

# HST



UNIVERSITY OF LEEDS

## HISTORY STUDENT TIMES

Education: Who's it For?



## Contents

- |    |   |    |  |
|----|---|----|--|
| 3  | Letter From the Editor<br>Charlotte McDonnell   | 11 | Should I Pay for School?<br>How Old is the Divide<br>Between Private and State<br>Education?<br>Molly Cockerill      |
| 4  | Education in Ancient Greece<br>Kayleigh O'Brien   |    |  |
| 5  | Afghanistan: Education is<br>for Women.... Until It Isn't?<br>Katie Hudson  | 12 | To What Extent Were<br>Victorian Ragged Schools<br>Successful at Providing<br>Education to the Poor?<br>James Carter |
| 7  | Education: Serving the<br>Political Elite<br>Rose Carman  | 13 | Thank You to Assistant<br>Editors  |
| 8  | Education in Ancient Sumer<br>– Learning the World's<br>Oldest Writing System<br>Isla Defty   |    |  |
| 10 | Fatima Al-Fihriya – The<br>Woman Who Founded the<br>University of al-Qarawiyyin,<br>the Oldest University in the<br>World<br>Frankie Pinchard |    |  |

# Education: **Who's it For?**



Education has been highly important throughout all of history as a means for people to learn and develop critical life-long skills. Yet, access to education has been historically difficult for certain people - both in trying to get in education and their experience during it.

This issue of HST aims to explore this topic from the progress made in access to the more troubling aspects of schooling history.

This is the final issue of History Student Times for the academic year 2022/23 and I would just like to emphasise how much I have enjoyed being able to produce these three for you all.

Finally, I want to send out a massive thank you to everyone who wrote and assisted in editing articles for this issue – there isn't as many articles this time around but they are all still so fantastic in their quality!

Enjoy Reading!

Charlotte McDonnell

*Note: This issue contains discussions of themes that some readers may find distressing or uncomfortable. In these cases I have tried to clearly mark where this is so with the warning (CW).*

# Education in Ancient Greece

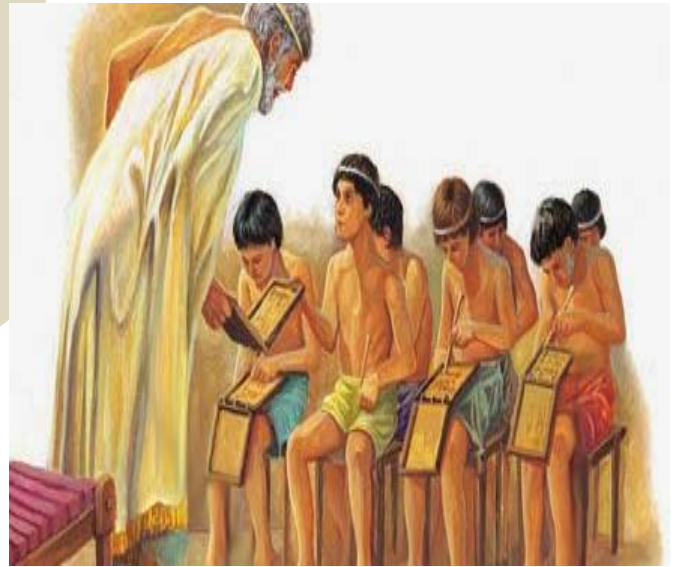
Kayleigh O'Brien

## Education of men:

Education for boys was characterised heavily by physicality. Boys began physical training at a young age, at first with a private teacher before starting at a gymnasium. Their lessons were taught by four teachers: a philologist, a music teacher, a gymnast, and a choreographer. As such, they were taught to read and write, how to play an instrument such as the lyre or the flute, athletic pursuits, and dance.

After their basic education, boys were permitted to continue their learning at higher education, where they were taught geometry, mathematics, physics, astronomy, medicine, rhetoric, philosophy, and the arts. These institutions of higher education produced the likes of Socrates, Plato, and Hippocrates, otherwise known as the 'Father of Medicine'. The amount of higher education available to a student was, however, dependent on their family's wealth.

