

**International Standing Conference for the History of
Education**

Culture And Education

Abstracts

ISCHE 37

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Photos

Edirne Hamidiye School students in the painting class: Sultan İkinci Abdülhamid Han Devri Osmanlı Mektepleri, İstanbul, 2008-1, p.241.

Capped schoolgirls: Istanbul University Hasan Ali Yücel Faculty of Education Photo Archiev no.72.

Conference Theme: 'Culture and Education'

For thousands of years Anatolia, especially Istanbul, has been the meeting and living point for different cultures. Culture can be defined simply as a society's way of life and way of thinking. Cultural elements, such as language, religion, symbols and routines interact through wars, migrations, discoveries, travelers, merchants, and education. Educational institutions, educators, and education materials are the most effective cultural transfer agents.

ISCHE 37 will be held in Istanbul in 2015 on the theme of 'Culture and Education'. The purpose of this conference is to examine the relations between education and culture in the historical process. In the conference answers of following questions will be addressed: What is the relationship between culture and education? What are the roles of educational reforms and educational borrowing in the cultural changes? What are the roles of educational institutions, educators, and educational materials in culture formation and transformation? How have education and elements of culture such as language, religion, symbols, and routines influenced each other throughout history?

The conference sub-themes are as follows:

a. Cultural paradigms and education: Different purpose, importance and value of education according to culture; individualist or collectivist cultural values and effect of these values on education through the centuries; perception of concepts such as hierarchy, equality, freedom, democracy in different cultures and transferring these concepts through education; role of education in cultural changes; accepted and rejected educational elements as a result of interaction of culture; education borrowing, etc.

b. Agents of intercultural interaction: pioneer educators of cultural exchange; educational organizations and institutions, teachers' associations, educational journals, the media, international organizations, etc.

c. Language and education: Language of instruction in Ancient-Medieval-Modern Age; effects of instruction language on various cultures; instruction language and culturing; development of mother tongue education and the pioneer individuals and institutions; language reforms and reflections on education, foreign language education and cultural interaction, etc.

d. Religion and education: Temple education in Early Mesopotamia and Egypt; education in Ancient China, India and Turkey; early religious Jewish

education; establishment of Christian education theory, organization, and schools in Antioch, Alexandria, Rome; cathedral schools, universities and scholastic education; Islamic education and madrasah; process of transition to lay education; perception of secular education in different cultures; cultural change and laity, secular education, etc.

e. Symbols, heroes, stories, and myths: From the historical perspective, power symbols such as the administrator's or teachers' room; school and classroom design; meaning of using symbols in the education environment such as flag, cross, crescent, tughra, star, poster, badging; use of symbols, myths and stories about people and events conveying a message about what is valued in the culture; etc.

f. Rituals and routines: Flag ceremonies, morning ceremonies, reciting a pledge or national anthem; national holidays and special day celebrations and other events which became a tradition or habit more than a necessity; how educational rituals and routines occurred throughout the centuries, and how rituals and routines constructed culture and values through education, etc.

Das Konferenzthema: 'Kultur und Bildung'

Die Anatolien, mit der Geschichte von mehr als Tausend Jahren, insbesondere Istanbul, ist die Sitzung und Lebenspunkt für verschiedene Kulturen gewesen. Die Kultur kann als Lebens- und Denkensart von Gesellschaften definiert werden. Kulturelle Elemente sowie Sprache, Religion, Symbole und Routinen wurden durch die Kriege, Migrationen, Entdeckungen, Reisende, Händler und Bildung interagiert. Bildungseinrichtungen, Pädagogen und Bildungsmaterialien können für die wirkungsvollsten Kulturtransfer-Mittel gezählt werden.

Im Jahre 2015 findet ISCHE 37 in Istanbul statt und das Thema wird "Kultur und Bildung" sein. Der Zweck dieser Konferenz ist die Beziehungen zwischen Bildung und Kultur im historischen Prozess zu untersuchen. In dieser Konferenz werden Antworten für die folgende Fragen gesucht: Wie ist die Beziehung zwischen Bildung und Kultur? Was sind die Aufgaben der Bildungsreformen und der Aufnahme des Bildungskredits in den kulturellen Veränderungen? Was sind die Aufgaben der Bildungsinstitutionen, Pädagogen und Bildungsmaterialien in kulturellen Formation und Transformation? Wie haben sich die Bildung und die Kulturelemente sowie Sprache, Religion, Symbole und Routinen miteinander im Laufe der Geschichte beeinflusst?

Die folgenden Konferenzunterthemen sind:

a. Kulturellen Paradigmen und Bildung: der auswechselbare Zweck, die Bedeutung und der Wert der Bildung je nach Kultur; Individualistische oder kollektivistische kulturellen Werte und die Wirkung dieser Werte für die Bildung durch die Jahrhunderte; die Wahrnehmung von Begriffen wie Hierarchie, Gleichheit, Freiheit und Demokratie in verschiedenen Kulturen und die Übertragung dieser Begriffe durch Bildung; die Rolle der Bildung in kulturellen Veränderungen; angenommene und abgelehnte Bildungselemente als Ergebnis der Kultur's Interaktion; Aufnahme des Bildungskredits usw.

b. Mittel der interkulturellen Interaktion: die erzieherische Pioniere des kulturellen Austausches; Bildungseinrichtungen und Institutionen, Lehrerverbände, Bildungszeitschriften, Medien, internationale Organisationen; usw.

c. Sprache und Bildung: Die Bildungssprache in Antike, Mittelalter und Moderne; Auswirkungen der Bildungssprache auf verschiedenen Kulturen; Die

Entwicklung der Bildung in der Muttersprache, die Pioniere und Institutionen; Bildungsreformen und ihre Reflexionen über Sprache; Fremdsprachenunterricht und kulturelle Interaktion; usw.

d. Religion und Bildung: Tempel Bildung in der frühen Mesopotamien und Ägypten; Bildung in der alten China, Indien und Türkei; Bildung in den frühen religiösen Juden; die Gründung der christlichen Bildungstheorie, Organisation und Schule in Antiochia, Alexandria und Rom; Kathedrale Schulen, Universitäten und Bildungshäuser; Islamische Bildung und Medrese; Übergangsprozess zur Bildung; Wahrnehmung der weltlichen Bildung in den verschiedenen Kulturen; Kulturwandel und Laien, säkulare Bildung; usw.

e. Symbole, Helden, Geschichten und Mythen: die Zimmer des Administrators oder der Lehrer als die Machtsymbole aus der historischen Perspektive; Schule und Klassenraumgestaltung; Bedeutung der Verwendung von Symbolen in der Bildungslandschaft wie Flagge, Kreuz, Halbmond, Tughra, Stern, Poster, Ausweiserstellung; Verwendung von Symbolen, Mythen und Geschichten über Menschen und Ereignisse, die uns geben, was in der Kultur wertvoll sind; usw.

f. Rituale und Routinen: Flagge Zeremonien, Morgenfeiern, Nationalhymne; nationale Feiertage und besondere Feierlichkeiten und andere Veranstaltungen, die nicht notwendige Sitten oder Gewohnheiten sind; wie die Bildung's Rituale und Routinen im Laufe der Jahrhunderte aufgetreten sind und wie die Rituale und Routinen die Kultur und Werte durch die Bildung aufgebaut sind, usw.

Tema del congreso: 'La cultura y la educación'

Anatolia y especialmente Estambul, que tiene una historia de miles años, ha sido un punto de encuentro y de vida. La cultura se puede describir como el tipo de vida y pensamiento de una sociedad. Factores como la lengua, la religión, los símbolos y las rutinas se han relacionado a través de las guerras, las inmigraciones, los descubrimientos, los viajeros, los comerciantes y la educación. Las instituciones de educación, educadores y materiales de educación son los instrumentos más poderosos.

