Lithuanian nobility studied at the Krakow University as well. Therefore, new ideas have been rapidly spreading in Lithuania. The creative elite grew and improved.

Positive European values especially stimulated their succession processes in Lithuania. In 1499 already the first book prepared in Lithuania was printed in Gdansk: "Agenda" by Martin from Radom. Printing of books in Lithuania started since 1522. In 1547 the first printed Lithuanian book - "Catechism" by Martynas Mažvydas - was published in Koenigsberg. The nobility regretted that there were no gymnasiums in Lithuania, where a group of students could study the Latin language and other additional subjects in a public space. Until then the teacher used to be invited into the house to teach several students individually. Such practice was known also within the Bishopric cathedrals. The idea of a school was already ripening.

The perceptible importance of education during this period is demonstrated by the decision of the Vilnius Diocese Synod (1527-1528) indicating to build a house for studying young people. Mostly they were boys - children of the nobility and citizenry. The developing Vilnius Cathedral School turned into the First

school, the curricula of which included the most important subjects of rhetoric, dialectic and music. Latin, Greek and German languages, as well as the lawmaking was also taught at the school³.

Education in feudal Lithuania is divided into several basic forms: folk pedagogy and school-centred pedagogy. Folk culture oriented pedagogy may be defined as an educational activity performed at home, in the family, passing over cultural heritage from generation to generation, retaining the native language and ethnic values of the nation. Pedagogy fostered at schools was aimed at universality, continuity and sustainability of the goals and values of the conventional system of education in Europe, applying generally acceptable methods and searching for the harmony of the nation and the culture of institutional education.

In the sixteenth century ideas of humanism and the Reformation from Western Europe reached Lithuania promoting further educational processes. Desiderius Erasmus Roterodamus maintained contacts with Polish intellectuals. His ideas in the manor of the GDL Grand Duke Alexander in Vilnius were spread by humanists, for example, the Canon of the Vilnius Cathedral, Secretary of the Grand Duke of Lithuania Erasmus Vitelius (Ciolek) and others.

Supported by the Queen Bona, the follower of Luther, the humanist Abraham Kulvietis (Culvensis, 1510-1545) established in 1539 a Lutheran school in Vilnius. About 60 children of the nobility, who supported the school, studied there. A good, high-quality curricula was prepared. The school had not only a good training program, but also provided a quality education. Students were taught in Latin, introduced with the works of ancient authors-poetics, philosophy. There were also other, somewhat weaker schools in Lithuania. Bible study was the priority of the Vilnius Lutheran school.

In 1534 the Vilnius Voivode, the Grand Chancellor of Lithuania Albertas Goštautas (Olbrachta Gasztołd) established a school at his estate in the village of Trobos.

At the beginning of the Reformation, the upper class nobility used the Polish language, and the landed nobility was still speaking in Lithuanian, peasants prayed and listened to sermons in their native language. After all, it was necessary that people listening to the truths of religion understood them. In the second half of the fifteenth century the school was Lithuanian, but the level of education was very low. Nevertheless, the need for Lithuanian writing, one of the most important values of civilization, was increasing. Latin was taught at the Vilnius parish schools, and since 1526 the German language was introduced. In 1563 following the formation of the law school, Greek was also included in the curricula.

The initiators of Reformation and the Lithuanian writing in Lithuania Abraomas Kulvietis and Stanislovas Rapolionis emigrated to Prussia. In 1544 they became the first professors at the University established in Königsberg. This proved the existence of the matured intellectual potential in Lithuania. The activities of Lithuanian students and professors at the University played an especially important role in the history of the Lithuanian book culture. Due to the concern of Evangelical Reformats many books in the Lithuanian language were published. It is worth mentioning Martynas Mažvydas, the author of the first Lithuanian book "Catechism" (1547), Jonas Bretkūnas, the first translator of the Bible into Lithuanian (1579-1590) Daniel Klein, the author of the first Lithuanian grammar (1653), and others.

In 1567, 1577 and 1588 Calvinist seven tried to set up a college in Vilnius. However, with the help of the bishop, Jesuits blocked the idea. Catholics and Protestants competed in establishing schools not only in the cities, but also in the estates. Nevertheless, with the support of local communities evangelicals retained

³A copy of this document is reproduced in: A. Raulinaitis, *Medžiaga Lietuvos Mokyklų Istorijai: Apie Pirmąją Katedrinę Mokyklą*, (Sources for the Study of the History of Lithuanian Schools: The first Cathedral School), In: *Pedagogika ir Psichologija*, Vol. VI (1964), p. 113. The original document is indexed LTSR MA Rankraščių Skyrius, VKF, Nr. 2 in the Lithuanian SSR Academy of Sciences Library in Vilnius. A transcription of this document can be found in Jan Kurczewski, *Kościół Zamkowy: Źródła Historyczne na Podstawie Aktów Kapitulnych i dokumentów Historycznych Opracował Książd Jan Kurczewski*, (Church in the Castle: Historical Sources based on the Acts of the Capitulary and Historical Documents prepared by Jan Kurczewski), Vilnius, Nakład i druk Josefa Zawodzkiego, MCMVX (1910).

their own schools until the twentieth century. Though, in the long run, Lutherans and Reformats became just religious minorities in Lithuania.

Table 1. Notable Dates of the Lithuanian History

I–II century	The Baltic tribes that populated the current territory of Lithuania then were actively trading with the Roman Empire. Their main commodity at that time was amber. The Amber Road joining the Baltic Sea and the Roman Empire emerges.
1009	The name of Lithuania was first mentioned in written sources (Quedlinburg's Annals).
Around 1236	Unification of Lithuanian lands took place.
1236	First major movement of the Lithuanian army against the army of the Knights of the Cross and the Knights of the Sword.
6 July 1253	Grand Duke Mindaugas was crowned as the King of Lithuania. Lithuanian State Day.
1323	Grand Duke of Lithuania Gediminas in his letter to the Pope expressed a wish to be christened. Upon his invitation, craftsmen and farmers from Lubec, Magdeburg, Cologne and other European cities settled down in Lithuania.
1363	The Lithuanian army led by the Grand Duke of Lithuania Algirdas defeated the army of the Golden Order that was invading Lithuania and Europe, and took over the Kiev land, which until then was controlled by the Golden Order.
1385	In Krėva Castle, the Union between Lithuania and Poland was signed, as a result of which Grand Duke of Lithuania Jogaila undertook the obligation to christen Lithuania and to form a union of the Grand Duchy of Lithuania and the Kingdom of Poland.
1387	Christening of Lithuania.
1397	The first school opened in Vilnius.
1410	The battle of Tannenberg (Žalgiris). The joint army of the Grand Duchy of Lithuania and the Kingdom of Poland defeated the army of Teutonic Order.
1539	The first post-secondary school (college) was established.
1547	The first Lithuanian book – „Katekizmas“ by Martynas Mažvydas was published in Königsberg Area (Lithuanian Minor).
1569	The Polish-Lithuanian Commonwealth: Abiejų Tautų Respublika.
1579	The Vilnius University was established.
1791	The first Constitution of the Polish-Lithuanian Commonwealth was proclaimed.
1793	The Education Commission – the predecessor of the current Ministry of Education and Science – was established.
1795	Following the third division of the Lithuanian-Polish Commonwealth, Russia seizes the control over Lithuania.
1830, 1863	Uprisings against the Czarist government.
1864	Lithuanian press was banned. Book smugglers were bringing banned Lithuanian prayer-books, primers and fiction into Lithuania. Lithuanian villages saw the emergence of underground schools, where children were taught to read and write in their native tongue.
1889–1905	The first Lithuanian newspapers „Aushra“ and „Varpas“, were published in

- Prussia. Book smugglers were secretly bringing them into Lithuania and circulating in the country.
- 1904 The ban of the Lithuanian press was abolished.
- 1906–1909 The most mature creative period of the famous musician and painter Mikalojus Konstantinas Čiurlionis.
- 16 February 1918 Independence of Lithuania was declared.
- 15 June 1940 Lithuania was occupied by the Soviet Union.
- 1941, 1943–1953 Repressions, mass deportations of Lithuanians to Siberia started (around 300,000 people were victimised).
- 22 June 1941 The German army entered Lithuania. German occupation started.
- 23–25 June 1941 Lithuanians rose up against the Soviet occupation and declared the Interim Government in full control.
- 1944 Lithuania was occupied by the Red Army.
- 1945–1955 Lithuanians that fled to the West (usually the USA) form political, cultural and public organisations working in support of Lithuania and Lithuanian identity.
- 11 March 1990 Restoration of independence of Lithuania declared.

