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## The Development of English Education in the Years 1830-1914

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## DYDAKTYKA JĘZYKA I LITERATURY

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### THE DEVELOPMENT OF ENGLISH EDUCATION IN THE YEARS 1830–1914

The present article covers a long span of time, encompassing the entire reign of Queen Victoria and including several years before her accession to the throne, the Edwardian era, and the years prior to the outbreak of the Great War. The time between the years 1830 and 1914 brought many significant events and changes: a number of revolutions and international conflicts, the emergence (and sometimes also the decline) of great imperial powers, the consolidation of nations, many fundamental changes in the structuring of the State, and the rise of socialism. It may seem that against the backdrop of violent upheavals or a struggle for independence the birth of a national system of education is of secondary importance, yet the words of two Chartist leaders bring to mind the real power inherent in education:

Give to a man knowledge, and you give him a light to perceive and enjoy beauty, variety, surpassing ingenuity, and majestic grandeur, which his mental darkness previously concealed from him – enrich his mind and strengthen his understanding, and you give him powers to render all art and nature subservient to his purposes – call for his moral excellence in union with his intellect, and he will apply every po-

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wer of thought and force of action to enlighten ignorance, alleviate misfortune, remove misery, and banish vice; and, as far as his abilities permit, to prepare a highway to the world's happiness.<sup>1</sup>

Historians generally agree that the cornerstone of the English national system of education was the Education Act of 1870 (the Forster Act), which laid the foundations for its future development. Together with the Balfour Act of 1902 it is considered a landmark in the history of learning. Yet, neither of them made education free or compulsory, although from the very beginning of the issue there were always forces pressing for it. The way English education developed, the specific timing of the various Acts of Parliament, the forces behind the structuring of the Bills, and, most importantly, the shape that the Acts took and their results, are all the outcome of diverse factors operating on the national and international scene. Undoubtedly, one of the chief influences was the rise to power of a new dynamic group – the middle class.

The most definite sign of the real power of the new manufacturing class was the extension of the voting franchise in 1832. Acquiring the vote by the middle class meant putting it on an equal footing with the class of the landed gentry. It was also a reform that started a series of other political changes, all aiming at the promotion of “the haves.” Property and wealth (with a special stress on new wealth) began to mean power. And so, in the footsteps of the 1832 Act, the middle class lobbies showed their strength by forming the Anti-Corn Law League (1838) and a consequent repeal in 1846 of the Corn Laws (which had been a bastion of landlords' interests), followed by the repeal of the Navigation Laws (1849). The 1850s and 1860s were years of rampant liberalism and substantial reductions in duties. Now that the middle class was truly representing the nation, it started to seek entry into the institutions which, for centuries, had been dominated by the aristocracy and the Church of England – universities.

In 1850 a Royal Commission was set up to inquire into the state of Oxford and Cambridge. After its reports and recommendations two Acts were passed by Parliament: the Oxford Bill (1854) and the Cambridge Bill (1856). They removed the old stranglehold of ecclesiastical control and swept away clerical privileges. Science and technology were to be introduced in the programmes and awards to be distributed on the basis of merit. The latter point meant intro-

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<sup>1</sup> B. Simon, *Studies in the History of Education 1780–1870*, London 1960, p. 259.

ducing competition and the philosophy of free market economy into higher education. University reform also reflected the strength of the Non-conformist element, since religious tests were abolished for matriculation, as well as the conflict that was to play a significant role in all decisions about measures adopted in the sphere of learning, namely the controversy between the Church and the Dissent.

Starting from the top (tertiary education) the reform of the educational system continued along the same pattern: first – setting up a commission of inquiry, then, after its reports and guidelines and, usually, some pressure from the electorate – parliamentary action. Thus in 1858 the Newcastle Commission (under the chairmanship of the Duke of Newcastle) was appointed to examine the state of popular education and to consider what kind of measures were needed for the extension of elementary education; in 1861 – the Clarendon Commission – to examine nine major public schools; in 1864 – the Taunton Commission – for endowed schools. The pattern was later repeated with the Cross Commission in 1887 and the James Brice Commission in 1895. The recommendations of the first commissions were enforced by the Revised Code (1862), the Public Schools Act (1868), and the Endowed Schools Act (1869).