El tema de ISCHE 37, que va a tener lugar en Estambul en 2015, es "La cultura y la educación". El objetivo del congreso es analizar las relaciones entre educación y cultura en el proceso histórico. En el congreso se va a buscar respuestapara los siguientes asuntos: ¿Qué relación existe entre educación y cultura? ¿Qué importancia tiene el papel de las reformas y del préstamo educativo sobre los cambios culturales? ¿Qué papel tienen los institutos educativos, educadores y materiales educativos en la formación y la transformación cultural? ¿Cómo se han influido entre ellos factores como la lengua, la religión, los símbolos, las rutinas y la educación en el proceso histórico?

a. Paradigma cultural y educación: diferencia objetivo, importancia y valor de la educación según la cultura; valores culturales individuales o colectivos y sus influencias sobre la educación durante siglos; percepción de ideas como la jerarquía, la igualdad, la libertad y la democracia en diferentes culturas y su transmisión a través de la educación; el papel de la educación en las transformaciones culturales; aspectos aceptados y rechazados de la educación como resultado de la interacción cultural; préstamos educativos... etc.

b. Agentes de interacción intercultural: educadores colonizadores del cambio cultural; organizaciones e institutos culturales; asociaciones de maestros; revistas de educación; medios de comunicación, organizaciones internacionales, etc.

c. Lengua y educación: lengua de enseñanza en la Antigüedad, época medieval y en los tiempos modernos; influencia de la lengua de enseñanza sobre diferentes culturas; lengua de enseñanza y su cultivo; desarrollo de la educación en la lengua materna, individuos y organizaciones pioneras; reformas

lingüísticas y sus reflexiones sobre la educación; enseñanza de lenguas extranjeras e interacción cultural.. etc.

d. Religión y educación: educación eclesiástica en la Antigua Mesopotamia y Egipto; la educación entre los chinos, indios y turcos en la Antigüedad; la educación religiosa judía temprana; establecimiento de la educación cristiana en teoría, organización y escolarización en Antioquía, Alejandría y Roma; las escuelas catedralicias, las universidades, la educación escolástica; la educación islámica y las madrasas, la transición a la educación laica; percepción de la educación laica en las diferentes culturas; cambio cultural y educación laicay seglar, etc.

e. Símbolos, héroes, cuentos y mitos: símbolos de poder como los despachos de los directores y los maestros desde la perspectiva histórica; diseño de las escuelas y clases; significado de los símbolos utilizados en un ambiente educativo como la bandera, la cruz, la media luna, la firma del sultán, la estrella, el cartel, el emblema; uso de símbolos, mitos y cuentos sobre personas y actividades que hablan acerca de lo que es valorado en la cultura.. etc.

f. Rituales y rutinas: ceremonias de las banderas, ceremonias matinales, juramentos e himnos nacionales; fiestas nacionales y celebraciones de otros días especiales que se convirtieron en una tradición o costumbre más que en una necesidad; cómo los rituales y las rutinas educativas se originaron durante los siglos; cómo los rituales y rutinas construyen cultura y valores a través de la educación, etc.

Thème de la conférence: 'Culture et Education'

Des siècles durant, l'Anatolie et plus spécialement Istanbul a été le lieu de rencontre et de vie de différentes cultures. La culture peut être définie simplement comme la façon de vivre et de penser d'une société. Les éléments culturels comme la langue, la religion, les symboles et la routine entre en interaction avec les mouvements migratoires, les découvertes, les échanges commerciaux, et bien évidemment l'éducation. Les institutions d'éducation, les éducateurs, et le matériel éducatif sont les moyens les plus efficace qui oeuvrent dans le transfert des cultures.

ISCHE 37 aura lieu a Istanbul en 2015 sur le thème "Culture et Education". L'Objective de cette conférence est d'analyser les relations entre l'éducation et la culture dans le processus historique. Les problématiques adressées seront les suivantes : Quelle est la relation entre la culture et l'éducation ? Quels sont les rôles des réformes éducatives et de l'emprunt éducatif dans le changement culturel ? Comment l'éducation et les dits éléments de la culture cités précédemment se sont influencés dans le temps ?

Les sous-thèmes de la conférence

a. Les paradigmes culturels et l'éducation: Selon différentes cultures d'éducatrices, la valeur, leur importances et les objectifs qui diffèrent ; L'influence depuis des siècles des valeurs individualistes ou collectivistes sur l'éducation ; La perception des concepts tel que hiérarchie, égalité, liberté ou démocratie selon différentes cultures, et le transfert de ces concepts, leurs interactions à travers l'éducation; le rôle de l'éducation dans les changements culturels; L'acceptation ou le refus d'éléments éducatif résultant de l'interaction culturelle, l'emprunt éducatif...

b. Les agents de l'interaction interculturelle: Les éducateurs-pionniers de l'échange culturel, les institution et l'organisation de l'éducation, les associations enseignantes, les revues d'éducatrices, les médias, les organisations internationales..

c. La langue et l'éducation: L'éducation selon les temps : Antiquité, Moyen-Age, et l'Age Moderne; Les effets de la langue d'éducation sur les différentes cultures; La langue d'éducation et l'acculturation; le développement de l'éducation dans la langue maternelle; les institutions et individus pionniers; les réformes sur la langue, et ses réflexions sur l'éducation

d. Religion et éducation: Les temples d'éductions en Mésopotamie et Egypte antiques; l'éducation antique en Chine, Inde et Turquie; le début de l'éducation religieuse juive; l'établissement d'une théorie d'éducation d'une organisation et des écoles chrétiennes en Antioche, Alexandrie et à Rome; les écoles cathédrales, universités et éducation scolastique; l'éducation islamique et les madrasa, le passage à l'éducation laïque, perceptions et compréhension de l'éducation séculaire dans les différentes cultures; le changement culturel et l'éducation laïque ou séculaire.

e. Symboles, héros, histoires et mythes: D'une perspective historique, les symboles de pouvoir tel que le bureau des administrateurs ou des enseignants; l'agencement et l'aménagement de l'école et de ses classes; l'utilisation de symboles dans l'environnement d'éducation comme le drapeau, la croix, le croissant, le tughra, l'étoile, les posters, les insignes et leur signification. Les symboles, mythes ou histoires qui sous entendent ce qui a de la valeur dans la culture.

f. Les rituels et la routine: Cérémonies du drapeau, cérémonies du matin, la récitation de chants notamment de l'hymne national, les vacances nationales, les fêtes nationales, et autres célébration devenue une habitude ou traditions; Comment depuis des siècles, certains rituels et routines se construisent ou se forment dans l'éducation ? Comment les routines et rituels construisent-ils une culture et des valeurs en passant par l'éducation?

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Publication

A selection of papers presented at ISCHE 37 will be published in a special issue of *Paedagogica Historica*. *Paedagogica Historica* Special Issue 53:1&2 ISCHE 37 (Istanbul): “Culture and Education” to be published in April 2017.

If you want to have your paper considered for this special issue of *Paedagogica Historica*, please submit your manuscript via ScholarOne/Manuscript Central by the end of September 2015.

<https://mc.manuscriptcentral.com/cpdh>

ISCHE Prize (Istanbul)

Early Career Researchers: If you are an Early Career Researcher you can submit your paper for the ISCHE Prize. Please send your paper by email to Filiz Meşeci Giorgetti (fmeseci@istanbul.edu.tr) by the end of September 2015.

KEYNOTE SPEAKERS

Keynote I

Ali Arslan



Ali Arslan was born in 1961 in Yayladağı-Hatay. He completed elementary and secondary education in Yayladağı. He graduated from the department of history in Istanbul University in 1985. In the same year he has started graduate education in history and completed M.A. degree with the thesis “Academic Relations Between Ottoman Turkey and Turkestan (XIV-XIX. Century)” in 1988. He started his Phd in 1988 and successfully and became a doctor with the thesis “Transition from Darulfunun to the University” in 1992. He started to work as research assistant in the department of Modern Age and The History of Turkish Republic in 1987. With the establishment of The History of Turkish Republic as a new branch in 1989 he preferred to study in this department. In 1990 he went to UK to improve his foreign language and to study in the Archives and Libraries of England. Between October 1992-December 1993 he worked as an education consultant in the Turkish Cooperation and Development Agency in the Ministry of Foreign Affairs. In 1995 he has started to deliver classes as an Assistant Professor in the department of The History of Turkish Republic. In November 1997 he became an Associate Professor in the same department. He became a professor of history in 2005. He was the chair of Department of History in Istanbul University between the years 2011-2014.

Turkish Education System from Islamic Civilization to Western Civilization

Due to either living of Turks in large areas from East Asia to Europe in 3000-year period or resulting interactions it is necessary to separate Turkish

education system into three periods: Eastern and Interior Asian Civilizations Period; Islamic Civilization Period; Western Civilization Period

Eastern and Interior Asian Civilizations Period: Before the Turks has accepted Islam there was an education system which inherited by living in family and tribe. Usually master-apprentice method was applied. The Turks who used alphabet in 5. Century BC improved old Turkish calendar and produced writing in period of Kök Turks. This should be a proof of the existence of the education system. Digging of ideas to stone inscription for people to draw a lesson refers to plenty of literate people among Turks. This application demonstrates the existence of a common educational approach.

Islamic Civilization Period: In 7th century Turks have encountered Muslims who came to Turkistan and some Turkish tribes and states had adopted Islam. However the Turks had adopted Islam in the 10th century usually. This transformation changed religious, social, legal and educational percept of Turks. The madrasah which constitutes the main element of the education system of Islamic civilization emerged in the late 9th century. The Great Seljuk institutionalized the madrasah by developing them. The Nizamiyyah madrasah that founded in 1067 with government support set a model for the Ottomans in terms of curriculum, instructor, administration, housing and recognition of diplomas by state. Ottoman-era educational institutions are as follows.

Primary School or Neighborhood School, These are schools where all children up to 9-10 years learn basic read-write and religious knowledge. **Ottoman Madrasah,** Ottoman madrasah is an institution which is above primary education and contains secondary school, high school and higher education institution. These madrasah are founded only with an endowment which states level of education, functioning and sources of income. The madrasah which contains secondary school, high school and higher education institutions were divided into different levels according to the periods. Mehmed the Conqueror separated madrasah into 7 levels. Although some changes were made in these levels of Ottoman madrasah in later, a change in substance did not occur in fact until 20th century. The madrasah graduates can act in all levels of Ottoman bureaucracy and education institutions, except in army. **Palace School (Enderun):** It is a political school which founded by Murat II in Ottoman Palace and continued until 1908. Until the period of Suleiman the Magnificent non-Muslim recruiting children were registered for school and then the Turks were also registered. This school was founded in order to meet needs of the palace, army and bureaucracy.