Source: http://www.european-agency.org/country-information/lithuania/lithuaniadocs/education_lithuania.pdf

Peculiarities of Education in the Lithuanian-Polish Commonwealth: 1569–1795

Up to 1572 Poland and Lithuania were ruled by the Jagielloni an dynasty of the Lithuanian origin, while the related offshoots had Czech and Hungarian thrones. During this period, the Eastern Central Europe was called the *Jagiellonian Europe*.

In 1569 the signed Lublin Union legalized the Union of Lithuania and Poland, the confederate state-the Polish-Lithuanian Commonwealth. The territory of the Grand Duchy of Lithuania was separate, but the Lord was common: the King of Poland and the Grand Duke of Lithuania in one person. Also, there was joint Seimas (Parliament), common Treasury, administration, the courts and the army. The nation of *landed nobility* was formed. At the end of the sixteenth century and up to the eighteenth century culture of three epochs was unfolding-the Renaissance, Baroque and the Enlightenment.

Political ally with Poland determined social and cultural Polonization trends in the Lithuanian society. They are clearly reflected in the formation of the educational content. It was not an aggressive Polonization, but with bright acculturation trends. Lithuanian nobility, expressing the identity of Lithuanian origin, has chosen the Polish language as the spoken language in the first half of the sixteenth century already.

Differences in the development of traditional and institutional culture of the nation in the area of education were particularly apparent within the remit of religion, education, and language use. Until the second half of the eighteenth century Latin was used in the field of science. In the seventeenth century the clerical old Slavonic (Ruthenian) and the scientific Latin languages were gradually replaced by the national spoken language. However, the approach was formed that the nobility representing state interests consists only of the *landed nobility nation* without peasants and citizens. Such caste differences determined the fact that the nobility supported the turn of the Polish language into the public, official, caste representing language. Though there were patriotically minded individuals among the nobility, who cherished the

Lithuanian language and the writing, but scientists claim that the Lithuanian language, one of the oldest in Europe, as well as other ethnic heritage, was retained by peasants and rural communities.

It may be stated that in the fifteenth – sixteenth centuries the Lithuanian state adopted the Polish form of state management and administration, but retained the Lithuanian spirit. Such was the specific nature of Lithuania in becoming part of Europe.

If the fourteenth - fifteenth centuries of Europe were referred to as the period of *the culture of universities*, the Lithuanian society had still a long way to go towards the elementary intellectual culture.

The ongoing development of the educational system is always based on the time responsive ideas. The network of parish schools was formed in the fifteenth and the first half of the sixteenth centuries, while in the middle of the sixteenth century we can already see the basics in creating post-secondary, college type schools. Apparently education there did not concede to the European, because many young people were ready to continue their studies at universities in Western Europe. There were about 700 students from the Grand Duchy of Lithuania (GDL) only in the Jagiellonian University in Krakow, 1 408 studied in Siena (Italy), and 1 409 - in Leipzig (Germany). We may mention some students, who have later become known in Europe and prominent representatives of the Lithuanian Culture, such as Pranciškus Skorina, Stanislovas Rapolionis, Merkelis Giedraitis, and others.

Jesuits dominated in developing educational system in 1569 – 1773. Catholic schools were mostly established at monasteries. Due to their efforts in the eighteenth century humanitarian colleges were established, amounting to over 30 in the GDL. Education in smaller Jesuit colleges lasted for three years, and in the larger ones – for five years. Curricula included some progressive subjects of the period: geography, civil education, natural sciences, aiming also at developing business and agricultural management skills, teaching of modern languages (German, French and Russian).

The goal of education gave meaning to the spirit of the Renaissance. In 1568, with the view of raising literacy of the nobility, the ruler of Lithuania-the King of Poland and the Grand Duke of Lithuania Sigismund Augustus - promised to establish a college at the Vilnius Seimas. The first Jesuits ready to set up the college came to Vilnius in 1569. Officially the College was opened on 17 July 1570. Processes of educational culture in Lithuania in the epoch of the Renaissance were stimulated by the Queen Bona, mother of the Grand Duke of Lithuania Sigismund Augustus, and the daughter of the Milan Duke Gian Galeazzo Sforza, an offspring of a powerful Italian Sforza family.

Education and pedagogical mind in Lithuania during the period of Baroque and the Enlightenment: 1579-1773

Another King of Poland and Grand Duke of Lithuania Stephen Bathory, in support of the idea and efforts of the Bishop Valerian Protasevičius, issued on 1 April 1579 a new brevet for opening the Vilnius Academy. On 30 October 1579 the Pope Gregory XIII issued a papal bull proving the Vilnius College a University- *Academia et Universitas Vilnensis Societatis Iesu* (The Vilnius Academy and the University of the Society of Jesus). It was the first university not only in the Grand Duchy of Lithuania. It is one of the oldest and most famous universities in the Central and Eastern Europe, established following the typical model of Jesuit colleges of the sixteenth-eighteenth centuries. Therefore, only two faculties were established in the beginning: Philosophy and Theology. The Faculty of Law was opened in 1641, and of Medicine-only at the beginning of the Age of Enlightenment.

Table 2.

Faculty	Department	The year of establishment
Philosophy	Dpt. Of Philosophy	1579
	Dpt. Of Mathematics	1579
Theology	Dpt. of the Holly Scripture	1579
	2 Dpt.-s of Dogmatic Theology	1579
	Dpt. of the Hebrew language	1579
	Dpt. of the Moral Theology	1581
	Dpt. of the Polemic Theology	1581
Law	Dpt. of the Canon Law	1641
	Dpt. of the Civil Law	1641

Source: *The Vilnius University History 1579–1803*. Vilnius, 1976. Authorized table

The founded in the sixteenth century establishment of higher education was getting stronger along with the ideas of the Renaissance and the Catholic Reform. The role of the University "was changing subject to the extent of the intensity of innovative ideas – the precious rays of light indicating the way to the future, inspiring hope and the idea of believing in human power [...]"⁴ Practical public demand determined introduction of new subjects in the curricula. Scientific innovations rapidly reached the university. The library collected the imported science books as well as new scientific, religious and secular literature manifold at local print-shops. The library presented to the professors and students of the University collections of books and publications, mostly in the Latin, Polish, and Lithuanian languages, taken over from the nobles. Publications for training were mostly printed in Latin. The amount of publications in Polish was rapidly increasing.

University graduates were granted postdoctoral degrees acknowledged in Europe, and their achievements in different sciences and warfare areas are well known and still surprising us today. In 1625 the Pope Urban VIII crowned in Rome with the laurel wreath the prominent speaker, philosopher, doctor of theology and poet, yclept the "Sarmatian Horace" - Matthias Casimir Sarbievius - as once the most prominent Italian poets *Dante Alighieri* and *Francesco Petrarca* were crowned. The author of the first Russian grammar ("Slavonic Grammar, Vievis, 1619), Meletius Smotricki (1577-1633) studied at the Vilnius University, too.