All these reforms of the 50s and 60s of the nineteenth century reflected two basic trends operating within the country: the trend towards making education a divisive factor in an already divided society and the new role of the State as an intervening agent. Education was increasingly becoming more divisive because schools were deliberately remodelled to reinforce class distinctions. Children were segregated on the basis of the capacity of their parents to pay fees and also on the basis of student ability (as reflected in the three different grades of secondary schools). Once the middle class won its dominant position it strove to maintain it. One way was to preserve the *status quo* of an elite system of education destined for the social elite, provided the social elite included the middle class. The public school was the epitome of this elite kind of schooling. It was the most highly distinctive example in the English educational system. The whole British Empire was built by the founders and graduates of the English public schools. The chief task of the school was not the acquisition of knowledge but character formation and the preparation of pupils for an ideal of responsible service. Academic successes and failures were less important than moral or religious principles. The importance of the public school was twofold: it produced Christian gentlemen and it mixed representatives of old

families with the sons of new middle classes, thus bridging the great social divide of the early nineteenth century between the landlords and businessmen<sup>2</sup> Incidentally, it also involved a new alliance against labour. Roach stresses the role of the public school in its wide-ranging influence maintaining: “In their social role they were highly successful because they gave English society a leadership which was popular and generally acceptable. They had a major influence on other schools, particularly through masters who had been boys or members of staff, and who carried the ideal to schools all over the country.”<sup>3</sup>

The change in the role of the State is of no less importance since it marks a fundamental alteration of the whole philosophy and class consciousness of the era. In the early years of Liberal dominance, the State intervention (contrary to *laissez faire* policy) was minimal. It was restricted to national security and public order. Yet, as early as 1833 the Whig government placed a sum of twenty thousand pounds for public education initiating a system of annual grants. Such funds were initially confined to the erection of school buildings. In 1839 a Committee of Council on Education was established to administer the capital grants in aid of the provision of school buildings. Education ceased to be the domain of family and church. Also in the 1830s, there began reforms of local government initiated by the Poor Law Amendment Act (1834) and the Municipal Corporation Act (1835) which introduced a pattern of public administration. The two movements developed simultaneously. On the one hand the local government steadily rose in importance, culminating with the creation of Local Government Boards in 1871 and the Local Government Act of 1888. On the other hand, state intervention in education increased: grants steadily rose, and subsequent Royal Commissions conducted their inquiries.

A turning point was reached in the early 1870s. The year 1870 brought Forster’s Education Act and civil service reform. In 1871 the Local Government Act was passed and a further university reform abolishing religious tests. A few years earlier, in 1867, the franchise was again extended more than doubling the electorate. Voices were raised that people who had newly acquired the vote (i.e. skilled labourers) should be educated to learn how to use the new power; thus, more and better schools were necessary. The Elementary Education Act of

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<sup>2</sup> W.E. Houghton, *The Victorian Frame of Mind, 1830–1870*, New Haven–London 1985, p. 286–287.

<sup>3</sup> J. Roach, *Secondary Education in England 1870–1902*, London–New York 1991, p. 244.

1870 was planned to ‘fill the gaps’ in the existing system of voluntary schools and although it did not introduce either direct compulsory attendance or free education, it enabled school boards to frame by-laws rendering attendance compulsory and to cover the fees of needy children. School boards were municipally appointed, elected by the system of cumulative voting. They were also empowered to acquire sites for new schools, levy taxes, and maintain schools. This was an important step in dual respect, both in the democratization of the controlling bodies (with power given to elected school boards) and in the acceptance of the principle that the establishment of a system of elementary education should be the responsibility of the State. It took several more decades for the State to commit itself to providing secondary education with one hand and limiting the power of democratic bodies with the other, when by the 1902 Act it abolished school boards and gave controlling power to counties and county boroughs.

Two other crucial events of the same time – the reform of the civil service and the Trade Union Act were closely connected with the sphere of education. The reform of the civil service introducing compulsory competitive exams was a part of the ‘overhaul of the State apparatus.’ Apart from the civil service, military and judiciary organizations also underwent changes. The purchase of commissions in the army was abolished. Competitive entry into the civil service enhanced the need for high educational standards at the secondary level. Together with the growing demand for efficient administration of the State at home and abroad it opened up new possibilities for jobs in the new bureaucracy. It created a ripple effect: the extended franchise called for changes in education, development in the sphere of learning produced better educated people who in turn demanded better conditions of life, and social betterment again made further enfranchisement possible leading to more reforms in welfare legislation. Thus the developments in the structure (apparatus) of the State were closely linked with educational changes, each influencing the other. And it should be emphasized that ‘the structure of the State’ necessarily meant the structure of the British Empire, since this as a period of great colonial expansion.