Western Civilization Period: While Ottoman State declined the madrasah had its share of decline. The madrasah which had been operating since establishment of the Ottoman State could not afford expected over time. From 18th century onwards Ottoman administration started to open European education institutions. In 19th century Ottoman State had founded new style European education system by having discarded the madrasah.

Western-Eastern Mixed System In 18th century European institutions began to take over in field of education-culture. Despite this, madrasah continued as a basic education institutions until 1838. Although improvement of madrasah was mentioned, this issue could not be put on the agenda until 1909. From 1839 European-style arrangements were made in formal education in Ottoman State and madrasah were left as they were.

a. **Improvement of Primary Schools;** in the process that began in 1838 with improvement of neighborhood schools the state started to open primary schools.

b. **Opening of Western Type Secondary Education Institutions;** in 1838 apart from madrasah it was decided to establish second-degree (Sımf-1 Sani) education stage on primary schools and these schools, are called Middle School, came into operation. With Ministry of Education Regulation in 1869 education, except madrasah, was put in an order as a whole.

c. **The Establishment of Western University;** In 1845 it was decided to found European style university (Darülfünun) and it was put into practice. However the university was able to start continuous education in 1900. In periods of Tanzimat Reform Era and Abdul Hamid II the classic educational institutions were discarded in Ottoman State and European style formal education system was founded.

Full-Western Period in Education System: The administration which wanted to establish a western regime after the proclamation of the Republic put Unification of Education Law into effect to end the dual training system. Thus implementation of the Western education system was introduced by having put an end to education system which had been implemented as either western or eastern since 1838. Although from elementary school to university many regulations have been undertaken in Republican era it remained in western education system in essence.

Conclusion; This paper will attempt to examine the transition from the Islamic civilization to Western civilization in details.

Keynote II

Tim Allender



Tim Allender teaches at the University of Sydney and his postgraduate research was conducted mostly in London, UK and in Ann Arbor, Michigan, USA. Since that time his research interests have included postcolonial scholarship particularly regarding India, a field he has been active in researching for the past two decades. He has written three books, edited or co-edited four special editions of international journals and has published approximately 30 international journal articles or book chapters. He was recently invited as a Visiting Professor at the Institute of Advanced Studies, Shimla, India where he led the community there of Indian professorial academics and research fellows for six weeks. He held one of fourteen international history fellowships in 2012 at Jawaharlal Nehru University (JNU), India's leading postgraduate university in the humanities and the social sciences. He has also conducted other research collaborations at Delhi University, the Tata Institute of Social Sciences (TISS) in Mumbai and at Kolkata University.

Tim is currently involved in a cross-disciplinary project concerning the social inclusion of destitute Indian females in Kolkata, where education is the only escape from modern day slavery and sex trafficking. This builds on his involvement in AUSAid social inclusion and human rights programmes based in Australia.

At a national level in Australia, Tim has been the NSW University Academic Board nominee for the development of the new National Curriculum (History) for primary and secondary schoolchildren up to university entry level. He has recently held a large national grant researching the disciplinarity of history pedagogy in the school classroom and he maintains a strong research interest concerning the use of textbooks and online resources in these classrooms.

Learning Femininity in Colonial India, 1820-1932

This lecture concerns a new academic approach to better understand knowledge transfer modalities across national and colonial boundaries. Its focus is constructions of femininity and feminism in colonial India over a relatively long time period of approximately 112 years. The paper looks at the variable and changing receptivity in a colonial setting to mostly Western fabricated mentalities and identity stereotypes. The method explored in this paper is applicable to non-British colonial domains as well.

'Learning femininity' in colonial India is one of the simplest and least aggressive phrases that might be used to describe any part of the imperial project. What 'female education' evoked via the official rhetorical repertoire was intentionally externalised by the raj to the metropole as a soft and consistent moral purpose that could only improve the 'condition' of women in India. Yet, as this paper demonstrates, the reality was something very different in terms of a fierce race and class deployment where official gender articulation also became a complex but strong conduit for attempted enculturation from the West. This complexity makes sense of a much more interesting story of how women educators and learners in India came to their classrooms and hospitals in different ways during this 112-year period, and the official mentalities that beckoned them there. In the early nineteenth century colonial female education concerned mostly only a few mission schools seeking to assert Judeo-Christian hegemony in surrounding communities. However, by the early twentieth century, female education had become more of a polemic, culminating in an unsuccessful attempt to shore up official legitimacy using the uncertain relevance to India of Western feminist modernity.

Seeking to understand the vista in these terms requires a longitudinal study, of the kind offered by this paper, of the changing interactional features between the state and different female networks in play. What is apparent is that colonial state mentalities concerning females in India changed over time and were more restrictive, reactive and cognisant than is often supposed. As well, feminine receptivity, whilst orchestrated by the colonial state, could also create new learning spaces of female interaction and collaboration that were outside the gender, race and class agendas of empire. In this sense Western feminine accommodation, and more fragmented Western feminist activism, located in India, was not always internal to broader colonial agendas. Although collegial awareness by most of these colonial-aligned women educators was never strong, nor were they prescient as to how their daily work might be shaping the colonial domain.

During the British colonial interregnum, the raj variously deployed Indian, Eurasian and even European females in the artificially constructed Western settings of female professionalism, where Western gender codes of femininity and medical care mediated the state's own race and Western class agendas. 'Eurasian ladies' were the official outcome preference by the later nineteenth century, where British colonial learning settings aimed to produce a feminine prototype in India. This educated feminine prototype was to be brown, but not too brown; that is, mostly a Western oriented Eurasian beneficiary; and a 'lady' not a 'woman'; that is, an accomplished female of English middle class feminine sensibility and bearing. These strong race constructions also had implications for eugenic theorisation at the metropole. Additionally, the role of white women, at home, in Britain, when looking to 'help' colonial brown women 'abroad' was usually a self-absorbing philanthropy rarely reaching Indian women in India.¹ However, for those white women actually living in India, their engagement terrain with Eurasian and Indian women in the classroom, and in the medical dispensary, was not of Western feminist making. Rather, it was negotiated through the paradigm of femininity and the preservation of the female body according to prevailing Western moral norms that were mostly amplified by state rhetoric.

Theorising about these interactive phenomena and placing them in an overarching schema of periodization and change accentuates the products of empire. It would be nearly impossible to systematise in some way the highly variable, and culturally different, receptivity and resistance of Indian females over this long colonial time period, using the paradigm of femininity. These Indian female communities mostly did not contest the pedagogic and knowledge constituencies of female education as they occurred in the colonial classroom, but saw their broader socio-cultural purpose, instead, in strongly antagonistic terms. However, on the other side of the colonial divide, the paper demonstrates that the colonial project was more cogent and unified, capable of evolving and producing outcomes that both accentuated and reconfigured colonial race, class and gender boundaries.

Discerning the colonial project in this way to understand what drove these variable outcomes at different times in the colonial phase is still difficult. Centre-periphery approaches, which identify just one imperial centre, and peripheries only in colonial domains, have been largely unsuccessful in tracing complex relationships of the kind explored in this paper. This is particularly so

¹ A. Burton, *Burdens of History: British Feminists, Indian Women and Imperial Culture, 1865-1915* (Chapel Hill, North Carolina, 1994).

if the colonial period is perceived, erroneously, as one relatively even enterprise of imposition upon settler societies and 'native' communities; and where the metropole, itself, has not been identified as a cultural space worthy of similar problematisation. However, network and circuit conceptions of empire are more compelling for the purposes of this paper.² Tony Ballantyne's organising metaphor of an agglomeration of overlapping webs helps to explain the multi-sited history of empire.³ The paper is also responsive to the comparative education approaches of Jürgen Schriewer and Carlos Martinez, which excavate the variable dimensions of the internationalisation of education knowledge in other nation states.⁴ As well, the general method of Kimberley Ochs and David Phillips is taken into this colonial setting. Overlapping connections, responding to Western-identified social and cultural 'deficits' in India were established and were then deemed to require Western remedy, yet these 'deficits' strongly objectified Indian women and their emotional and moral bodies.⁵ Reconfigured subaltern approaches concerning females and new gender scholarship are also engaged in the analysis of the paper.

This paper is based on my forthcoming book: T. Allender, *Learning Femininity in Colonial India, 1820-1932* (Manchester: Manchester University Press, 2015)

² K. Darian-Smith, P. Grimshaw and S. Macintyre, *Britishness Abroad: Transnational Movements and Imperial Cultures* (Melbourne: Melbourne University Press, 2007).

³ T. Ballantyne, *Orientalism and Race: Aryanism in the British Empire* (Hampshire: Palgrave, 2002).