A trilingual (Polish-Latin-Lithuanian) dictionary "*Dictionarium trium linguarum*" was prepared in Vilnius about 1620. This was the most significant work of Konstantinas Sirvydas, a student and a professor of the Vilnius University, winning him the name of one of the greatest creators of Lithuanian writing and lexicographers. The Lexicon was the first secular Lithuanian publication in the Grand Duchy of Lithuania.

"*Historiae Lituanæ*" ("The History of Lithuania, 1650, 1669), written in Latin by Professor Albertas Kojalavičius-Vijukas (1609-1677), has for a long time been the basic source of information about the Grand Duchy of Lithuania in Europe.

Interestingly, the Renaissance ideas penetrated even into scholasticism. Though the college was still referring to the old scholasticism (e.g., Prof. Daunoravičius Vincent teaching Thomism at the Dominican School, or professor in theology and mathematics Dobševičius Benedict, trying to reconcile the scholasticism with the philosophy of modern times), which became a modern approach in teaching of

⁴*Vilniaus universiteto istorija 1579–1803*. Vilnius, 1976, p. 7.

theology at the Vilnius University. An original selection of works in the theology of asceticism "*Opusculaspiritualia*" ("Spiritual works", 1650, printed in Antwerp) of Mikalojus Lancicijus (1574-1653), one of the most prominent theology professors, has been translated into Polish, German, Czech, French, and English. Oxford and the Sorbonne university students were advised to study the work of Martynas Smigleckis "Logica" printed in Ingolstadt, in 1618. The textbook in rhetoric "*Oratorextemporaneus*" ("The improvising speaker") of Mykolas Radau (about 1616-1687) printed in 1655 in Amsterdam and later in publishing houses of Poland, Germany, France, Italy, and Czechia, was highly assessed. A popular textbook of Žygimantas Liauksminas (1597-1670) "*Praxis oratoria et praecepta artis rhetoricae*" ("Oratorical practice and the rules of the art of rhetoric", 1655) introducing new teaching methods in eloquence was published in various European countries during the entire century, and in particular the original and popular in the seventeenth century textbook on music theory "*Ars et praxis musica*" ("Music art and Practice", Vilnius, 1667).

In theory, such European school was open to all, as priests as laity. Training Plans included the *seven free arts*, the Bible study, and liturgy. It covered several levels of training: *trivium* (grammar, rhetoric, dialectic) and the *quadrivium* (mathematics, geometry, astrology and music, including three subjects of broader applications - multi-language grammar, reading and writing). Subjects in music, painting and sculpture were very important for developing creativity of students.

As in other European countries, Lithuanian schools in the sixteenth – eighteenth centuries were based on scholastic philosophy. Catholic clergy "strictly prohibited through various encyclicals teaching of new philosophical views (Rene Descartes, Gottfried Leibniz, John Locke and others - authors with innovative views of the period – *author's note RB*), describing the destruction of the feudal ecclesiastical ideology, declaring them simply as heresy and relentlessly persecuting their mouthpieces"⁵.

In the Lithuanian feudal society of the seventeenth century issues of education and the development of pedagogical mind were important. "Education was evolving and scientific knowledge was spreading through colleges, newspapers and the University, participation in the process of modern European patterns of the universe cognition was increasing, fiction was created in Latin and Lithuanian, etc."⁶

Rural community was the land cultivating community. Its structure and size was changing subject to the obligations fulfilled for the duke or the landlord, the size of the land-plot or its use. The experience of rural communities determined customs and the spiritual culture of the nation expressed differently in ethnic creations. Collective responsibility of rural communities was legalized in the Law (the Lithuanian Statute).

"Education of our country inherited from the sixteenth century an almost formed system with the established types of schools and teaching methods"⁷. Education was further differentiated by castes. Working skills and knowledge in the rural community of the feudal period were passed through the family and traditions of living in a community; in urban families crafts were transferred through a family and workshop experience, among trades people - through merchants in the community and in practical activities, while the elementary literacy in the above occupations was acquired at special schools, set up in parishes or estates, or were taught at home. If the nobility and the landlords had more opportunities for studies, children of other castes, especially of serfs, could hardly achieve any education.

In the sixteenth century already spoken language started to be introduced in the teaching practice of small schools, which still belonged to the parish churches (parochial schools), monasteries (secondary), the

⁵ Plečkaitis, R., *Feodalizmo laikotarpio filosofija Lietuvoje*. Vilnius, 1979, p. 43.

⁶ Jurginis J., Lukšaitė, I., *Lietuvos kultūros istorijos bruožai. Feodalizmo epocha. Iki aštuonioliktojo amžiaus*. Vilnius, 1981, p. 190.

⁷ Ibid, 237.

Reformed Synod (Evangelical schools), and Jesuits (the University). This determined the content and methods of education. It was obligatory in the seventeenth century to establish a primary school at each church. The primary mission of such school was to give children the basics in religion, to strengthen Catholicism and teach some writing skills. The network of schools was greatly expanding, the church maintained a teacher and two other officers. However, not all schools were functioning and not all were funded. The rich Lithuanian intellectuals started funding the publishing of books in the Lithuanian language.

School for the children of peasants, townspeople or the landed nobility started at the end of pasturage. Little or no time for school was left after the start of pasture. Curricula of parochial schools depended on the teacher, who was working at the school. A college graduate priest, organist, or any other literate person could be a teacher. The main thing was to teach religion and chanting, and reading in Latin. Instead of textbooks Catechism in the Polish and Lithuanian languages was used. Particular attention to the Lithuanian language was given in the Reformation churches.

Possibility for acquiring secondary education was provided by colleges, gymnasiums and seminaries maintained by church institutions. Jesuit College was run in Vilnius, two Catholic Seminaries functioned at the Academy, two Protestant schools, and the Vilnius Orthodox Brotherhood School. In the seventeenth century the number of colleges increased throughout the entire State of Lithuania. Secondary education could be acquired also at the monasteries of Dominicans, Franciscans, and Carmelites Trinitarian.

Secondary education followed the humanitarian direction. The main focus was given to the Greek and Latin languages, also rhetoric contributing to the introduction of the European values. Natural sciences and mathematics were of secondary importance. *Ratio Studiorum* defined a unified secondary school scheme of subjects, the scope and methodology of training. The ideological content was dictated by the preserved management of such schools by Jesuits. "To achieve victory over Protestantism the Jesuit Order focused its attention on the education of youth. The most popular college organization was based on five classes with the course lasting six years, since the fifth class took two years. The curriculum was based on the *Ratio Studiorum*"⁸. Subsequently, there was no striving in this system of education for the changing education in Europe of the first half of the eighteenth century.

Meanwhile, the number of Protestant schools was decreasing. It is worth mentioning that it is likely that on the invitation of Janusz Radvila, the famous and still striking with his works in the history of teaching Czech educator Jan Amos Komenský, was teaching in his estates in Lithuania. It was a good opportunity for Lithuania to take over the system of advanced didactic principles, formation of the curriculum, application of methods, and principles in organizing training.

In 1597, St. Joseph Calasanci (d. 1648), founded a free school for boys and girls in Rome. In 1621, Pope Gregory XV gave his work definite recognition by establishing teaching order for elementary education⁹. Soon after this Piarist Order such schools were established in the cities of Northern Italy, Austria, Poland and Lithuania¹⁰. As compared with the Jesuit schools, Piarist schools followed a more secular direction, admitting more of poor students¹¹. In Poland the first Piarists established in Dombrova in 1684. In the college established at the monastery focus was given to literary studies. In Vilnius – to theology, in Shchuchyn, as in the colleges established in 1722 in Panevėžys – to the philosophy¹². For example, School Visitors approved the high level of training at the school in Panevėžys. Traditionally, the qualification of

⁸Račkauskas A. J., Education in Lithuania Prior to the Dissolution of the Jesuit Order (1773) // *Lituanus*, Lithuanian Quarterly Journal of Arts and Sciences, Volume 22, No.1 - Spring 1976. Editors of this issue: J. A. Račkauskas, etc.