Being an imperial power involved the necessity to maintain, administer (and rule) the acquired lands. This in itself required an efficient bureaucracy and a fresh supply of clerks for new posts. Simon specially accentuates the role of London as an international centre of banking and finance writing that “the greatest shortage ... was ... of clerks. Towards the end of the century it was the need for schools that would provide a good educational grounding of clerical

workers of all kinds that received most stress.”<sup>4</sup> Empire also meant a constant confrontation with competing imperialist countries. To maintain its supremacy Britain needed an educated nation. The fact worth stressing is that a commonly repeated excuse for imperialistic expansion was the need to bring education to “the lesser breeds,” to use Kipling’s famous phrase, to enlighten them and ‘give’ them civilization. Rampant colonization was always connected with competition against foreign powers and involved a jingoistic condescending feeling of responsibility towards and superiority over colonized nations.

However, the immediate link between imperialistic expansion and education is not a straightforward one. The problem had many aspects. Obviously the international competition from the countries which developed their industries later than Britain and thus could reach more advanced levels in technology (e.g. Germany) stimulated an English desire for better developments in science, the more so because reports showed the standards of technical education higher on the Continent. But as long as home industries could find outlets for their products, and as long as investment in colonies brought high profits, and new markets rendered overseas trading advantageous, English manufacturers were not interested in modernizing traditional ways of production. To quote Simon,

The industrial consequence was a tendency towards technological stagnation, a failure to re-equip basic industries with modern processes which, beginning at its time, persisted during the first decades of the twentieth century. The dangers were masked by a privileged trading position and the opening of new markets, particularly within the empire; these enabled the nation to maintain a surplus in overseas trading, and home industries to make profits, in spite of an increasingly obsolete technological base. This tendency towards the ‘freezing’ of technique had a clear educational significance. An integrated system of science and technology – of education and industry – on the German or Swiss model no longer seemed urgent. The pressure on the part of forward-looking industrialists in the 1870s and 80s for a great advance of scientific and technological education could, therefore, no longer be sustained at the same level.<sup>5</sup>

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<sup>4</sup> B. Simon, *Education and the Labour Movement 1870–1920*, London 1965, p. 167–168.

<sup>5</sup> *Ibidem*, p. 167.

Two more aspects of the connections between imperialism and education are the birth of a concept of a ‘united nation’ and the idea of ‘efficiency;’ and the link between expansion abroad and social reform at home.

The first issue reached its peak of popularity at the time of the Jameson raid and the relief of Mafeking during the Boer Wars (1880–81, 1899–1902) and was reflected in the works of such writers as Kipling and Stevenson and such theorists as Haldane and Bosanquet. The nation’s task was to develop the quality of leadership and moral power, and education could be the fostering agent. The breeding ground of the leaders was of course the public school (already reformed according to Thomas Arnold’s guidelines and Rugby’s example) with its special emphasis on the Victorian values of self-reliance, loyalty, strong character, and physical fitness.<sup>6</sup> But apart from producing the country’s avant-garde, education had to fulfil other functions. As Haldane put it in the address given in 1907, “in these days of specialised function a nation requires many leaders of a type less rare – subordinates who obediently accept the higher command and carry it out.”<sup>7</sup> The sentence succinctly summarizes the divisive role of the English educational system both during the period of mechanization and in the process of the division of labour. The nation had to be united in being British as opposed to ‘lesser’ nationalities, but within this unity different classes were assigned different places – in life as well as schools. The nation also had to be efficient, but this efficiency was perfection within certain limits, demanding conformity to ideals and roles, with no room for innovation, initiative or insubordinate experimentation.

National efficiency was connected with the movement towards social amelioration at home. Numerous reports revealed the appalling state of physical degradation of the citizens of Albion. Sprawling cities housed millions of the poor in unhygienic, unhealthy conditions. The disclosures of Chadwick’s sanitary report and such writings as Booth’s *Life and Labour of the People of London* (1896) or Mayhew’s *London Labour and the London Poor* (1861–62) were supported by the recruitment commission’s evidence at the time of the Boer War. One third of all men medically examined for enlistment were rejected as unfit because of stunted growth or physical. The evils had to be averted and

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<sup>6</sup> C.P. Hill, *British Economic and Social History 1700–1982, Fifth edition*, London–Sydney–Auckland 1992, p. 206.