⁴ J. Schriewer and C. Martinez, 'Constructions of Internationality in Education' in G. Steiner-Khamsi, (ed.) *The Global Politics of Educational Borrowing and Lending* (New York: Teachers' College Press, 2004).

⁵ D. Phillips and K. Ochs, 'Processes of Policy Borrowing in Education; Some Explanatory and Analytical Devices' in *Comparative Education* 39:4 (November, 2003), 451-461.

Keynote III

Fella Moussaoui-EL KECHAI



Fella Moussaoui-EL KECHAI Professor of History at the Faculty of Social Sciences and Humanities, University of Algiers 2. Her research interests are History of Ottoman Algeria 16th to 19th Century; Socio-Economic History of the North Shore and South Shore of the Mediterranean; Political Relations of the Mediterranean Area and Algeria; Approach the Rural El Djazair Ottoman Period 16th to 18th S; Report El Djazair / Ottoman Empire; Sanitary and Epidemiological History of Algeria: "Ottoman Period to the beginnings of the French conquest" 1515-1881; Establishment of Wakf in Algeria: Realities and Challenges: 17th to 19th S.. Her most recent book is *Health and Population in Algeria: the Ottoman period to the beginning of the French conquest. (1515-1871)*. She is also member of the Scientific Laboratory "Unity Maghreb through History" Research Council in 2005 to date, Head of a National Research Programme NRP "Socio-Economic Conditions of Algeria 1939 - 1945» 2011, and Team Leader Research CNEPRU "Approach to Modern History of El Djazair through the National Archives (XVI th - XIX th S.)" 2012.

French Colonial policy and Algerian Elites: Between Confrontation and Reactions (1830-1962).

My speech will be focused on the following issues that are part of a historical approach: What were the specifics of the French cultural and educational policy in Algeria during the colonial period (1830-1962)? What were the socio-economic objectives of the Colonial France? Destruction of the Algerian personality? Denial of cultural and civilizational values? Denial of Islam, Arabism and the Amazigh? What were the reactions of the Algerian elite

facing this devastating colonial approach of the components of the Algerian personality (Language, Religion, Habits and Customs)?

To answer these problems; it is essential to point out that my methodology is part of a historical approach to cultural and educational themes that structure in the following areas:

* It is essential to emphasize the emergence of cultural and educational Algerian elite who carried a message handled by people who are strongly committed to a process of reaction against colonialism in its entire dimensions message, since the early decades of colonization of Algeria (1830-1880).

* So will trigger multiple revolts brought by leaders who will drain tribes and social formations of urban and rural Algeria (El Hadj Ahmed Bey Revolts, Emir Abdelkader El Djazairi, Sheikh Bouamama, Zaatcha, Ouled Sid Chikh, Fadhma N'Soumer etc.)

* The Algerian insurgency against French colonial rule were the spontaneous expression of colonial refusal; they explained to French general that Algeria is deeply attached to their language, religion and civilizational values, and Algerian personality with its cultural diversity cannot be replaced by French language and religion.

* The French colonial authorities brutally repressed all insurrections of the nineteenth century, and that, by practicing a real genocide against people attached to its land and civilizational and educational values.

* The colonial system put in place: Destruction of mosques that will be replaced by churches and synagogues. Closure of schools and ban on teaching Arabic. Denial of Algerian customs and traditions. Demolition of palaces and religious buildings. Policy of scorched earth. Destruction of entire villages (WARNIER Act) (SENATUS CONSULT of April 22, 1863). Dahra enfumades. Assimilationist policy. Abject torture Institution by General de Gaulle as "School of High Art Torture" Philippeville (Skikda). Francisation Policy of Algeria (1870-1896) by renaming streets, cities by names of French governors, generals and French torturers. Dispossession of the Algerian people of all nationals and legitimates rights.

Reactions of Algerian Elite: Examples of responses were numerous; I will highlight the educational and reformist role played by three Algerian personalities, who defended the components civilizational, cultural and educational of Algerian people:

1 / The Intellectual Bencheneb Mohammed was a fervent defender of Arab language and popular culture, he focused his linguistic research to the Turkish

and Persian language through Ottoman legacy in Algeria cf. Bencheneb, Turks and Persians words preserved in speaking Algerian Thus, Dr. Mohammed Bencheneb was an eminent linguist he mastered perfectly Arabic, Turkish, Persian, French, Latin, German, and he had some ideas about spoken languages in El Djazair such the Hebrew, Spanish and Italian. The specificity of this study appears in academic linguistic research which he did to know the etymological origins of Algerian speaking and its linguistics impregnation. He professes at Algiers University in 1908. He maintains his doctoral thesis Es Letters at the University of Damascus. In 1924 he was named Professor Es Letters at Algiers Faculty. He was a great translator with a scientific critical thinking; he participated in many Orientalists Congress (Oxford 1928 ...) Academic research of Bencheneb push him to be interested in Algerians proverbs in which he explained sociologically and anthropologically see Proverbs Bencheneb . Bencheneb was the vector of Algerian cultural and linguistic components, under colonial regime that disparaged educational and civilizational Algerian specificities. He published books about children education cf. Dr Ali Tablit and Tayeb Ould LAROUSSE, Mohammed Bencheneb, his writings and his work, Algiers, 2010. Bencheneb remain in Algeria and Algerians the intellectual model who challenged the French cultural policy to destroy the Algerian civilizational specificity. In 2014, High Schools, Universities Cultural Centers commemorate the iconic figure and gave them name of Mohammed Bencheneb to honor the memory of the illustrious scholar, linguist, educator and academic, see Rabah BENAOUA, Dr Mohammed Bencheneb revisited. In Le Quotidien d'Oran of December 14, 2011.

2 / The second Algerian personality whose specificity must be mentioned is Dr. Mohammed Saghir BENLARBEY, who was the first doctor in the Algerian French Colonial era, he defended the rights of Algerian people in medicine doctoral thesis at the University of Sorbonne in Paris July 16, 1884, he wore his traditional Algerian clothe to affirm the French jury and audience membership of his Algerian specific identity culture. He maintains his thesis in colonizer's language, a language he mastered perfectly. It should be pointed out however, that Dr. BENLARBEY was a famous physician, with an outstanding humanist, he was a fierce oppositionist of French colonialism who destroyed the mosques of El Djazair to replace them with hotels, and he was a fervent defender of Arabism and Islam. The fight led by Dr. BENLARBEY has produced a strong reaction from colonial authorities, see BAKU Kader Mohammed Saghir BENLERBEY, the scientist and devoted patriot. In Le Soir d'Algeria, Saturday, May 3, 2014.

3 / The third figure who challenged the French colonial was Abdelhamid Ibn Badis . He was firmly against French policy of Algerian acculturation; he founded Algerian Association of Ulema that supported by the political structure to preserve Arabic language, Islam and the components of cultural and civilizational Algerian personality. Thus, Ibn Badis and Ulema, EL SHEIKH BASHIR IBRAHIMI, EL SHEIKH Okbi etc. were the defenders of Algerian religious culture, linguistic and educational aspects by establishing schools (Madrasas) in Algeria to teach Arabic, mathematics, history, etc. The lesson concerned girls and boys without any distinction. The Ulema Association settled a fundamental objective: purifying Islam from quackery and return to Islam of our ancestors; fraternal Islam, human and tolerant. See Djamel KHERCHI Settlement and Assimilation policy in Algeria 1830-1962, Algiers Casbah Editions, 2004.

Reactions of Colonial French Authorities towards Reformist Movement (Islahiste) Ben Badis:

Exile and imprisonment of leaders; Closing schools, Prohibition of teaching Arabic language, Censorship of newspapers etc.

It is imperative to clarify that despite all the intimidation and coercive measures applied by colonial warrior, the Ulema continued their fight; the current generation of Algerians must preserve our language, religion, identity and educational foundations.

In my modest address, I will try to provide answers about the role played by these specific elites that attracted our attention among many who also scored the Algerian resistance movement against French colonial oppression.

ROUNDTABLE

“Heroes of education”

Adelina Arredondo



Adelina Arredondo is professor at the Institute of Sciences of Education, Universidad Autónoma del Estado de Morelos (México). She is lecturer, researcher, and director of doctoral thesis on topics of History of Education, Education Policy, Gender, Teacher Training, and Sociology of Education. Dr. Arredondo is member of the National System of Researchers, the Mexican Society of History of Education, the National Council of Educative Research, the Executive Committee of the International Standing Conference of History of Education, and Convenor of Standing Working Group “Gender and Education”. She was invited as a professor by the University of Istanbul (Turkey), the University of Artois (France), the National Institute of Pedagogical Research (France), the University of Valencia (Spain); she was a visiting scholar at the University of Toronto and the University of Windsor (Canada). She is member of various editorial committees of Scientific Journals. She has published 85 papers in national and international conferences, 70 refereed articles and eight books.