In Ancient Sparta, education took a much more militaristic (and oftentimes brutal) approach. Spartan boys were to be entirely dedicated to their schooling, and the aim of their education was to produce above all else a strong warrior. Training started around the age of seven, when they left their homes to live in barracks with their peers. They received little clothing and food, with the idea that they would learn how to be resourceful and endure extreme hunger as they might have to in war. Boys who survived the first stage of their training moved on to the next, which would prove to be even harsher. Fighting within barracks was encouraged, and they were heavily imbued with the notion that desertion was an unforgivable dishonour. At the age of twenty, the boys would graduate and become fully-fledged Spartan soldiers. Spartan education was infamously savage, and unforgiving of



boys who lacked physical strength. As such, the Greek historian Plutarch rumoured that 'weak children' were examined by a council who would determine whether they were fit enough to live or whether to kill them.

## Education of women:

Women in Greece were typically raised to be housewives. Mothers often provided their daughters with lessons on how to ultimately emulate her own role within a household and within society. Historians estimate that a girl's education started around the age of seven because this is when girls and boys were separated by their appropriate pursuits. Boys began leaving the house while girls were to stay home, learning from their mothers, until it was time to be married themselves. Before they were married, girls learnt domestic pursuits from their mothers, such as cooking, cleaning, and child-rearing. In Athens, the age a girl could marry was determined by her first menstrual cycle. As such, Athenian girls were married off at an extremely young age by today's standards. A newly wed woman's husband and mother-in-law then adopted roles as her teacher so that she could learn how to properly care for her husband and his house.

Girls were taught skilled disciplines only so long as they pertained to the domestic sphere. Weaving and the production of

fabrics were delegated to the women of Grecian societies, which they were taught early in their lives. The quality of their craft was tied to self-identity and a sense of pride. Weaving and housework, however, were the only ways in which a woman could convey the success of her education. Though there are some conflicting ideas about whether Grecian girls were taught to read and write, their second-class citizenship and total exclusion from politics and academics suggests that there was no reason for them to be literate, and thus likely weren't.

There was, however, the exception of Ancient Sparta, which was the only state to have a standardised education system for both girls and boys. Unlike in Athens, girls were encouraged to engage with academic and creative disciplines while boys were trained in more physical pursuits. Plato once explained that young girls were taught gymnastics along with

'mousike', which included music, dance, and poetry. This pursuit linked young girls intimately to the worship of Ancient Grecian gods, as music and dance were often performed in religious ceremonies. There is also evidence that some Spartan girls, at least those with high social status, were taught to read and write.

Spartan women were married much later than women of other Ancient Greek states, which allowed them more time during their formative years for education. Education for Spartan girls also included a fair amount of physical training. Sparta placed an ideal of strength and athleticism on all its citizens, which included its girls. As such, a girl's education included athletic competitions, such as races, wrestling and gymnastics tournaments. These pursuits were exhibited best at the festival 'Gymnopaedia', a celebration of physical fitness in which girls also participated.

## Afghanistan: Education is for Women... Until It Isn't

Katie Hudson

For centuries, women's right to education has been contested in Afghanistan, and frequent regime changes in recent years have deprived women of the educational stability that they deserve.

Women's rights in Afghanistan were a story of relative success up until the conflict of the 1970s. Given the right to vote just one year after British women, Afghani women enjoyed gender equality parallel to that of Western nations.

Emphasis on women's engagement in education had been pertinent to Afghan politics since the early 20<sup>th</sup> century, and progress to educational rights persevered despite strain from cultural conservatives.

The first major developments were endorsed by King Amanullah Khan, with the acceptance of girls into education for the first time. Unfortunately, Amanullah

Khan's optimism predated public opinion, and his equalising policy. His exile in 1929 temporarily halted educational progress.