<sup>7</sup> Haldane in B. Simon, *Education and the Labour...*, p. 167.



state intervention was necessary. The first acts of Parliament dealing with the conditions of employment of women and children date back to the times prior to the imperialist peak (the Factory Acts of 1833 and 1844, the Mines Act of 1842). They did not help much. Enforcement of child labour legislation was more difficult than getting it on the statute book, especially because the child's contribution to the family economy was real. The reduction of working hours was later supplanted by legislation concerning health and education. To make proper use of education and to attend schools in the first place, children had to be freed from work. Yet the half-time system existed until 1918.

The interdependence of the success of the country in the international arena and its socio-political comfort at home was reflected by Thomas Huxley's address "On behalf of the National Association for the Promotion of Technical Education" (1887). In his words:

Our sole chance of succeeding in a competition which must constantly become more and more severe, is that our people shall not only have the knowledge and the skill which are required, but that they shall have the will and the energy and the honesty, without which neither their knowledge nor skill can be of any permanent avail. This is what I mean by a stable social condition, because any other condition than this, any social condition in which the development of wealth involves the misery, the physical weakness, and the degradation of the worker, is absolutely and infallibly doomed to collapse. ... Hopeless, physically incompetent, and morally degraded people are ... a sort of dynamite which, sooner or later, when its accumulation becomes sufficient and its tension intolerable, will burst the whole fabric.<sup>8</sup>

This suggests that education was treated as a gift from those in power to the working classes; but it was a gift laden with fear. On the one hand, education was seen as part and parcel of a general level of living conditions of workers, and as such it had to be made available to them as an ingredient of a 'social betterment packet.' On the other hand, it could be a brake applied to the dangerously evolving trade union activities, channelling energy in the required direction. Another argument raised was the demand for an educated labour force in a time of growing mechanization and new developments in technology.

This could mean that the working class had no say in the matter and apathetically accepted what was being offered, which was never the case. The links

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<sup>8</sup> T. Huxley, *Science and Education*, New York 1894, p. 448.

between the working class movements and demands concerning education are well rooted in the history of the Victorian epoch. The first strongly vocalized claims are the publications of Chartists. When the London Working Men's Association was created in 1836, it soon issued an "Address on Education" (1837) written by William Lovett and John Collins. The authors demanded public education provided by the state, and schools financed from public funds and administered locally. They campaigned for the freedom of the press, established the (unstamped) *Poor Man's Guardian* (1831) with its slogan "Knowledge is Power," and called for education to be available to all. By a conscious rejection of middle class standards and the establishment of alternative educative institutions (Halls of Science, Friendly Societies, Co-operative movement) the working class leaders stimulated the desire for knowledge and created a political consciousness within the labour force. These activities took place in the 1830s and 40s, but, when after 1848 Chartism was suppressed, working class efforts were directed to gaining the vote, building up unions and winning their legal status. Indeed, after 1867, with the working class partially enfranchised, new attitudes started to dominate the political scene. Briggs, commenting on the interpretations of direct or indirect causal connections between the passing of the Reform Act which granted the vote to large sections of the urban working classes and the introduction and passing of the Education Act, quotes Robert Lowe, the author of the Revised Code, who said: "I believe it will be absolutely necessary to compel our future masters to learn their letters."<sup>9</sup>

The strength of the Labour movement appeared in full light in the struggle against the 1902 Education Bill, which was considered by the Labour leaders as a measure profoundly reactionary and directed against the working class. Trades councils organized meetings and demonstrations all over the country, resolutions were passed, petitions signed. By doing so, they fought for the extension of secondary education and the survival of the democratically elected (and often radical) School Boards, and for the removal of clerical control over schooling. The sharpest attack of Labour concerned those aspects of the Bill which extended clerical influence and control over schooling, namely plans to subsidize church schools. Despite all the organized action, the 1902 Bill was passed. This fact proves the strength of the religious forces that united against the dangers of

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<sup>9</sup> A. Briggs, *The Collected Essays*, vol. 3: *Serious Pursuits: Communications and Education*, Hemel Hempstead 1991, p. 115.

secularism. In spite of various differences between them and a long controversy, Church and Chapel, Catholics and Methodists, all religious denominations accepted the need of religious instruction.