Heroines in Campaign: Women Teachers of the Post-Revolutionary Mexico

In 1910 it started in Mexico what has been considered the first social revolution of the world. From that political movement it emerged a popular educative project, establishing a national, free, compulsory, and laic educative system. Rural schools for boys and girls were strongly impelled. Women teachers were sent to be in charge of the rural schools, among serious

obstacles, starting with the gendered cultural traditions, the family prejudices, the rejection from rural communities, the scholar precarious conditions, and overall the mental constrictions of the women in that time. It means, they had to fight against very powerful objective and subjective walls.

My presentation is going to tell that history: First of all, explaining the historical moment and place; secondly, describing the popular educational policy, thirdly, narrating the history of the women who had to fight against the conservative forces, some of them giving their own lives, or at least, giving up “living their lives” to be a teacher in a lost land. Nevertheless the great effort this army of heroic women made, their history is lost under the history of the men who led this campaign against the illiteracy in the bushes. (Fields). Those female teachers broke epistemological, sociological, economic, political, cultural, religious and psychological barriers. They were anonymous martyrs, countless heroines of education, and that is what the presentation is going to demonstrate.

Craig Campbell



Craig Campbell is an honorary associate professor of the history of education at the University of Sydney. His research has concentrated on the role of schooling for the growth of the Australian middle class. He has written and co-written eight books addressing different aspects of the social history of education, including secondary education, school choice and adolescence and youth. His latest book, with Helen Proctor, is the first general history of Australian school education published in thirty five years: *A History of Australian Schooling* (2014). He has convened two ISCHE conferences in Australia and is an ex-member of the ISCHE Executive Committee. He is currently co-editor of the *History of Education Review* and DEHANZ, the *Dictionary of Educational History in Australia and New Zealand* (on-line). His current research project is a biography of Jean Blackburn, a hero of Australian educational history.

Oh no! Not the heroes of education again! But maybe ...

After spending many years as an unreconstructed revisionist, I find the idea of a round table on the “heroes of education” challenging. Is this not the kind of approach that the social historians of education of the 1970s and 1980s fought against? Their and my criticisms of a previous generation of Whig/progressive historians who concentrated on the deeds of the “great white men” in education were vigorous. Yet, now I am researching the biography of Jean Blackburn, the most significant woman in the twentieth century to have led an educational transformation in Australia. The Schools Commission, begun by the reformist Whitlam Labor government (1972-1975) continued through the 1980s. Blackburn’s inspiration stands behind each of its significant programs, including new approaches to the education of girls, participation and equity, disadvantaged schools— as well as the reconstruction of relations

between the state and Catholic schools and the federal government and the states. She is a hero of education whose contribution was only made possible by a lessening of the Cold War. A former member of the Australian Communist Party and lifetime socialist and feminist, the resurgence of the left in the 1960s and early 1970s was the crucial pre-condition for her career. Blackburn had a well developed notion of “cultural transfer” in her approach to education. Actually “transfer” had nothing to do with it! Cultural renewal was to be based on the re-invention by students, teachers and parents of their communities through new access to a high quality critical education. Participation, opportunity and equity were the key words.

Mustafa Gündüz



I received my PhD in 2005 from Ankara University's History of Education and Sociology program. My PhD dissertation is 'Periodicals as an Education and Modernization Instrument in the Second Constitutional Period: "İctihad, Sebülü'î-Reşad and Türk Yurdu Journals" (Turkish:II. Meşrutiyet Dönemi Eğitim ve Modernleşme Aracı Olarak Süreli Yayınlar: "İctihad, Sebülü'î-Reşad ve Türk Yurdu"). I'm currently working as an Associated Professor on the Faculty of Education, Yıldız Technical University (Istanbul/Turkey). My main research interests are related to the history of education, educational philosophy and sociology. I focuses on the history of Turkish education, especially before the founding of modern Republic of Turkey. My research has appeared in many leading academic journals. I'm currently researching modernization and education during the 19th century in the Middle East countries. I will be pursuing my research as a visiting fellow until January 2015 at Princeton University.

A Pioneer Educators from Ottomanism to Arab Nationalism: Mustafa Satı Bey [Satı el-Husri] (1880-1968)

Many educators and intellectuals have played a large role in the modernization of education and the institutionalization of the contemporary bases of teaching in Turkey. One of these, perhaps the most important, Mustafa Satı Bey (Satı el-Husri) was the leader of the Arab nationalism, although he was a loyal Ottomanist at first. His most important work Fenn-i Terbiye (Science of Education), contains the content on contemporary teaching and learning system. Satı Bey made significant reforms in the teacher training system during his tenure as a principal of the Istanbul Teacher School.

According to Satı Bey, education is the healthy combination of training the physical, mental, spiritual and moral developments. He thought of education as a psychological base unlike other contemporaries such as Ziya Gökalp. He attached great importance to primary education, where he thought educational reforms should begin. He tried to modernize the traditional teacher training Ottoman Educational system. He was affected by Eastern and Western thinkers in his work and this process but this influence is invisible in his works.

Kate Rousmaniere



Kate Rousmaniere is professor in the Department of Educational Leadership at Miami University, Oxford, Ohio, USA. She earned her Ph.D. in the history of education from Teachers College, Columbia University, her masters from the Ontario Institute for Studies in Education, Toronto, and her bachelors degree from Oberlin College, Ohio. Professor Rousmaniere has written extensively on the history of American educators, including City Teachers: Teaching and School Reform in Historical Perspective, (1997); The Principals` Office: A Social History of the American School Principal, (2013) and Citizen Teacher: The Life and Leadership of Margaret Haley, (2005), from which her talk for this round table is drawn. She has also engaged in many international co-editted works on historiography and methodology in the history of education, including Silences and Images: The Social History of the Classroom, with Ian Grosvenor and Martin Lawn (1999), and Connecting Histories of Education: Transnational Exchanges and Cross-Cultural Transfers with Barnita Bagchi and Eckhardt Fuchs (2014). Professor Rousmaniere is the past President of the American History of Education Society (2005-2006) and ISCHE (2009-2012).

Margaret Haley: Civic Hero

Margaret Haley (1861-1939) was the founding leader of the first American teachers` union, and in this she was a remarkable woman for mobilizing women elementary teachers into a powerful political unit in a city and time period (Chicago in the early twentieth century) when women did not have the right to vote and held no political or cultural capital. Yet even more significant than Margaret Haley`s organizational work was her vision of public education as a collective civic responsibility. Working in a time and place that increasingly emphasized the individual economic purpose of education, Margaret Haley advocated for a collective civic commitment to strong public education,

without which no community could safely exist. She believed that the public school must become “a more potent, conscious, and recognized factor in the civic life” of communities, and she insisted that improving the social conditions of students and the working conditions of teachers was an essential part of such civic responsibility.

ABSTRACTS

Standing Working Groups (SWG)

The Standing Working Groups are small, thematically organized research groups within ISCHE, designed to coordinate research and discussion on a set topic, guided by specific research goals, for a set period of time.

ISCHE 37, Istanbul 2015 Standing Working Groups

SWG Teachers Critical Thinking

Convenor: André Robert

SWG Gender and Education: Gender, Power Relations and Education in a Transnational World

Convenors: Adelina Arredondo and Christine Mayer

SWG Mapping the Discipline History of Education

Convenors: Eckhardt Fuchs, Rita Hofstetter, Emmanuelle Picard

SWG: Teachers Critical Thinking

Convenor and general chairman: André Robert

General Purpose of the SWG

The concept of critical thinking tackled in this standing working group should be understood in a stronger sense than just protests and claims made through the channel of ordinary trade unions and political parties (though unions and parties can sometimes be relays of such a thought). By thought, we understand a kind of discourse that is part of a true intellectual and rational development, giving consistency or even a form of logic system, to arguments and ideas (around operations of conceiving, judging, reasoning) and not just opinions, even coming from particular individuals or groups. In coordination with this definition, “critical” refers to the tendency of a mind that does not allow any statement without having experienced the rational legitimacy, testing various discursive proposals with discriminant reason (the Greek verb *crinein*, from which come the verb 'criticize' and the noun 'crisis', meaning originally to sort). The construction of the distance and externality, provided they comply with the requirements of rational argument, is thus the foundation of critical thought, in the sense meant by Theodor Adorno: “When the culture is accepted in its entirety, it has lost the ferment of its truth, which is negation” (Adorno, 1955, 1986).

Although it does not have a monopoly (a reactionary and undemocratic critical thinking can be envisaged), it is nevertheless in a movement that can be designated as 'progressive' (with its variants) that critical thinking is traditionally located in the 20th century; it is precisely this progressive perspective that this standing working group will take into account, which in educational matters induces material possibilities of alternatives claimed as democratic, more or less related to emancipation.

Critical thinking in the teaching world will be considered in several senses: - thinking from teachers and/or educationalists as unique individuals; - thinking coming from teachers organizations, networks, think tanks or groups operating as “collective intellectual” (Bourdieu, 2001); - thinking from outside personalities influencing the world of teachers in one way or another; - educational thought in a more generic sense, impacting the teaching practice. It

will consider original examples of critical thinking, justified along the previous guidelines, or at least revisited at an original angle⁶.