The next 50 years saw the revival of women's rights under King Zahir Shah. The 1940s saw the establishment of new schools and the first Afghan university in 1946 – Kabul University.

By 1970, over 60% of Kabul University's students were women and literacy reforms for women and men were encouraged by the Soviet-supported People's Democratic Party of Afghanistan in 1978.

However, the 70s also ushered in a turbulent age of political instability. The 1973 coup against King Zahir Shah plunged Afghanistan into civil conflict between religious and political factions, before the Soviet Union intervened and

established a pro-communism regime.

During and post-Soviet occupation, Afghan Mujahideen Islamic militants fought to undermine social reform in Afghanistan, including women's educational reform. By 1996 following years of conflict, an Islamic militia named the Taliban had seized control of Kabul.

The implementation of an education ban for girls by Taliban forces in 1996 stripped girls of a legal right to education, with only 3% of girls receiving primary education. Consequently, women's quality of healthcare suffered as a mandate dictated that women could only receive medical treatment from other women – women who were not allowed to receive a proper medical education.

The Taliban may have stripped women's legal right to education; however, they did not strip girls of their determination to continue their education. Aid agencies estimated that by 2001 around 45,000 children were attending secret schools across Afghanistan.

The US invasion once again heightened conflict in Afghanistan but proved successful in initiating the recovery of women's education. Between 2001-2021, the number of women in higher education accelerated from 5,000 to 100,000.

However, the US presence in Afghanistan was not able to successfully deter the Taliban, who have continued to oppose women's education. The 2012 Pakistani Taliban attack on Malala Yousafzai is demonstrative of the struggle with which Afghan women have been forced to endure. On the other hand, the case of Malala is significant in another regard. Malala's bravery has evolved into an internationally profound demonstration of women's refusal to shy away from protecting their rights in the face of danger.

The 2021 resurgence of the Taliban regime has catastrophically reversed women's rights in Afghanistan. As of 2023, 80% of Afghani girls and women are unable to receive education.

However, Afghanistan's secret schools have since returned to international praise and material support. So, just as women once again bear the brunt of political instability, they also once again work in defiance against their country's regime and advocate courageously for the protection of their right to education.



[Image Link](https://th.bing.com/th/id/R.c8da8f826928d9501b6be3331bdcd52b?rik=VDJtStJD%2bboqQA&riu=http%3a%2f%2fmedia2.s-nbcnews.com%2f%2fnews%2f2015_28%2f118086%2f150712-malala-opens-school-for-syrians-yh-1119a_19d104d20e2e334e4b84cc13b1e1e8ee.nbcnews-ux-2880-1000.jpg&ehk=Cm%2b%2bsCsZhK8LboZmtJplxfsuGgo%2fjQYwclgLO6u0ch4%3d&risl=&pid=ImgRaw&r=0)

[https://th.bing.com/th/id/R.c8da8f826928d9501b6be3331bdcd52b?rik=VDJtStJD%2bboqQA&riu=http%3a%2f%2fmedia2.s-nbcnews.com%2f%2fnews%2f2015\\_28%2f118086%2f150712-malala-opens-school-for-syrians-yh-1119a\\_19d104d20e2e334e4b84cc13b1e1e8ee.nbcnews-ux-2880-1000.jpg&ehk=Cm%2b%2bsCsZhK8LboZmtJplxfsuGgo%2fjQYwclgLO6u0ch4%3d&risl=&pid=ImgRaw&r=0](https://th.bing.com/th/id/R.c8da8f826928d9501b6be3331bdcd52b?rik=VDJtStJD%2bboqQA&riu=http%3a%2f%2fmedia2.s-nbcnews.com%2f%2fnews%2f2015_28%2f118086%2f150712-malala-opens-school-for-syrians-yh-1119a_19d104d20e2e334e4b84cc13b1e1e8ee.nbcnews-ux-2880-1000.jpg&ehk=Cm%2b%2bsCsZhK8LboZmtJplxfsuGgo%2fjQYwclgLO6u0ch4%3d&risl=&pid=ImgRaw&r=0)