⁹Formally named: *Ordo Clericorum Regularium Pauperum Matris Dei Scholarum Piarum*

¹⁰Rose, J. W., *Stanislas Konarski: Reformer of Education in XVIII Century Poland*, London, Jonathan Cape, 1929.

¹¹Ibid., p.149.

¹²Pitala, A., *Pijarskie zakłady kształcenia nauczycieli w dawniej Polsce – profesoria. Wkład pijarów do nauki i kultury w Polsce XVII–XIX w.* Warszawa, Kroków. 1993, s. 392.

teachers in rhetoric, geography, philosophy, mathematics, history, morality, natural sciences, calligraphy, music, painting and other subjects was required to be rather high¹³. There were three classes covering a six-year course in a typical college of Piarists operating during the period of the Education Commission. They have established a dormitory, had a Library with over 500 copies of books, and a garden required for horticultural sciences.

Cultural change by the end of the seventeenth century in the Western Europe presupposed the search for a place of the native language in the sphere of education. Germany, England, Holland and other countries nurtured the idea of seeing school as the system in giving sense to national values. There were even ideas of preparing text books in the native language and providing compulsory elementary training. The aim was to abandon scholastic and provide knowledge on the universe and the man in new didactic methods. This has determined changes in education of Lithuania, too.

The caste based GDL society in the eighteenth century was of multicultural nature. Ethno-political events in the entire Europe conditioned the complicated and still difficult situation in formulating the definition of the concept of the *nation*. Ethnic, socio-political and confessional features were intertwined there. One of the most important features was the language. Office clerks and educated people used the Ruthenian and the Latin languages. In towns and the army German still resounded. From the 16th century the Polish language was particularly intensively making its way to the public life of the society and the church. However, the Lithuanian language was the main language of Lithuanian peasants that inhabited on the state lands. Most of the townspeople, medium and small landed nobility were bilingual. Most of the landed nobility called themselves Lithuanians of Polish nationality (*gente lituanus, natione Polonus*). Spoken language at secondary schools, the Vilnius College and the University was Polish, but teachers were of different nationalities. It was compulsory to learn Lithuanian, especially for the future priests, in order that they could communicate with rural and urban people. Although the scornful attitude towards people speaking Lithuanian was still persistent, the tendency of introducing the Lithuanian language in the training process of the Latin type higher school was clearly observed.

In 1751 attempts were made to reorganize the system of education. A three-stage education system was approved: primary (parish), secondary, and higher education. A school *Collegium Nobilium* was established and cherished by Jesuits in Vilnius. A graduate of the Piarist School in Shchuchyn and the Universities of Leipzig and Paris, the Rector of the Vilnius University College Motiejus Dominykas Dogelis (Mathias Dominicus Dogiel) prepared and published a three-decker selection of documents for law studies- „*Codex diplomaticus Regni Poloniae et Magni Ducatus Lithuaniae*“. One of somewhat more radical scientists and educators in scholastic philosophy-Dr. in Theology Jonas Drevasas ((Ioannes Drews) manifested himself in 1758-1764 at the Kražiai Jesuit College and in 1680-1683 at the Vilnius University. The Vilnius University graduate Dr. in Theology Boguslavas Gizbertas (Boguslav Miachael Gizbert), who lectured at the Warsaw, Kražiai Colleges, and in 1720-1723 at the Vilnius University, was still insistently protecting scholasticism from the rapidly spreading philosophy of natural sciences of the new era.

The variety of approaches of scientists-educators, the abundance of their works at the beginning of the seventeenth– eighteenth centuries demonstrated substantial activities of former scholars and educators, which were not isolated. The entire teaching system of the Catholic scholastic philosophy was developed in Lithuanian schools and implemented in the Jesuit colleges of Kražiai and Kaunas, as well as at Piarists monastic schools of Dominicans, Bernadines, Trinitarians and Carmelites.

Monographs, text books, students' works, thesis for scientific degrees appeared in the sixteenth and at the beginning of the eighteenth centuries. As in the European universities, degrees in Liberal Arts and

¹³ Vizitatorų ataskaita, Lietuvos mokslų akademijos biblioteka, Rankraščių skyrius, f. 9, nr. 917.

Bachelor of Philosophy, as well as Master degrees in Liberal Arts and Philosophy were granted in Vilnius. The Jesuits were concerned that the high level of teaching was attractive for the studying nobility children and they would not try to leave for studies abroad.

Jesuit Order was eliminated in 1773 in the Bull of the Pope Clement XIV. "To administer schools taken over from the Jesuits, and other schools, a National Educational Commission (qv) was established in 1773, serving Lithuania and Poland. Lithuania was divided into four educational districts" - says *Encyclopedia Lituanica*¹⁴. This meant that the transformation started in response to the ideas hovering around in Europe. Jesuit maintained schools started to be criticized as not responding to the challenges of the epoch. The school had to be nationalized and given more secular character.

The goal set by the *Education Commission* for the reformation of the education system was to develop a national capable of absorbing knowledge (*the light of knowledge necessary for life*) and performing obligations of a *Christian and a citizen*. Advanced representatives of the mid-eighteenth century society of education began to realize that capitalist relations of production evolving into the life of the society required scientific and technological innovation. Therefore, scholasticism as the doctrine of education became an anachronism. Exposed to the West-European ideas of the Enlightenment, it gave way to the philosophical idea of the new era leading to the reasoned educational thinking and practical change of the educational system. The monopoly of the Latin language was gradually disappearing from schools. The *Education Commission* made major changes in the system of education, opposed to scholasticism, separated natural sciences from the philosophy and even completely removed it from the curricula of schools.

The demands raised in the period of Enlightenment were introduced in the training programs through the strengthened significance of mathematics and natural sciences aimed at adapting them to the realities of life. Old textbooks were no longer fit for the implementation of the new ideology. *Education Commission* even announced a tender for developing textbooks, and commissioned the member of the French Academy the philosopher Étienne Bonnot Condillac, co-author of D. Diderot "Encyclopedia", to write for Lithuanian and Polish schools a textbook in logic "The logic or the basics in the development of thinking" (*La logique ou les premiers développements de l'art de penser* ", Paris, 1780). The author was awarded gold medal for it, which is transferable until now. In 1802 the translation of the textbook was published in Vilnius, (Wilne, w Drukarni Akademickiéy), repeated in 1808 and 1819. Thus, the process of logical thinking in Lithuanian schools was interpreted referring to the sensual cognition theory. The basis of logical thinking is the experience based on sensory observation. Analysis is the most important factor of cognition.

According to the structure of education developed by the *Education Commission* there was one higher (the Highest) School in each province. *Universitatis Vilnensis* was the Highest School of Education in the Province of the Grand Duchy of Lithuania. Supervision of the University was taken over by the state institution for education and culture -the *Education Commission*. In 1781 the Vilnius University was called *Schola Princeps Magni Ducatus Lithuaniae* (the Highest School of the Grand Duchy of Lithuania).It consisted of two Colleges: the Science in Physics and the Moral Sciences. Humanitarian studies were supplemented with the studies in medicine, natural sciences and law in response to the spirit of the Age of Enlightenment. It was the most solid and dynamic university in the region of Eastern Europe, giving much attention to experiments, practice and the development of scientific mind. Activities in the Observatory of Astronomy were further continued, expeditions for minerals were organized, a unique Botanical Garden for scientific research was created.