Globally it's according to the previous orientations we are expecting papers. The general stake is thinking school differently, and introducing some effective experiments or plausible perspectives of educational change in the educational systems themselves or in the school design.

SWG Teachers Critical Thinking Paper Abstracts

Les propositions critiques du PCF en matière scolaire : révolution et/ou changement dans le système éducatif (1930-1970)

André Robert

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Parce que le parti communiste a beaucoup compté dans la vie politique française des années 1930 (dix ans après sa naissance) aux années 1980, qu'il se voulait « révolutionnaire » et qu'il a participé - bien que très soumis au modèle soviétique - au façonnage d'un communisme à la française, qu'il a fortement influencé à ce titre la société française dans tous ses secteurs, il apparaît justifié d'examiner quelles furent ses positions relativement à la question scolaire articulée à celle des rapports sociaux de classe, au regard d'une perspective d'émancipation. Ce parti a en effet prétendu adopter, dans tous les domaines de l'activité économique et sociale, des positions essentiellement critiques qui ont évolué dans le temps d'une critique de table rase à des formes de critiques plus dialectisées. En matière d'éducation, de pédagogie et de réorganisation du système scolaire, c'est cette évolution dont la visée s'est toujours affichée comme émancipatrice - qu'entend prendre en considération cette communication. De quelles alternatives éducatives le PCF a-t-il été porteur au nom d'un projet voulu révolutionnaire, et en même temps - du moins à partir d'une certaine date - supposé réaliste et réalisable à relativement court terme ? Quels enseignements est-il possible de tirer de cette analyse historique ? Notre attention se portera plus spécialement sur les années 1930, 1943, 1964 et 1970.

Because the communist party counted a lot in the French political life from the 1930s to the 1980s, because it participated - although very subdued in the Soviet model - in the shaping of a French-style communism, and because it

⁶ NB: The "classics" of the new Education are not privileged here, having been until this day widely marked out by the scientific research. However they can be examined under an original angle.

strongly influenced the French society in general, the sector of the education in particular, it seems justified to examine : what were its positions with regard to the question of the school, articulated in that of the social classes relationships ; the role it has devolved to these in success or in school failure. With regard to all the sectors of the economic and social activity, this party claimed to adopt essentially critical positions which evolved in the time from a criticism of tabula rasa to forms of criticisms more moderate and dialectical. Our paper will consider this evolution - whose aim always displayed as emancipative- in matter of education, pedagogy and reorganization of the school system. What educational alternatives did the PCF carry in the name of a revolutionary deliberate project, and at the same time - at least from certain date - what realistic and practicable solutions did it claim in a relatively short period? Our attention will go more specially over the 1930s, 1943, 1964 and 1970.

Des pensées politiques critiques de l'éducation ? Le cas des gauches révolutionnaires françaises de Mai-1968 aux coordinations d' instituteurs (1987)

Ismail Ferhat and Bruno Poucet

ESPE d'Amiens-CAREF, UPJV-CAREF, France

L'école, entendu comme le système éducatif, est un enjeu triplement important pour les gauches de l'hexagone (GIRAULT, 2004). L'idée que le savoir est émancipateur constitue une idée-force qui réunit la plupart de ses familles. Cependant, les différentes gauches hexagonales ne se sont pas accordées, historiquement, sur la nature de l'institution scolaire. Les communistes ont ainsi développé des analyses spécifiques en la matière (ROBERT, 2013). Les familles révolutionnaires, très peu étudiées sous cet angle, ont eu aussi des analyses parfois très critiques de l'école, et ce depuis les réformes de la IIIème République.

Pourtant, l'école constitue pour les gauches révolutionnaires un sujet complexe, surtout après Mai 1968 où elles trouvent un espace idéal et militant unique dans l'histoire de France. Les gauches révolutionnaires sont ici étudiées sous l'angle privilégié du PSU et des mouvements trotskystes (LCR, lambertistes), ainsi que des tendances d'extrême-gauche des organisations éducatives (syndicalisme enseignant, courants pédagogiques alternatifs). Tout d'abord, elles se distinguent des gauches plus traditionnelles (socialistes, communistes, radicaux de gauche) sur l'école. D'autre part, elles sont elles-mêmes particulièrement divisées sur le sujet. S'y affrontent une approche (ILLICH, 1971) refusant l'institution scolaire elle-même, celle de la critique

d'une Ecole capitaliste (BAUDELLOT, ESTABLET, 1971) et la défense d'une transmission des savoirs pour le peuple. Enfin, elles font des personnels et usagers éducatifs, de leurs syndicats et organisations militantes un champ privilégié d'investissement. Syndicalisme enseignant (CFDT, FEN), organisations étudiantes et lycéennes (UNEF, CAL), secteur associatif (mouvements pédagogiques tels que IICEM ou le GFEN), ou même groupes chrétiens (Paroisse universitaire, JECU) l'école et son auréole militante constituent un terrain traditionnel pour les gauches alternatives.

La période étudiée commence avec les événements de Mai 1968, qui ouvrent un espace idéal, militant éducatif unique pour les gauches révolutionnaires dans l'histoire de France. Elle s'achève avec les « coordinations » d'instituteurs de janvier-février 1987, qui constituent une dernière poussée des thématiques et des méthodes des gauches alternatives dans le domaine des mobilisations éducatives.

La proposition s'appuie sur les archives d'organisations syndicales enseignantes, de partis de gauche (en particulier le PSU), de mouvements militants chrétiens. Elle recourt aussi à leurs publications (notamment des courants syndicaux trotskistes Ecole émancipée et Front Unique Ouvrier), un dépouillement de plusieurs titres de presse nationaux, ainsi qu'une série d'entretiens menés avec des acteurs associatifs, politiques et syndicaux.

Freinet, « le Lyssenko de la pédagogie » ? Retour sur une controverse avec le PCF

Pierre Kahn

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La controverse qui a opposé dans les années qui suivirent la Libération le PCF à Freinet est assez bien connue (J. Testanière, 1989, H. Peyronie, 1999). De cette polémique, un élément pourtant reste encore dans l'ombre. La rupture entre Freinet et le PCF survient en effet au moment même où en URSS triomphent les conceptions « marxistes-léninistes » de Lyssenko en matière de biologie et où le PCF donne à cette consécration une dimension pseudo-épistémologique en théorisant l'opposition radicale et universelle existant entre une « science bourgeoise » et une « science prolétarienne » (P. Kahn, 1986). La science serait donc, comme n'importe quelle dimension de la culture (l'art, la littérature, la philosophie...), une superstructure et l'objectivité dont la démarche scientifique se réclame ne serait elle-même qu'une ruse de la science bourgeoise, ou au mieux l'expression de ses illusions idéalistes. Comment dès lors la pédagogie et l'éducation scolaire pourraient-elles, du point de vue

communiste, se soustraire à cet universel clivage de classes ? Pourtant, c'est bien en opérant cette soustraction que les communistes mènent l'attaque contre Freinet. Dans une lettre à Georges Cogniot de 1949, celui-ci s'indigne de la méfiance dont il est l'objet de la part du PCF en se revendiquant du titre de « Lyssenko de la pédagogie ». A travers cette interpellation, et quoiqu'on pense de son bien-fondé, un problème de fond est posé : comment expliquer, dans l'offensive « anti-freinetiste » des communistes, la défense qui fut la leur des formes traditionnelles de la culture scolaire, au moment même où rien, pas même la science, ne semble pour le PCF pouvoir échapper à la partition généralisée du monde en deux camps opposés ?

Bibliographie : TESTANIÈRE J (1989). Le PCF et la pédagogie Freinet, 1950-54. In Clanché P et Testanière J. Actualités de la pédagogie Freinet. Bordeaux : Presses Universitaires de Bordeaux; KAHN P (1986). L'épistémologie stalinienne. In Labica G (éd.), De Marx au marxisme. Paris : Éditions du CNRS; PEYRONIE H (1999). Célestin Freinet. Pédagogie et émancipation. Paris.

La vie et les convictions d'Élise Lagier-Bruno (1898-1983)

Un silence problématique pour appréhender la pensée critique des Freinet ?

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Dans une lettre du 25 décembre 1925, Freinet témoigne de la passion de sa rencontre avec Élise aux parents Lagier-Bruno : « nous sommes faits l'un pour l'autre » (Freinet, M., 1997, p.114). Derrière la banalité d'une telle phrase, l'historien peut s'intéresser aux conditions de possibilité d'une rencontre. En quoi leur passé respectif, et leur forme de vie, ont pu leur permettre de se "comprendre" ? Ma contribution propose de décrire le contexte social et familial dans lequel Élise évoluait avant de rencontrer Freinet en 1925, de saisir la particularité de ses premiers pas dans l'enseignement (à partir de ses carnets de notes durant son passage à l'École normale, de ses premiers rapports d'inspection et des documents relatifs à son entrée dans la profession) et de montrer la part de sa contribution (en particulier les pratiques artistiques et les pratiques de santé) à une pensée critique qui n'est pas le travail d'un auteur ou d'une "grande figure", mais une machine de pensée, la machine Freinet. Il s'agit d'appréhender la question de la pensée critique des Freinet alors même qu'Élise fut marginalisée au sein de l'Institut coopératif de l'école moderne et qu'elle contribua même paradoxalement à sa propre éclipse (notamment dans l'écriture

du film *L'École Buissonnière* en 1949) en devenant après la disparition de Freinet en 1966 la principale historiographe de Freinet.