# Education: Serving the Political Elite

Rose Carman

Education's paramount importance to societies across the globe is undeniable; it moulds individuals and provides the foundations for a nation's workforce. What can be questioned, though, is the extent to which education's value is exploited by government's seeking to assert an agenda. Across the UK, post-war changes to the national education system have occurred in tandem with changes in party politics and subsequently political direction. In this sense, education has been less of a service to the UK public than a service to the ideals of those in power. Education can therefore be seen as serving government perceptions of utopia. In the UK, this has taken shape through stratifying the population in ways that adhere to desired social and labour hierarchies.

During the 1940s Britain was plagued with a plethora of socio-economic ramifications following World War II. Political direction at this time was accordingly focused on reconstruction and the delivery of lucrative progress. Of key importance to this was undoubtedly a focus on generating a competent workforce that could lift the nation out of its poverty-stricken standing. In particular, the awareness of an imminent age where technological warfare would preside over international conflict shaped the government's desire to marshal accomplished citizens in disciplined fields such as science and engineering. The passing of the Butler Education Act of 1944, which introduced the 11+ exam and the tripartite system, can therefore be analysed within this context. Pursued so that gifted children could achieve results in line with their abilities, the stratification of students into comprehensive, secondary, and technical

schools left inequities in the quality of these schools and the curriculums delivered. Education can therefore be seen as having served the government's desire for a division of labour. The consequences of this on class relations equally bares an association to Conservative class rhetoric, demonstrating again how education has become a tool purposed to serve the elite.

The coordinated relationship between education and politics can further be seen during the 1960s. Notable for the wave of counterculture and revolution in liberal values, this was a decade in which traditional precepts were challenged and eroded. The Labour party, an entity where egalitarian values have always been more apparent than their conservative counterparts, personified such a culture with their application of the Comprehensive system in 1965. Over the next decade, the UK witnessed large-scale replacement of grammar and secondary modern schools, and with it, selection by ability. Educational changes therefore served the equitable character of the Labour party, as well as their more focal aim of dismantling the so-called 'old-boys network' across society. Undeniably, 'exploitation' in this instance might be an unfavourable term to describe Labour's use of education, as increased opportunity no doubt served society favourably. Nevertheless, this approach was pursued in the context of socio-political fallout following Conservative diplomacy, and therefore education can be seen to have been utilised to break down the status quo and subsequently bolster Labour's regime. Once again, education served those in authority.

Moving forward to Thatcher, educational policy mirrored the wider wave of neoliberalism that the Conservatives were deploying across the nation and came under increasing influence from globalisation. Market-led reform subsequently became a primary political directive, and this was translated across to the 1988 Education Reform Act. Policies such as formula funding, the implementation of league tables, and the establishment of OFSTED, for instance, engaged the education system with greater intra-competition. This complemented Thatcherism's basic principles in that an education market was created; schools would now have to seek out consumers, in this case parents, in order for their service to sustain success. Whilst this development appears amicable, the reality that ensued was one of covert stratification, in which the perceived 'less able' were filtered away from successful institutions. Unsurprisingly, this greatly affected the lower strata of society. In this sense then, education served wider conservative rhetoric on class, whilst also helping to contribute to Thatcher's perception of a prosperous society.

Thatcher's legacy continued into the 21<sup>st</sup> century under the 2010 coalition government. Their extension of many of the market-oriented policies, for instance with the addition of Progress 8 to league tables and the establishment of a more demanding curriculum, served to reinforce competition and social stratification across the UK in the wake of material and welfare austerity. Education therefore supplied the rhetoric of 'welfare to work' and individual responsibility that was being deployed, thereby contributing to the conservative ideals of the government at the time.