Now the University became responsible for 32 district secondary schools. Teachers were trained at the teachers' training seminaries set up at the University. In 1775 a seminary for training primary schoolteachers

¹⁴ Education. *Encyclopedia Lituanica*, Volume II D-J. Boston, Massachusetts, 1972, P. 130.

was established in Vilnius, and from 1783 a triennial Seminary started its activities in educating teachers for secondary schools.

The Education Commission delegated the establishment of parish schools for the initiative of local priests and advanced landlords. However, did not opt out from addressing the problems: designed programmes, initiated publishing of textbooks, commissioned trained teachers. It was planned to set up a parochial school in every tenth village. Various options were offered for the reform of the education system, emphasizing the need of strengthening the three level school system, teaching writing, reading, counting, catechism and basics in agriculture in elementary (primary) schools. It was noted that primary education is the universal road for further intellectual growth of the society.

If attempts were made to retain the Lithuanian language in primary schools, Polish dominated in secondary schools and higher learning establishments. It was absolutely new for the society to see published Lithuanian primers with pages of printed prayers as well. Perhaps the first primer "*Elementarzy kzmuydzki*" was published in 1752 at the Vilnius Franciscan printing-shop. The printing-shop of the Vilnius Academy was publishing in 1759-1766 the Lithuanian/Polish Primer „*Mokslas skaityma raszto lękiszko*“ (learning to read the Polish writing), circulation of which was continuously complemented.

Starting with the parish schools, great attention was paid to the arts, and music in particular. It was stated that beautiful chanting is effective in uniting the community at the church and at school. There were orchestras at colleges, and small organs were set up in churches. Separate departments were established in the Academy.

Education in Lithuania ruled by the Russian Empire

Education and educational mind in the period from 1795 to 1915 and up to 1918 in Lithuania ruled by the Russian Empire in the second half of the nineteenth and at the beginning of the twentieth century suffered major shocks: fragmentation of ethnic Lithuanian lands, restriction of political rights for Lithuanian nobility, distribution of many Lithuanian lands to Russian officers, nobles and other colonists. Severe Russification policy started. Names and titles of towns and villages were given Russian forms and even the titles as such. Lithuanian press was banned. Referring to the principles on school reform introduced by the Education Commission at the end of the eighteenth century, a new reform was launched. In addition to education districts of the Russian Empire the sixth – the Vilnius Educational District - was added, which included educational institutions not only of Lithuanian, but also of some Russian cities as well. Compulsory education in Russian was introduced in the administrative and educational practice of schools. Policy of Russification of Lithuania and dissolution of the elements of Polish culture was particularly intensified after the uprising of 1830-31.

The Vilnius University managed to preserve its autonomy-in 1803 it became the Imperial University and was the largest in the Russian Empire. Maybe because of this, and through the support of the Vilnius district guardian, the Foreign Minister of the Empire Adam Jerzy Czartoryski, the university was not closed, but became famous as the European Centre of Excellence in scientific and educational thinking. Sciences in medicine, physiology, astronomy, exact sciences and others were further developed. The model of humanitarian mind giving sense to the ideas of the Enlightenment was promoted. Not accidentally, therefore, the curricula of the Vilnius University studies served as a model for other universities in the West and in the East. In the period of 1793-1797 departments of "Fine Arts" ("*Beaux arts bonaartes*") were established. Alumnus of the St. Luke Academy in Rome Francis Smuglewicz (1745-1807) was the Head of the Department of Drawing and Painting and developed the first training programme for it.

However, in 1832 the Vilnius University was closed. Young people, who were actively participating in illegal organizations of students, professors, who participated in the activities of the Masonic brotherhood,

and other active persons in the anti-czarist movement were even expelled from Lithuania and repressed. Spiritual Catholic Academy was moved to St. Petersburg. The Vilnius educational district fell under the administration of Belarus authorities.

One of the most famous university graduates was the poet Adam Mickiewicz (1798-1855 m.), who embodied the spirit of Romanticism arousing the Polish national consciousness. The first foreigner invited to lead the department at the French higher educational institution *College de France* had a profound impact on Romanticism in Lithuania.

Among the highly educated graduates of the University Ignas Domeika (1801-1889), a geologist, mineralogist, and ethnographer may be noted. After the uprising of 1831 he fled away to Chile and became there a famous scientist, professor and rector of La Serena and Santiago universities. He implemented the Vilnius University model and the Lithuanian system of education in Chile. The name of I. Domeika was given to a ridge (*Cerro Domeyco*), to the city (*Puerto Domeyco*), to a flowering plant, and to the mineral discovered by I. Domeika himself.

During the period of Czarist regime monasteries were closed. The name of Lithuania disappeared: it was called the *Northwestern Krai*, and from 1843 administrative units of Vilnius and Kaunas provinces were functioning. They were managed even with the help of police measures. The Governor General of Vilnius N. Muravjov (in Lithuania Muravjov was called Muravjov – the Hangman) fiercely suppressed rebellious people, participants of the recently organized uprisings. Land could not be sold to Catholics, churches were closed or converted into Orthodox churches, new Orthodox churches were built, priests were supervised by the police, Jews were forced to move into the cities, etc. Russification policy was especially actively pursued: primary schools became Russian schools (referred to as *Folk schools*). It was mandatory from 1839 that all subjects in Lithuanian schools were taught in the Russian language (except the Catholic religion). Lithuanians teachers were dismissed from the Lithuanian schools of Kaunas and Vilnius provinces, meanwhile students from Orthodox seminaries of Russian provinces were invited for teaching instead. They could not fit in, because they could not communicate with children or their parents. It was decided in 1872 to establish a seminary in Panevėžys for training teachers for the province of Kaunas. However, teachers ought to be Russians (but Lithuanians studied there, too), teaching was delivered in the Russian language, but graduates were supposed to know the Lithuanian language also.

In 1864 the ban of the Lithuanian press was announced and implemented through repressive measures. It was forbidden to read and use books written in the Lithuanian language at schools. *"Nations exist not just on the account of productivity of land, not on the basis of differences in clothing, not because of the beauty of land, but preserving and using its language, which increases and preserves unity, peace, and brotherly love. Destroy it, and you will destroy tranquility, unity and common well being"*¹⁵ - wrote Mikalojus Daukša, a humanist and one of the creators of the Lithuanian writing.

The period of 1864-1904 is significant in the Lithuanian history of culture as the period of book smugglers. Taking the risk of being brutally punished, men and women were secretly carrying across the imperial borders of Russia and Germany the forbidden literature in the Lithuanian language for further distribution of it in Lithuania. Secret Lithuanian schools were set up all over the country. Small groups of children were taught by literate people, the so called '*daraktoriai*', in towns and especially villages. The Lithuanian Bishop Motiejus Valančius encouraged the activities of illegal Lithuanian schools. He was supported by priests, monasteries were also secretly established.

In the second half of the nineteenth century there were special schools in Lithuania as well: theological seminaries, schools of agriculture, crafts, and for girls. Czarist authorities encouraged young people to study

¹⁵According to Lebedys, J., *Mikalojus Daukša*. Vilnius, 1963,p. 66.

in Russian higher learning establishments. The Vilnius University was still closed, scientists and intellectuals were scattered, and educational ideas languished.