Sources: Fonds Freinet. Archives départementales de Nice, Fonds privé Madeleine Freinet.

Références bibliographiques: Freinet, M. (1997). *Élise et Célestin Freinet. Souvenirs de notre vie (tome I)*. Paris : Stock; Go, H. L. (2007). *Freinet à Venée*. Rennes : PUR; Go, H. L. & Riondet, X. (2015). *A côté de Freinet*. Nancy : PUN (à paraître); Riondet, X. (2013). *Elise Freinet : des pratiques naturistes aux pratiques de l'École Freinet*.

Le jeune Célestin Freinet : processus de construction d'une pensée critique

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Lorsqu'il s'agit d'étudier un pédagogue qui a marqué, par ses écrits et ses actions, son époque et l'histoire de la pédagogie, on procède trop souvent à une forme de réductionnisme en termes de "grande figure de la pédagogie". S'agissant de Freinet, le pire est encore de le présenter comme une sorte de bricoleur autodidacte et inventif ayant conçu de toutes pièces sa pédagogie "sur le tas", dans sa classe de Bar-sur-Loup, au début des années 1920. Je voudrais mettre en relief le long processus existentiel et intellectuel au cours duquel Freinet a construit, entre 1912 et 1925, sa pensée sur le monde, pensée politique et syndicale avant de devenir pédagogique.

Pour cela, je propose une périodisation qui commence avec son séjour à l'École normale d'instituteurs de Nice (1912-1914). Au cours de cette scolarité, deux premiers événements furent décisifs dans son orientation intellectuelle : l'enseignement de son professeur de Lettres François-Joseph Bonjean, et la rencontre de Jaurès venu faire une conférence à Nice le 8 mars 1913.

La scolarité de Freinet fut interrompue par l'ordre de mobilisation d'août 1914, à la suite duquel il fut lui-même appelé. L'Aspirant Freinet resta sur le front occidental jusqu'à sa blessure en octobre 1917, et c'est pendant ces deux années qu'il se forgea une conviction à la fois pacifiste et révolutionnaire. Ses lectures, poursuivies pendant sa convalescence jusqu'en 1919, renforcèrent et structurèrent sa réflexion sur la responsabilité du capitalisme dans le désastre historique de la Grande Guerre.

C'est le moment où Freinet s'engage résolument, comme beaucoup des jeunes instituteurs, dans l'action syndicale. Il choisit l'organisation la plus radicale, la Fédération de l'Enseignement affiliée à la CGTU anticapitaliste, et s'inscrit dans la mouvance anarcho-syndicaliste L'École Émancipée. À partir de 1920, Freinet écrit de nombreux articles (L'École Émancipée, Clarté). Dans cette période, Freinet construit sa thèse principale : passer de l'action d'instituteur révolutionnaire (1919-1921) à celle de pédagogue révolutionnaire (1922-1924).

C'est à la suite de sa rencontre avec Élise Lagier-Bruno qu'ils décidèrent ensemble d'adhérer au Parti Communiste en 1926.

Sources : Fonds Freinet. Archives départementales de Nice; Fonds privé Madeleine Freinet. Références bibliographiques : Go, H. L. & Riondet, X. (2015). *A côté de Freinet*. Nancy : PUN (à paraître) ; Robert, A. D. (2006). *Miroirs du syndicalisme enseignant*. Paris : Nouveaux Regards / Syllepse.

The Congress of the Société Pédagogique Romande (SPR) (Pedagogical Society of French-speaking Switzerland) in 1936: debate on the social and political role of the school

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In a context heavily marked by the development of « violently opposing opinions » (Nazism-Fascism, Communism..), the theme of the 24th Congress of the SPR was: “The Role played by popular school in the State”. It challenged the famous neutrality of the members of this primary school teachers' association. The Congress organizing committee admitted that this very neutrality was not sufficient to prevent Switzerland from “the furious onslaught of the great ideas that are being shared throughout the world.”

To negate the “totalitarisms”, two main ideas arose from the debate. The first insisted on the need to reaffirm the Christian basis of moral education in school. The second insisted on the need to educate citizens who would be capable of critical thinking. Even if the directors were counting on the Congress to keep association unity, the participants were drawn to state their differences.

Based on the archives of the SPR, this study analyzes the different positions that were expressed at the Congress. It attempts to provide an understanding of how the unity within the SPR, which had for so long been based on a

compromise between diverging opinions, was challenged by the context of the 1930's, during which there was a growth of critical thinking.

Bibliography : Archives of the Syndicat des Enseignants (SER), Archives de l'Etat, Genève; L'Éducateur, revue pédagogique de la Société pédagogique de Suisse romande (SPR)

La pensée Critique de Robert Gloton

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En 1962, Robert Gloton, inspecteur de l'éducation nationale, obtenait l'aval institutionnel pour faire des écoles de la rue de Vitruve à Paris des établissements expérimentaux. Son ambition visait « une autre pédagogie pour une autre école ». Lieu d'effervescence de l'innovation, ces écoles ont acquis une renommée internationale. Cette communication s'inscrit dans le prolongement d'une recherche entreprise sur la pensée critique enseignante, initiée par André Robert au sein de l'ISCHE et du standing working group qu'il anime. Notre contribution à ce programme et nos travaux réalisés dans ce cadre ont été consacrés aux promoteurs des écoles nouvelles entre 1960 et 1970 (Monin, 2013). Il a été question de faire émerger la nature de leur pensée, son originalité et ses canaux de diffusion dans le premier degré.

Dans la continuité de cette réflexion, il s'agit à présent de comprendre en quoi l'initiative de Robert Gloton, alors président du GFEN, relève d'une pensée critique, dans quelle mesure peut-elle s'écarter des interprétations qu'ont pu en donner les instituteurs engagés dans l'expérience. Sur quels terreaux locaux et réseaux s'est-il appuyé pour pouvoir développer une manière de penser l'école, hors de ses classiques, pour l'époque. Pour instruire ce questionnement nous explorons les fonds Robert Gloton du centre Alain Savary de Lyon, du musée pédagogique de Rouen, du GFEN d'Ivry. Nous procédons également à l'analyse de contenu des ouvrages dont il est l'auteur et des publications qu'il a préfacées.

SWG: Gender and Education: Gender, Power Relations and Education in a Transnational World

Convenors: Adelina Arredondo and Christine Mayer

General Purpose of the SWG

For ISCHE 37, 2015 in Istanbul the Gender and Education Standing Working Group proposes the theme Gender, Power Relations and Education in a Transnational World with a special focus on Critique of gendered historical terms, language and symbols and exploration of how they are transferred, transformed, imposed or resisted in their passage across borders and in different times and contexts.

Historians of gender and education are finding the concept of transnationalism very useful for a deeper understanding of historical change and situations. Transnationalism addresses networks, ideas and practices which transcend national boundaries yet are linked to them and can affect and reflect national developments. Its study illuminates the fluidity of concepts of gender, education, culture and nation in time and space and the significance of individual or group action – a factor which allows the role of those usually marginalised within power structures to be better appreciated. It also raises questions across the continents concerning internationalism, globalization, colonialism and/or post-colonialism, contentious terms which again concern power relations.

SWG Gender and Education: Gender, Power Relations and Education in a Transnational World Paper Abstracts

Female teachers in professional discussions in Hungarian educational journals (1887-1891)

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In 1867, after the Compromise between Austria and Hungary, an intensive development of the Hungarian school system began. Sub-processes of the formation of the national school system were the professionalization and feminization of the elementary teachers' profession. In 1890 12% of the elementary teachers were female. In large (municipal) cities their proportion was 45%.

Despite this dynamic growth of the number of female teachers, little attention was paid to them in the Hungarian researches on women's history.

Therefore my research aimed at exploring the “feminine side” of the professionalization. My main question was: In what extent did female teachers participated in professional discussions and how they shaped them?

The source of the research was *Család és Iskola* (Family and School), an educational journal published in Kolozsvár (now Cluj, Romania.) Kolozsvár was the second largest educational center of Hungary with a university and many colleges. And more than half of the elementary teachers in the city were female.

Hypotheses of the research were: (1.) Because of the high number of female teachers in Kolozsvár, many of the authors of the journal were female. (2.) The difficulties of female teachers' profession would be emphasized in the articles written by them.

None of the hypotheses proved to be true. (1.) In the analyzed period about one hundred authors published articles in the *Család és Iskola*. Only eight of them were female. Therefore their ratio among the authors were even lower than their national ratio among elementary teachers. Most of these eight female authors belong to the élite of the elementary teachers. They were school and/or college principles.

(2.) Only one of the female authors mentioned the difficulties of her profession. Instead of emphasizing feminine issues, they adapted to the topics of the male-dominated professional discussions.