On balance, it appears that the recent history of the UK has witnessed recurrent patterns of utilisation, and arguably exploitation, of education by the government. Therefore, whilst common understanding is that education serves the public, it can be maintained that it instead fulfils the ideals of existing political systems.

## Education in Ancient Sumer – Learning the World's Oldest Writing System

Isla Defty

The Sumerians dominated ancient Mesopotamia (modern day Iraq) for almost three thousand years with the earliest signs of their civilisation dating back to 4500 BC. This makes them one of the oldest documented civilisations in the world. The exact date that schooling and education became prevalent in ancient Sumer is unknown, but the written language cuneiform has been dated back to roughly 3500 BC when it was first developed as a way to communicate in long-distance trade. The practice of teaching people how to read and write cuneiform likely followed soon after and we know from an abundance of tablets found at the city of Nippur dating around

1700 BC that education continued to develop throughout the period.

The interesting thing about Sumerian education, however, is that it was chiefly focused on scribal education. Nowadays, we think of education as comprised on many different subjects that, especially in later education, get more equal weighting. But in Sumerian education the main focus was on mastering reading and writing: learning how to prepare a clay tablet and stylus, learning the three main wedge shapes that make up cuneiform (vertical, horizontal and oblique), and then copying out texts written by the teacher until you could write them perfectly. This kind of





school exercise is shown on type II tablets where we see a column on the left side with a very neat composition, presumably written by the teacher, and a much more sloppily written composition on the right side, presumably written by the student. It was only in the later stages of education that other subjects started to be introduced such as numeracy, astronomy, and even medicine. Although, the focus was still on writing with students having to copy out lists of diseases, gods, etc. advanced Sumerian education was mainly focused on literature with students having to copy out the Tetrad (a group of four texts) and the Decad (a group of ten texts) entirely from memory. The Tetrad and the Decad included some of the most important Sumerian literary texts such as *Gilgamesh and Hurwarwa*, a predecessor to *The Epic of Gilgamesh*.

Another glaring difference between Sumerian and modern education is that it was voluntary and almost exclusively for the rich, as education was essentially a gateway to a prestigious job as a scribe in the temple or the palace working to meet economic and administrative demands. Parents would pay for their children to be admitted into an 'eduba' (an institution of scribal education) where children would be taught at their homes or in a 'school

house' from around age eight until possibly their early twenties. But just because parents were paying for schooling doesn't mean the children always got off lightly. There have been discovered many Sumerian literary texts concerning education and although they are now considered to be mostly highly exaggerated, they do tell us a lot of important information. One of the most famous of these texts is *Schooldays*, which is a satirical poem describing a boy who is repeatedly caned in school for reasons like being late and producing poor work until his father hosts the teacher for dinner and gives him gifts of clothes and a ring which the teacher accepts in return for making the boy top of the class. Even for an exaggerated account, such harsh punishments suggest school wasn't always easy for Sumerian children, unless you had a father who would bail you out of course.

Sumerian education shows us not only that children have been having a hard time at school for over four thousand years, but also that literacy is an important skill that we shouldn't take for granted. Today we have the privilege of having a 99% literacy rate among the adult population in Britain, but the same was not even true two hundred years ago and it was certainly not true for the Sumerians who had to dedicate much of their lives to learning their complex writing system.

## Further Reading

Joshua J. Mark, 'Schooldays: Sumerian Satire & the Scribal Life', *World History Encyclopaedia*, 13 January 2023

<https://www.worldhistory.org/article/2144/schooldays-sumerian-satire--the-scribal-life/>

Joshua J. Mark, 'Mesopotamian Education', *World History Encyclopaedia*, 27 March 2023

<https://www.worldhistory.org/article/2203/mesopotamian-education/>

Paul Delnero, 'Sumerian Extract Tablets and Scribal Education', *Journal of Cuneiform Studies*, 62 (2010), pp. 53-69