It must be remembered that religion (in its broadest aspect) was extremely important in the society of church-going, Bible-reading Victorians, and as such could not be disregarded at a time of the forging of a national system of education. This essential role of religion within the society at large was determined by relationships between the Church and Dissent. When the economic basis of the parochial system had been largely undermined by the changes brought about by the industrialization and when the growth of urban areas and population explosion caused disruptions in the administration of parishes, there started a certain 'denominational rivalry.' Attempts to win the attention and support of the middle classes (more and more powerful and influential) and the working classes (growing in mass and perfecting their forms of organization) became more visible.

An important aspect of the presence of religious instruction (whether sectarian or not) was the fact that religion taught duty and obedience and could curtail social unrest in a period of rapid change. Thus the power and strength of religious teaching at school might mean social stability in the country. This may explain why the role of religion was seen as specially controversial in the realm of education for the labouring population, and why progress in religious freedom went hand in hand with a controversy over the place of religion at school. The activities of the National Education League (predominantly Non-conformist) and its rival National Education Union are examples of a perennial struggle over the issue whether tax-payer money in the form of rates should or should not support any denominational schools.

Yet, although the already mentioned Education Acts were to a large extent a forum for Church –Chapel discussion, it seems that such a discussion stopped at the threat of a greater danger – secularism. The church started to operate in a wholly pluralistic society and so religion was slowly becoming to be regarded as an entirely personal and voluntary aspect of social life. This, apparently, was an outcome of forces already pervading every aspect of human existence, political, economic and social: liberalism, free thinking, competition and democracy. The growing secularisation of English society (reflecting the failure of the Establishment to respond to the new demands of a changed, urbanized and industrialized population) resulted, paradoxically, in an increased clerical activity in

evangelic and pastoral work, and also in a reform movement within the Church. Diverse factors of this phenomenon can be seen in Tractarianism, the Christian Socialist movement of F.D. Maurice and Charles Kingsley, the expansion of Methodism and the emergence of the Salvation Army.

An important aspect of education was also a movement to teach adults, which goes back to the Mechanics' Institutes. But whereas the Institutes tried to meet the demand of the working class for education under the control of the middle classes (with industrialists providing the money), later forms of adult teaching strove to avoid such patronage. In the 1860s working men's clubs offered access to libraries and plenty of recreational activities. In 1854 Christian Socialists founded a Working Men's College in London and the initiative was repeated in many places. According to Stewart (1972), by 1884 a total of sixty-nine Adult Schools had been started by the Society of Friends (Quakers), and by 1900 the membership totalled 28,000.

Adult education, chiefly taking the air of 'redemptive' action and strongly linked with temperance, was also carried out by the Settlement Movement, reaching its climax in the 1880s with the establishment of Toynbee Hall in the centre of London's East End, and by Y.M.C.A., or University Extension programmes. However, opening up possibilities for adult education was not only a reflection of Victorian philanthropy, for as Simon notices:

Working Men's Clubs and Institutes, Adult Schools, Missions and Settlements, University Extension, all these were means whereby members of the upper and middle classes sought to make contact with and influence sections of the working class, not least in the light of a recognition of the new powers gained by the masses by the extension of the franchise.<sup>10</sup>

Factors that contributed to the changes in adult education were: the emergence of political parties, the growth of trade unionism, the extension of franchise bringing more political equality, the spread of socialism and the explosion in the sphere of the mass media, i.e. the daily press.

The media revolution was connected with technological and scientific developments. The late-Victorian epoch was a time of great communicational progress. Such inventions as the telegraph, the telephone, the steam press or photography had become already well established. New inventions that revolu-

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<sup>10</sup> B. Simon, *Education and the Labour...*, p. 92.

tionized the market for news and information were cinema and radio. The year 1896 is called *annus mirabilis* in English history, for in this year alone the first moving picture was shown in England, Marconi visited London to promote his wireless, and a cheap paper, the *Daily Mail*, began its life. Soon a whole host of daily papers and periodicals appeared on the market. However, before the press could enjoy its tremendous popularity, a number of requirements had to be met: improvements in printing, low prices of paper, and efficient distribution. The first problem was solved by steam printing, the second by the repeal of the stamp tax (1855) and paper duties (1861), the last one, by the network of railways.