The national movement intensified at the end the nineteenth century, when publication of Lithuanian news papers "Aušra", "Varpas", and "Ūkininko patarėjas" ("Dawn", "Bell", "Farmer's advisor") started in the United States and East Prussia (due to the activities of Jonas Basanavičius, Vincas Kudirkka and others). At the beginning of the twentieth century the development of democratic movements (in 1905-1907 throughout the Russian Empire) strengthened. In 1904 the press ban in Lithuania was withdrawn, and new Resolutions expressing the spirit of the epoch were adopted by the Great Seimas of Vilnius (1905). "The Resolutions of the Seimas – is the living document of the Will of People. Requirements expressed by people in that document shall make the basis for the programme of actions of the nation" – was published in 1913 in the already Lithuanian newspaper "Varpas"¹⁶. Punishments for maintaining secret schools were cancelled (in 1906), teaching at the Panevezys Seminary was already delivered in the Lithuanian language (taught by Jonas Jablonskis), cultural-educational societies were established, more and more citizens participated in the activities of creating the society – all this indicated that the end of despotism of the Czarist Russian Empire was approaching.

The Lithuanian society took advantage of the situation of the First World War (1915-1918) and started establishing Lithuanian schools (opened in Vilnius, Kaunas, Šiauliai, Panevėžys, and Marijampolė). The new, German occupants did not object. However, there were many secret schools as well, which were set up in emigration, far away in Russia, where families found shelter from the war and later from the Russian Revolution of 1917.

At the end of the nineteenth and the beginning of the twentieth century educational problems were addressed referring to the ideas of the scholars in education and methodological works (J. H. Pestalozzi, J. A. Komenský and others). Significant support to schools was provided by the *Lithuanian Scientific Society* (LMD), which functioned in 1907–1914 in Vilnius. Lithuanian national movement became increasingly active as well as the movement of Lithuanian studies, developing national consciousness among all layers of the society.

Education and educational mind in the restored State of Lithuania: 1918 - 1940

On 16 February 1918 the Act was passed in Vilnius, stating the restoration of the independent state of Lithuania organized on democratic grounds with the capital Vilnius. All important areas of the state were being restored and reformed. Great attention was given to the education of citizens of all age groups and from all social layers.

There were 1036 primary and 38 secondary schools in 1919 in Lithuania. The number of schools was continuously increasing leading to the lack of qualified teachers. In 1923, due to the historical situation, Vilnius and the Vilnius region was chipped away from Lithuania and attached to Poland. Kaunas, the second most important town in the country became the provisional capital of Lithuania. In 1920 the first independent Lithuanian High School was established here – the High Courses, and in 1922 the High School was transformed into the University of Lithuania, which from 1930 is named the Vytautas Magnus University (VMU, restored and functioning further today).

We may talk here again about the reviving pedagogical idea, the contribution of scientists and professors, graduates from foreign universities, in shaping and nurturing the system of the national Lithuanian school. In this difficult period for the state, involved in restoring national economy destroyed during the First World War and various other upheavals, over 15 per cent of public funds was allocated for

¹⁶ Papaliniš [?], Lietuvos autonomija // „Varpas“, 1913 vasario 20 (kovo 5), p. 8.

education and culture. The development of the network of primary schools, junior gymnasiums, secondary and vocational schools, as well different courses was aimed at eliminating illiteracy and training of specialists required for various spheres of the Lithuanian economy. Particular attention was paid to the training of specialists for agriculture and intellectual development of workers. Young people were granted state scholarships and sent annually abroad for studying crafts and arts¹⁷.

Educational ideas were manifested in the abundant press of teachers, where the direction of integrated content of education and training was marked with the cultural trace of pedagogy.

A single general education structure covered a primary 4-year school, a secondary 4-year high school (progymnasium) and a 3-year major (higher gymnasium classes) school. In 1936 a 13-year system of two stages was instituted: a 6-year primary and a 7-year secondary gymnasium.

In 1928 the compulsory primary education was legalized in Lithuania. Municipalities were obliged to support schools financially. The training content was based on the following subjects: the native language, knowledge of homeland history and the environment, and elements in arithmetic. Considering the principle of tolerance, ethnic communities were allowed to set up schools of their own. In 1939-1940 there were 61 state Lithuanian schools, 11 Lithuanian private schools, 14 private Jewish schools, 3 Polish schools and 1 private German progymnasium in Lithuania. The Education Act of 1936 emphasized that school must provide the basics in education, develop physical and spiritual power of young people, teach them to love Lithuania, cherish it and be ready to sacrifice for it.

Gymnasium was supposed to prepare students for higher education. Specific crafts were taught at special lower and upper secondary schools, such as schools of commerce, crafts, technical, agricultural, forestry, medicine, accounting, typing, Kaunas Art school, Conservatory, Pottery School, High Courses of Physical Education, Vytautas Magnus Military School, and others.

The idea was that children were brought up in families. However, there were kindergartens, too, the establishment and maintenance of which was delegated to the Lithuanian Society of a Child, Caritas, St. Vincent and Paul, and other associations, and private persons. There were 197 kindergartens in Lithuania in 1939. The Ministry of Education was responsible for training programmes and the content of the curricula.

Shortage of qualified teachers required to rebuilt and establish new teacher training seminaries, organize teacher training and refresher courses. In 1925 a Law was passed stipulating that primary school teachers completed teachers' seminaries. There were ten of them. Most of seminaries were public. In 1935 the Klaipeda Teachers Institute started training teachers for senior classes. Teachers for gymnasiums were trained at the University.

Achievements of the education system were eloquent: 32.64% of the Lithuanian population in 1923 was illiterate, while in 1940 - only 2%.

Departments of Humanities, Theology-Philosophy, Law, Mathematics and Natural Sciences, Medicine, and Engineering functioned in the Lithuanian University (VMU). Many educators, graduates from West-European higher learning institutions, as well as professors invited from abroad lectured at the University.

In 1918-1940 the system of education was developed, the teaching content was elaborated in a professional and responsible way, new original text-books were introduced. National identity and civic dignity provided strong background for intellectual activities of a high culture well trained and a qualified specialist in the society.

¹⁷ Aleknaitė-Bieliauskienė, R., The Demand of Value Education in Cloth-cap Environment during Interwar Period // *LOGOS*, 73, 2012, P. 170–181.

Educational ideas of the independent Lithuania were based on the works of German, Polish, Swiss, and Russian scientists, direct contacts with foreign scientists, philosophers, and teachers. We may talk here about the established trends during this period of the development of educational ideas in Lithuania. The development of genetics and psychology stimulated the reflections on human nature, the impact of environment on the process of personality formation. Attention was given to the biological psychological factors in shaping personality. Significant were also reflections of the representatives of Neothomizmus, spreading in the sphere of education the meaning of Christian values, the values of beauty, nobility, and perfection of the spirit (M. Pečkauskaitė-Šatrijos Ragana, A. Dambrauskas-Jakštis, et al).

To know the nature of a child considering its personal characteristics was encouraged in the publicist works of the philanthropist G. Petkevičaitė-Bitė, implementing her didactic principles. Quite a few educators-researchers were interested in the new problems of this age raised in the *experimental studies of education*. The initiator of experimental psychology in Lithuania is Jonas Vabalas-Gudaitis (1881-1955) - educator, psychologist, proficient in ethics. He defined *training* as the development of intellect and intellectual capacity building. He created an original psychology-based training and education theory.

Research works of educators following the *sociological direction* were in particular active. They stress the distinctive approach to the significance of social environment and socialization problems of the child. An Educational Society "New School" was initiated, and a magazine "The School and the Society" was published. Works of John Dewey and Eduard Claparede influenced attitudes of this group of researchers-educators in developing didactic principles. Jonas Laužikas (1903-1980) emphasized the significance of mental activity for human development and worked out theoretical framework for the individualization and differentiation of the training process.