# Fatimia Al-Fihriya – The Woman Who Founded the University of al-Qarawiyyin, the Oldest University in the World.

Frankie Pinchard

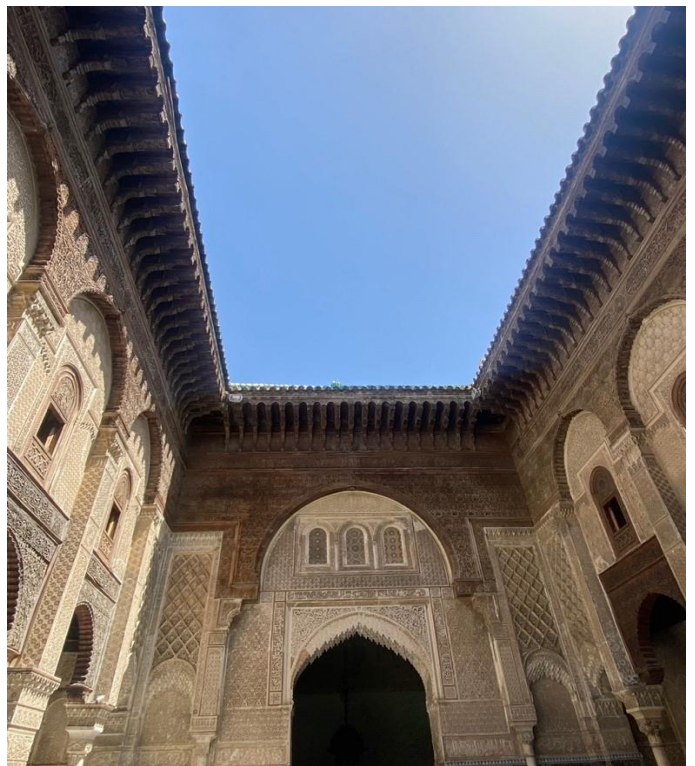
Tucked away in the maze of Fes's infamous medina lies the world's oldest university. Not Bologna, Oxford, Cambridge or the Sorbonne but University of Al-Qarawiyyin (جامعة القرويين) founded in 895 about 100 years before any European university (Bologna was founded in 1088).

The University was founded by a Muslim woman called Fatima Al-Fihriya, who first built University of Al-Qarawiyyin as a mosque with an associated educational and spiritual centre (*madrassa*) before it was eventually transformed into a university, which today has non-Islamic courses. Although Fatima was unable to go to university as a woman, Al-Qarawiyyin was an influential educational centre in the Islamic world at the time. She had been well-educated at home and believed that educating men would help liberate woman and encourage men to educate their daughters. The university is emblematic of the Islamic Golden age which saw scientific and cultural development in the Islamic Empire. Education was a key part in the history of Islam, specifically the importance of religious knowledge. Therefore, the number of *madrassas* in the 9<sup>th</sup> and 10<sup>th</sup> century increased significantly, and many still exist today such as Cairo's Al-Azhar Mosque which began teaching students in 978.

In the mezzanine of the university, there are multiple dorms which were provided for students who travelled far to Fes, such as from Muslim Spain or Muslim Central Asia. Initially, admission to Al-Qarawiyyin was dependent on being a Muslim man and significantly having memorised the whole Qur'an. During the 1940s, women were first admitted to study alongside men. Today, the university offers courses in languages, politics, law, social sciences, IT, engineering and many more.

However, the significance of a woman founding the oldest university in the world cannot be understated. Born in 800 in Kairouan, now modern-day Tunisia, Fatima was daughter to a wealthy self-made merchant who left his whole fortune to Fatima, who was recently widowed, and her sister Mariam. Little else is known about Fatima's life, some even call her a mere legend since she was first written about centuries about her death. Some historians contest whether she even existed. However, ask a local tour-guide in Fes and they will proudly tell you that this university was founded by a strong, educated woman: Fatima Al-Fihriya.