Two more points still need to be made with reference to technological development: advances in science and communications gave rise to new skills and professions; they also raised a problem of technical instruction. How well was the existing system of education preparing students for their future jobs in the increasingly more specialized and professional world? And what place (if any) should be given to science in the school curriculum? Such questions were raised by progressive educators, scientists and philosophers alike. One can mention here William Ellis, who made science the staple of education in the Birkbeck Schools or Spencer's *Essays on Education*, among them the famous "Education: Intellectual, Moral, Physical," or the writings and speeches of Thomas Huxley. In 1877 Huxley asked: "I want to see instruction in elementary science and in art more thoroughly incorporated in the educational system. At present, it is being administered by dribbles, as if it were a potent medicine, a few drops to be taken occasionally in a teaspoon."<sup>11</sup> His plea was finally answered by the enforcement of the Technical Instruction Act of 1889.

Looking back on the state of English education in the years 1830–1914 and the factors influencing its development, one may conclude that the emergence of the national system, and the existence (and survival) of a separate independent sector were conditioned by a controversy over a set of almost eternal dilemmas: Should education be the responsibility of the State or should it be provided by the Church and family? Should it be free, available to all at every level or only to those who can afford to buy it, or maybe to those talented enough to make proper use of it? What should be taught, to whom and by whom? How much should the curriculum content be connected with specialized

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<sup>11</sup> T. Huxley, *Science and Education*, New York 1894, p. 410.

instruction and to what extent should it teach particular systems of values (and whose values)? Who should the deciding authorities be, supervising and controlling it?

Around these problems centred the greatest debates and struggles for the shape of education. Conflicting powers could easily produce arguments supporting their stand, e.g.: “parent’s determination to pay for his child’s education is a crucial test of his desire to have it,” “to secure the contentment of the poor with their lot it is requisite that great numbers of them should be ignorant as well as poor,” “any education has a moral and therefore a religious core,” “school compulsion is direct interference with individual liberty and parental authority.” Some policies such as payment by results, the pupil – teacher system, competitive exams or part-time system for working children were only half measures. It was impossible to arrive at complete consensus, but by a series of concessions and further struggles before the gloomy year of 1914, England could boast of a national system of schooling which, although largely confined to the provision of minimum standards, showed marked improvements in its many aspects. By 1914, state education was free (1891), compulsory (1880) with the leaving age fixed at fourteen (1900); there were provisions for medical inspection (1907, 1912) and school meals (1906). Higher education was widely available and there existed a system of independent schools (Headmasters’ Conference) which although not free, were independent of government control. Moreover, adult education was at its peak.

It took almost a century of debate and struggle to create these changes, the changes which resulted from the clash of ideas and concepts, and which stemmed from profound metamorphoses. The State grew in power evolving in the direction of the welfare state whose responsibility is the provision of certain services. Religion lost its appeal as the traditional Christian beliefs became eroded by scientific discoveries and theories (e.g. those of Charles Darwin). People achieved more freedom and equality in a democratic society. These processes must have had their ‘sparkling plugs.’ Behind the democratization and fight for equal opportunities we can trace Parliamentary Reform and the subsequent extension of the franchise as well as the force of the working class, trade unionism and consequent demands for more political power. Behind the new role of the State we can see the threat of foreign rivalry and a need for efficiency in a new technologically and industrially developed reality. Behind all the reforms we can feel the shadow of class thinking. But in 1914 the opinion of Thomas

Burt, the first Labour MP, would no longer sound shocking. He demanded that education no longer be seen as a tool to obtaining political power or to creating efficient workmen, but as a human right.

Keywords: *Education, Victorian, The Forster Act, The Balfour Act, Voting Franchise, Empire, Chartism, Church and Dissent*

## THE DEVELOPMENT OF ENGLISH EDUCATION IN THE YEARS 1830–1914

### Summary

This article investigates factors that shaped the development of English education prior to the outbreak of the Great War. It focuses on the link between education and working class movements such as Chartism, education and the Empire, as well as education and the relationships between the Church and Dissent. It also explores the growing role of the State, the reform of the civil service and the passing of the Trades Union Act.

## ROZWÓJ ANGIELSKIEGO SYSTEMU SZKOLNICTWA W LATACH 1830–1914

### Streszczenie

W artykule autorka omówiła czynniki, które wpłynęły na ukształtowanie się państwowego systemu szkolnictwa w Anglii w latach 1830–1914, zanalizowała związki między rozwojem edukacji i ruchem czartystów oraz uwypukliła wpływ instytucji Kościoła i Imperium Brytyjskiego na nowo powstałe zręby bezpłatnej, świeckiej szkoły. Omówiła także kluczową rolę reformy służby cywilnej i wprowadzenie prawa regulującego działanie związków zawodowych.