In 1920-1940 much attention was given to the dissemination of new educational ideas by discussing them in articles and translating certain works into the Lithuanian language (Maria Montessori¹⁸, Anton Joseph Sickinger, the experimental system of Manheim, etc.). Emphasis was placed on the new approach to the heterogeneous conceptions of *work schools* and *educational culture*. In Lithuania the latter trend was influenced by Heinrich John Rickert, born in Prussia teacher of Martin Heidegger, also Edmund Spangler, Wilhelm Windelband, Vladimir Solovyev, Wilhelm Dilthey and other West-European philosophers. Promoted were the concepts of Sergiusz Hessen, professor in the history of teaching, on the development of personality on the basis of cultural values, also works of the founder of Work Schools George Michael Kerschensteiner, and the theory on the development of spiritual personality. Especially popular and often quoted was E. Sprangler, stating that education is assistance in developing, a way of transferring values, the human rebirth, and "national consciousness - it is the highest culture of a personality developed on the basis of individuality"¹⁹.

Among the brightest originally-minded representatives of educational culture was the priest, philosopher and educator Julijonas Lindė-Dobilas (1872–1934) aiming at developing erudition and intellect of gymnasium students in an original way. Also representatives of the Catholic trend, influenced by the phenomenology of Edmund Gustav Albrecht Husserl, such as Prof. Stasys Šalkauskis (1886-1941). He

¹⁸There are M. Montessori association (LMA) in Lithuania. It supervises training of educators and pedagogues and right application of the methods in institutions of our country. Currently, there are 5 institutions which base their work entirely on the methods of M. Montessori – Vilnius Centre of M. Montessori's Method, Kaunas M. Montessori primary school-kindergarten "Žiburėlis", Kaunas M. Montessori kindergarten No.1, Kaunas private M. Montessori kindergarten of D. Tilindienė, Klaipėda M. Montessori primary school-kindergarten "Pabiručiai" – and 48 institutions, where separate Montessori groups are active. In total, there are 83 Montessori groups in Lithuania working according this education method or applying it partly. Approximately 1600 children are educated in these groups.

¹⁹Spranger E., Kultur und Erziehung. In: *Gesammelte Schriften*, hrsg. v. H. W. Bähr u. a., Tübingen/Heidelberg, 1969.

associated closely the pedagogy with philosophy: Pedagogy has to consolidate all cultural values. Proponent of the Christian idealism stated that it is necessary to implement the *complete education* system. He reasoned the *universal pedagogy*. His successor was Antanas Maceina (1908-1987). Wilhelm Starosta-Vydūnas (1868-1953) – an original thinker of practical orientation, stated that the purpose of each phenomenon is to evoke the nation for giving sense to the existence of an individual and the nation for the sake of a better humanity. The phenomenon of *Vydūnizms* is compared with *gandizms*. While studying philosophy at the universities in Germany, Vydūnas found many answers in the ancient Hindu philosophy to the questions of his concern. The Hindu philosophy attracted him for the attention to an individual and moral singleness. Concepts of Vedanta, Mimansos, Yoga and other Hindu reformers were close to him. The most important contribution of Vydūnas to the science of education was the developed philosophy of the lifestyle and the development of a personality. History specialists characterize Vydūnas as the promoter of *neovedantizms*.

Education Reform during the Soviet occupation and the Second World War: 1940-1990

The year of 1940 and the Soviet dictatorship that started in the post-war period since 1945 broke the entire system of education. The ideology of "Proletarian internationalism" suppressed ethnic and religious consciousness legalizing ideological dictatorship. Religious press was banned, the clergy was persecuted, state symbols of the former independent Lithuania were destroyed, the flag and the anthem were interdict. Ideological control on creation and education was imposed. Repressive structures operated deporting intellectuals of the independent Lithuania to the remote Russian Siberia and torturing in prisons. Many intellectuals rushed to emigrate to West Europe and later to the United States. An armed resistance to the new regime started.

Soviet ideology gave a considerable attention to culture and education, as the flagship of ideology. The system of education was attractively restructured. All schools were nationalized providing free education. However, the school was separated from the church, abolishing religious education; teaching in geography, history, and constitution of Soviet Russia was introduced; the earlier active students' and youth organizations (e.g. Scouts), were banned; other organizations promoting the new ideology were established instead. The school had to be adapted to the needs of the closed totalitarian society. Teachers ought to inspire children with the idea that their homeland is not Lithuania, but the vast and mighty Union of Soviet Socialist Republics.

In 1949 the types of schools were formed: a four-year primary school, pro-gymnasiums became seven-year schools. Seven-year education was compulsory. Gymnasiums became secondary (high) schools with 11-year education. General teaching of the Russian language at schools started. Organizations of pioneers and komsomols promoting Soviet ideology were constrainedly established.

In 1959 trade schools represented the entire system of rural and urban vocational technical schools. Their programs were prepared subject to the needs of industries, providing secondary education and the qualification in trade. There were also technical schools training the required middle level specialists for the economy and the sphere of culture (science, education and art) who could continue education and improve their skills studying in higher educational establishments.

Extracurricular system for the development of children and young people, though with the ideological content, was created: house for technical creation of students, special seven-year Music Schools (partially paid minimum). There were over 100 such schools in Lithuania, which worked according to the programme developed by professionals and regulated by the Methodical Council of the Republic, which enabled to

pursue the profession of a musician. In larger cities there were art schools for children. Special art schools with their unique programmes for the most talented children from all over Lithuania were established in Vilnius and Kaunas, with the facilities of a hostel available. Graduates of these schools received a certificate of secondary education and excellent qualifications in particular specialties, allowing them to study further not only in Lithuania, but also in the best higher schools of music in Russia, Europe, and the U.S.

Paid or free amateur studios of children's choir, dance, theatre and art functioned in various clubs and creative homes throughout Lithuania. Thus, many creative formations were established in Lithuania: choirs (such well-known choirs today, which developed into schools of choral singing - the boys' choir *Ažuoliukas*, and the girls choir *Liepaitės* in Vilnius, and other choirs in the cities of the Republic), theatre studies, which educated many famous actors of today, directors, etc. Song festivals of students were initiated convoking together several thousands of students.

The importance of after-school education in arts and technical subjects was emphasized. Schools were encouraged to amplify free after-school amateur activities in various clubs of art, technology and other spheres.

In 1959 mandatory eight-year education was incorporated, and in 1975 universal secondary education was introduced. In 1990 a 12-year secondary school of general education was validated.

The Vilnius University and higher education

Officially the Vilnius University was actually opened in 1919 and was named then after Stefan Batory. The idea was to spread the light of science from the occupied by Poles Vilnius. Many Lithuanian scientists retreated from the occupied Vilnius to Kaunas. The first Rector of the Vilnius University, professor and priest Michael Marian Siedlecki, was seeking to transform this higher educational establishment into a purely Polish School in its content, and was accordingly shaping the policy of the University. Therefore, the most important was the Faculty of Humanities. The University was the centre of culture in the Vilnius region. Prof. Władysław Mickiewicz, the son of the poet Adam Mickiewicz, the famous philosopher Prof. Władysław Tatarkiewicz and others were teaching at the University. Prof. Władysław Tatarkiewicz was later known as a Polish philosopher, historian of philosophy, historian of art, aesthetician and ethicist, who expressed especially meaningfully his ethical position in his works published in 1945, where he stated his ethical principles after the Second World War in 1945. He wrote: "The fourth principle to mention in this connection is the principle of moral cultivation... We feel it is in appropriate and wrong, when bad people provide patronage of noble goods, such as the arts and sciences, when people who neither could nor wanted to care for foreign museums, libraries, recklessly wrecking them, should run their own magnificent museums and libraries keeping there the heritage of nations they sought to destroy"²⁰.

In 1939 the Soviet Union assisted in returning Vilnius to Lithuania. Therefore, at the end of the same year the Lithuanian Vilnius University was restored.