Despite being recognised by UNESCO and Guinness World Records as the oldest university in the world, the University of Al-Qarawiyyin is relatively unknown. Instead, it is the widely celebrated European universities that get all the attention. More significantly, the oldest university was, potentially, founded by a woman! Whether it is completely accurate and whether Fatima al-Fihriya was a myth or not, we may never know. But I would like to think she was real!



# Should I Pay For School? How Old is the Divide Between Private and State Education?

Molly Cockerill

In the UK, there are a few different types of schools you can choose to attend: public and private schools are one type, and state and grammar schools some others. The basic purpose of these schools is similar – their aim is to educate their students and set them up to achieve in their adult lives. So, if the aims of these schools all overlap, why does there seem to be such a difference between private and state schools? And how did this difference come about?

In England, there is a slight difference between private and public schools, with public schools tending to mean the oldest boarding schools in the country, often for boys, or at least originally set up for boys. Some of the big public schools in the UK include Eton, Harrow, Rugby, and Westminster; today, the families who send their children to these schools are paying almost £50,000 a year. Historically, these schools were first set up in the 14<sup>th</sup> and 15<sup>th</sup> centuries as schools that were open to the ‘public’ regardless of religious denomination, or parental occupation. However, this did not mean that they were willing to take just anyone from the public.

Before the establishment of public schools, the majority of education in the UK was religious. Some of the schools still around today such as The King’s School, Canterbury date back to around 597AD and have origins with Canterbury Cathedral. This meant that in the late medieval period, the creation of these ‘public’ schools, that were secular and open to the anyone, were a revolutionary way of schooling. Two examples of these schools are Winchester College, founded in 1382, and Eton College, in 1440. The idea of these schools gained popularity and more subsequently opened, gradually introducing prep schools which taught

boys under the age of 12, in the 1830s. Since their introduction, public and private schools have continued to be established, especially in the 19<sup>th</sup> century and in the interwar years. Although they were intended to be available to anyone, these public schools became limited by their expensive fees, and many became schools that mainly catered for the upper classes. Today, the top public schools can be deemed very exclusive: designed for royalty or politicians.

If many of these schools were for boys, what education were girls able to receive? At the time of the first public schools being set up, girls in wealthy families were educated at home, rather than at school. A few centuries later, schools for girls began to be established with North London Collegiate School being seen as one of the first schools for girls, founded by Frances Mary Buss in 1850, and it remains one of the top private schools for girls today.

During the Victorian era, there were many education reforms that were passed; the Elementary Education Act of 1870 was the first act passed that worked towards making education compulsory for young children, both girls and boys. Compulsory did not mean free however, only the poorest of the poor were able to send their children to school without fees. It wasn’t until the Education Act of 1918 that fees were abolished and the idea of state-funded schools was born. The state school system has constantly changed since 1918 with the creation of technical schools, comprehensive schools, and academies over the course of the 20<sup>th</sup> century. But the private school system, with their exclusivity of picking and choosing their pupils, has hardly changed.

Why does it feel that privately educated students have an advantage when only

around 6% of school children are in private schools? Even with the recent pushes to get certain universities to increase their intake of state school students, sometimes it is hard to feel that it is an even playing field. The sense of exclusivity around public schools has been there since their creation, and the privileges that accompany them, remain. In 2020, 25.8% of those accepted into Oxbridge were from private schools and despite this being a decrease from previous years, it is still nowhere near representative of how many children are actually privately educated. This is not

just a situation involving Oxbridge – a large number of UK universities' intake of private school students does not reflect the 6% of the population who attend them. According to The Times, 17.1% of University of Leeds students are privately educated. Looking at the history of public and private schools. Therefore, it is clear that the divide between those who pay for education and those who don't is not recent. It reaches back through centuries and with the funding for state schools steadily decreasing over recent years, perhaps it will continue for many more years.

## To what extent were Victorian ragged schools successful at providing education to the poor?

James Carter

Victorian ragged schools were charitable institutions that offered free education to poverty-stricken children in the 19<sup>th</sup> century, contemporarily referred to as 'ragged' schools because of the ragged clothing the children would wear. The ragged school union was set up in London in 1844, with ragged schools continuing to hold significance until 1870, when the introduction of national compulsory education lessened the necessity for these institutions. Due to the impoverished condition of pupils, the role of the ragged schools extended beyond education, and they provided the children with food, clothing, and accommodation. This short article will, however, focus on the educational element of the schools, and strive to answer the question - to what extent were these schools successful at providing education to the thousands of children who were taught there?

The ragged schools originally only taught for a few hours in the evenings or on Sundays, focusing on teaching the children the word of the bible, with religious scriptures forming the central part of the lessons. It took financial contributions from those such as Charles Dickens' friend Angela Burdett-Coutts,

for the ragged schools to be able to hire paid teachers to teach day classes, with the longer hours allowing for an improved curriculum. The schools henceforth attempted to teach their children to read, write, and solve simple calculations. Even so, the aim of the schools was not to do anything more than set these children up with the morals and basics that would serve them in the outside world. If children at the ragged schools demonstrated noteworthy educational ability, they were encouraged to transfer to a better school or learn a trade.

On the one hand, ragged schools can be seen as successful in that they provided free education to individuals who would not be able to receive it elsewhere. Ragged schools offered education to anyone, in contrast to the fee-paying schools of the time which chose students based on their wealth, academic ability or religion. A large proportion of the children who attended ragged schools would also have been turned away from receiving an education at Sunday Schools due to displaying criminal behaviour. Therefore, it can be said that although the ragged schools only taught the children the fundamentals, they were the only institutions where it was possible for

these individuals to be taught in any manner.

However, ragged schools suffered from considerable difficulties and failings which limited their success at providing education to the poor. One of the main issues in this regard is that the education they were offering was often not something that the destitute were committed to. This is seen by the fact that of the 563 children registered at the ragged school Field Lane, only 275 were actively attending. The infrequent

attendance of these pupils can be put down to a mixture of factors, such as poor health, as well as the strains of the outside world. What is more, when pupils did attend, many of them demonstrated significant behavioural issues, and there were few teachers who were able to keep the classes under control.

It can ultimately be said that whilst ragged schools strove to offer an education to the impoverished, this was not without its constraints.

Image Link

[https://c1.staticflickr.com/9/8426/7838358064\\_3c198073ba\\_b.jpg](https://c1.staticflickr.com/9/8426/7838358064_3c198073ba_b.jpg)



**Thank You to the Writers and Assistant Editors**

### **Issue Three Assistant Editors**

Kayleigh O'Brien, Isla Defty, Frankie Pinchard, Molly Cockerill and James Carter

Again, I want to say thank you to everyone who wrote and edited for this academic year's final issue of History Student Times. Your articles were all amazing and I hope you, and everyone reading this all have a great summer!

I wish you all the best for next year.



## UNIVERSITY OF LEEDS HISTORY SOCIETY

Hi Historians!

First of all, I'd like to congratulate you all on finishing this last semester and exam season! It's not an easy time but now is the time to celebrate!

To all students who will be graduating this year, we hope you have had a great time being part of HistSoc and I wish you all the best of luck for your future! We've loved being a small part of your lives.

To returning students, we hope to join you in the new academic year where Semester 1 and Fresher's week will kick off with a bang! We're really excited for you to stay with us next year, so don't miss out on all the events we will be running. And yes, returning students, whether that's second, third or fourth years are still more than welcome to get involved in all the fresher's events. Please come along!

I'd like to finish off by saying thank you to HistSoc and HST for giving me the opportunities that I didn't think I'd have! I've been a committee member for HistSoc for the last two years and it's been great to make so many friends and meet so many faces who love to study history. As the previous editor of HST, it's been great to read all the contributor's articles and I have enjoyed every one of them.

I hope you all have a relaxing and well-deserved summer break!

Best wishes,  
Henna  
(President 2022/23)



**HISTORY  
STUDENT  
TIMES**