During the World War II, in the spring of 1943, the Hitlerites closed the University along with other educational and cultural institutions, and the historic edifice was converted into barracks and military hospitals. Though professoriate was hiding, some of them were sent to the Stutth of concentration camp.

In the summer of 1944 the Red Army occupied Vilnius and the second Soviet occupation started. The Vilnius State University became the standard establishment of Soviet higher education bound to follow ideological requirements, obey the imposed instructions and directions. Eight faculties were established there

²⁰W. Tatarkiewicz, Ethical Grounds for Retribution and Compensation. In: *Pisma z etyki i teorii szczęścia*, ed. by Paweł J. Smoczyński, Biblioteka Etyczna, Zakład Narodowy im. Ossolińskich Wydawnictwo, Wrocław – Warszawa – Kraków 1992, pp. 113–122.

(Physics and Mathematics, Chemistry, Natural Sciences, Law, Medicine, History and Philology, Economy and Forestry). However, the University lost a lot of scientists and professors. Quite many professors and a number of students, who contradicted categorically to the ideology, emigrated to Europe or America. Relations of scientists with the Western world were officially terminated, academic freedom and the development of concepts of national consciousness denied. For those, who could not adapt or were not willing to accept the new ideology, the university was closed.

In the period of about 1960 information and the activities of the operating 12 higher educational establishments, scientists and educators were separated from the science and culture of the Western Europe. Information about innovations in education, pedagogical issues and scientific achievements was blocked. Despite ideological disadvantages, experiencing ideological dictatorship and repressions for the disobedient, the University of Lithuania managed to educate in the Soviet times many scientists and educators, providing training to over seventy thousand of specialists in various spheres of activities.

After Stalin's death the Soviet regime began to disintegrate slowly. In 1958 a diplomatic administrator, famous scientist and mathematician Professor Jonas Kubilius became the Director of the University, and was Rector for as many as 32 years.

The University became a pronounced Centre of Baltistics in the world, a member of the Royal Swedish Academy of Humanities. The University educated skilled linguists. International congresses of Baltic studies were held since 1964, and from 1965 the internationally recognized magazine "Baltistica" is published.

Breaking ideological conflicts at the end of the sixties on the initiative of the University various internationally recognized scientific schools were set up facilitating the maturity of scientists. Highly appreciated in the scientific area of the world were the probability theory of numbers developed by Prof. Jonas Kubilius and his students, the works of Prof. Adolfas Jucys and his students in theoretical physics, works of Prof. Povilas Brazdžiūnas and Prof. Jurgis Viščakas in semiconductor physics, research of Prof. Algimantas Marcinkevičius and his colleagues in Cardiovascular Surgery, studies of radiologists and microsurgeons, etc.

The changing structure of the higher education influenced changes at the University, too. At the end of the Soviet period there were 14 faculties, 108 departments, 38 research laboratories, an astronomical observatory, two educational museums, botanical gardens, and the scientific library. Along with the development of the University its material facilities were also expanding. In the new spaces of the city, in the district of Sauletekis, a new university campus with the faculties of law, economics, physics, computer centre, and students' hostels was settled.

The Vilnius University was awarded the Alfred Toepfer Stiftung F. V. S. Foundation Medal (in 1985). The European Gold Medal Award - the second in the world - was conferred to the Vilnius University in 1985 for the preservation of the unique building complex, the architectural monument of the Vilnius University. Following the Soviet rituals, on the occasion of celebrating the 400th anniversary of the University, the Vilnius University was awarded with the Order of Friendship of Nations, and some 50 staff members - with Orders and Medals of the USSR.

During the Soviet period national consciousness of the youth was stimulated at the University. It was the power that enshrined in Lithuania the revival of the nation and the independent state.

Lithuanian education researcher Ramutė Bruzgelevičienė emphasizes the normative character of the classical education paradigm in the Soviet pedagogy. "Education in Soviet pedagogy and educational science is the development and education of an individual"²⁰, i.e. the *formation* of abilities, skills, capacities,

²⁰ Bruzgelevičienė R., *Lietuvos švietimo kūrimas. 1988–1997*, Vilnius, 2008, p. 45–46.

²¹ Ibid, p. 47.

aesthetic values, moral and spiritual needs, and social ideals. The desire of *developing a universal and balanced personality, spiritually rich, morally pure and physically perfect* was declared.

Soviet didactics means the *targeted activities of teachers and students under their supervision. The basis of education is the acquired knowledge.*"The content of education provides knowledge, abilities and skills that students are supposed to master"²². A variety of educational methods was aimed at conceptualizing the communist education, as the only correct system for the implementation of communist ideas."Education based on *the only true* ideology resulted in unidirectional curriculum, where each programme was saturated with ideology, especially in social sciences and humanities"²³.

All school levels had to take over the centralized, censored content of education, which spread negative attitude towards the independent Lithuanian statehood and the ideas of a free nation. Though fearful of repressions, teachers with pre-war education, university professors, parents, academics, bright personalities of art and culture, intellectuals from the intelligentsia working in the educational system, and individual functionaries spread such ideas. As a result of this, perceiving the benefits of warming policies in the Soviet Russia, the Lithuanian Reform Movement matured, breathing the atmosphere of freedom of the nation, of people, of citizens and the statehood restored in 1990.

Educators-researchers of positive and humanistic mind continued the research and experiments started by their progenitors, and after the opening of the *Iron Curtain*, which separated Lithuania from the rest of the world, viewed educational problems at a larger scale, taking over the experience of positive education, teaching, enlightenment, and education in a broad sense. Meilė Lukšienė (1913-2009), the historian, related education reforms of Lithuania with the increasing high culture and humanistic trends for the improvement of schools. The research area of Vanda Aramavičiūtė (born 1936)-trends in the spiritual development of young people. The research of Bronislovas Bitinas (born 1926) covers the sphere of the philosophy of education, research methodology and educational theory. Vladas Rajeckas (1927-2004) was a researcher in didactics, studies of Juozas Vaitkevičius (1928-2002) were focused on the research of the social pedagogy topic. Leonas Jovaiša (born 1921) is the author of fundamental works, emphasizing the importance of holistic education in the system of human development, elaborated the theories on education and counselling.

Conclusion

Historical research revealed that the history of education is an integral part of the entire history of European culture. Introduction of Christianity played an important role in shaping trends of education. Historical sources in Lithuania also mention the first Cathedral School, which functioned in Vilnius in 1397. *Ratio Studiorum* defined a unified secondary school scheme of subjects, the scope and methodology of training. The ideological content was dictated by the preserved management of such schools by Jesuits.

Most of the landed nobility called themselves Lithuanians of Polish nationality (*gente lituanus, natione Polonus*). Spoken language at secondary schools, the Vilnius College and the University was Polish, but teachers were of different nationalities. The goal set by the *Education Commission* for the reformation of the education system was to develop a national capable of absorbing knowledge (*the light of knowledge necessary for life*) and performing obligations of a *Christian and a citizen*.

Education and educational mind in the period from 1795 to 1915 and up to 1918 in Lithuania ruled by the Russian Empire in the second half of the nineteenth and at the beginning of the twentieth century.

The goal set by the *Education Commission* for the reformation of the education system.

²² Ibid, p. 47.

²³ Ibid, p. 47.

The roles performed by education in past epochs, and especially during periods of historical breaks were evaluated. We noted serious attempts of enlightened community to preserve the Lithuanian language and to nurture writings. Even during period of Russification, writings were created, secret schools and the Catholic Church fostered moral foundations, provided aesthetized and emotional experiences of country folk. In the context of Europe, Lithuania was seen as a European country that held its ground among dominating trends in developing culture and arts. The further development of Lithuania and Lithuanians educational system was baffled by occupations.

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