In my paper I analyze the content of their publications, and the possible reasons of their adaptive strategies.

I began to keep school when I was sixteen years old [and] had two scholars older than myself”: The adolescent teacher-historian and the creation of an 'American` culture in antebellum America

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The process of cultural creation, cultural exchanges and schooling practices utilized by American teachers in their mid/late-teens are not evident in the educational histories that analyze the creation and development of American schooling in the decades before the Civil War. If, as Jacques Rancière (1991) argued in the *Ignorant Schoolmaster*, the act of teaching is to transmit learning

and form minds, does it follow that the teacher must be of a specific age in order to diffuse cultural understandings and knowledge to their students?

In American education the Antebellum period is a particularly critical stage because transnational curriculums and textbooks, primarily from the United Kingdom and the Continent, still held sway over curricula schemes for young women (Kelley, 2006; Valdes, 2013). And many young educators, often armed with a transnational education, began to teach and write new 'American' educational scripts for classroom use. This paper explores how two adolescent aged teachers, Elizabeth Peabody (1804-1894) and Caroline Dall (1822-1912), functioned as agents of cultural transmission in Antebellum America.

There is a significant amount of scholarship that debates issues of 'adolescence,' in terms of age exactitude, social-emotional development and social roles (Lassonde in Fass, 2013). Additionally, the history of the relationship between adolescents and work during this period often examines the connection between the apprenticeship, the acquisition of labor skills by youth, and their economic contributions to the household (Heywood in Fass, 2013), but young teachers are not considered in these contexts. Furthermore, while some academic-based educations for young American women trained them to become teachers (Kelley, 2006; Nash, 2005), narratives of the female adolescent teacher in the early decades of American schooling are scant. Finally, the question of when childhood ends and adult life begins is complex and varies according gender, class, and culture. In this paper, an adolescent teacher is defined as an individual who is at least fourteen years old, the "age of discretion," has left formal schooling and has taken on a paid teaching position (Lassonde in Fass, 2013, p. 213).

Using a collection of varied archival documents (personal and educational material) this paper traces the biographical "footsteps" and "body parts" (Burke & Grosvenor, 2013) of two female adolescent history teachers living and working during Antebellum America as a means of uncovering, understanding and contextualizing, as well as building and connecting, academic models of learning (formal and informal), cultural contributions and intellectual productivity. Thus connecting the life-cycle and intellectual production of these educated women. This unique approach begins by examining the varied and dynamic levels of formal and informal education accessed by women and explore their lives as young students and teachers. Then connecting these early experiences to their eventual professions as historians, authors and pedagogues. The paper will argue that transforming educational ideas and practices into a social reality was, in part, the result of the varied educational schemes that were

constructed during the nineteenth century by those who accessed authority in this sphere, regardless of gender or age.

The transnational Quaker network among the progressive education movement: Portrait of two Women Educators (1910-1950)

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From its foundation in 1921, the New Education Fellowship (NEF) grew rapidly at an international scale. Recent studies on this association (Brehony, 2004; Haenggeli-Jenni, 2011; Middleton 2013; Soler, 2010; Ydesen 2011) show that this expansion is related to the international networks (political, scientific, religious) which were connected to it through some of its members. Among these networks, one can notice various religious communities which promoted progressive education methods through the foundation of schools and the publication of pedagogical journals and books. Brehony (2004), Soler (2010), Middleton (2013) showed the importance of the Theosophical network in the expansion of the NEF, especially during the 1920's in Europe and the Commonwealth countries.

But, the Quaker community, The Society of Friends, also contributed to the diffusion of progressive education at an international scale. Members in various countries such as Dr. Carson W. Ryan in the United States, Elisabeth Rotten in Germany, Leonhard and Clara Ragaz in Switzerland, Isabel Fry in England, Mary Butts in Switzerland and many others, were deeply involved in the diffusion of progressive educational methods.

This paper proposes to focus on two Quaker women educators who worked in two different countries: Isabel Fry, headmistress of Mayortone School in Wendover (UK), and Mary Butts, English teacher at Ecole V inet (girl's school in Switzerland) and general secretary of the International Bureau of Education in Geneva. Through the analysis of their correspondence, diaries and publications, we will identify the connections between these women and try to map the wider network of Quaker progressive educators. We aim at understanding the role of this specific network in the expansion of the NEF and progressive education.

Using a transnational perspective, this paper will base its analysis on the works of transnational and connected history, especially those studying the circulation of ideas and actors (Clavin, 2005; Iriye, 2013). Like Patricia Clavin (2005), we think that "transnational history deals first and foremost with actors: the social space where they live, the network they build and the ideas they

exchange” (p.422). Moreover, our research is based on works in international history of women (Jensen & Kuhlman, 2010; Rupp, 1997) and on studies about Quaker educators and activists (Carter, 2008; Dénéchère, 2013; Ruchat & Vilbrod, 2011).

Body, gender and education in a transnational movement: Exploring theoretical possibilities from scouting and guiding expansion in Brazil (1907-1941)

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Founded in 1907 in England, Scouting brought together boys and young men seeking to “build character” (Rosenthal, 1986). In the following years, girls informally began to organize their groups. Facing the growing participation of girls, Guiding was created in 1910 and experienced a great acceptance in several countries. Social roles of men, women and education became issues within the movement. Therefore, these debates addressed moment topics to those engaged in the history of body, gender and education. We have been carrying out researches guided by Chartier (2002), analyzing the representations on body and education that emerged during the dissemination of Scouting/ Guiding and which crossed national boundaries. The following hypothesis has been investigated: body activities were assumed by girls and forced Scouting to allow their presence in the movement, showing that the split between gender roles was somehow put under siege through the girl’s body in the early 20th century. However, these same activities also had their relevance for the movement leaders throughout the world in their attempt to underline these same divisions. We intend to show that Scouting and Guiding are educational movements plenty of possibilities do enhance our understanding on institutions, ideas and practices regarding gender education (PROCTOR, 2009) in the first decades of the 20th century. In this paper, we do it in four different parts. First, problems arisen by the participation of girls in Scouting activities are studied. Second, it is observed in books written by two major figures in the movement at that moment how they conceived this participation: we focus on Robert Baden-Powell (1857-1941) - founder of the movement - and Juliette Gordon Low (1860-1927) - responsible for disclosing Scouting in the United States of America and advocate of women inside the movement. In the third part, there is a discussion about the presence of Brazilian girls in Scouting, based on articles published in educational and Scout magazines circulating in the early decades of the last century. Finally, we emphasize that Scouting/ Guiding

created spaces of struggle between maintaining and changing social positions assigned to girls and boys in the years that followed their creation and their worldwide expansion. These dissensions are valuable points for more systematic investigations by historians interested in issues related to education and gender in the beginning of 20th century.

References: CHARTIER, R. *A História Cultural: entre práticas e representações*. Rio de Janeiro: Bertrand Brasil, 2002; PROCTOR, T. *Scouting for girls: a century of girl guides and girl scouts*. Santa Barbara, California: ABC Clio, 2009; ROSENTHAL, M. *The character factory: Baden-Powell and the origins of the boy scout movement*. London: Collins, 1986.

Comparativeness and the transnational circulation of the 'idea' of 'women's education' in imperial contexts

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Writers on the history of women's education have argued that women's education acted as a conservative force or as a force for change whether within democratic or authoritarian political agendas (Albisetti, Goodman and Rogers, 2010/14). The objective of the paper is to add to this scholarship by looking at ways in which the 'idea' of 'women's education' as political and cultural ideal was articulated through comparativeness as a transnational mode of thought and style of reason (Popkewitz, 2013) by which relations between nations and empires were imagined in what Ballantyne and Burton (2012) refer to as the uneven recalibrations of imperial power.

The paper begins by discussing eighteenth century Scottish Enlightenment stadial theories that involved comparative thinking based on four levels of development and looks at the nineteenth century replacement of stadial theories by a two stage binary of 'barbarism versus civilisation' (O'Brien, 2010). The theoretical framing of the paper follows Lata Mani's (1987) deconstruction of colonial discourse to argue that the 'idea' of 'women's education' in stadial theories and in the two-stage binary of 'barbarism versus civilisation' placed woman and her education as a ground on which the status of nations and empires was imagined comparatively in Western thinking and in debates around 'East meets West'. The theoretical framing also builds on Popkewitz's (2013) arguments about 'homeless' universalising notions (without historical location, cultural specificity, or geographical boundaries) and comparativeness as a transnational style of reason. These framings are used to explore writings deploying the 'idea' of 'women's education' and to look at the complexity of the

transnational circulation of 'women's education' as 'homeless' universalising notion in comparative thought.

The paper argues that as an abstract universalising notion, 'women's education' circulated in a range of imperial contexts through comparison as a style of reason to direct future-minded ways of thinking, action (Popkewitz, 2013), historical movement, and social transformation. The paper

concludes that comparativeness as a style of reason produced semblances of regularity and social patterns that were amenable to 'readings' of imperial power on which social change around women's education as a conservative force or a force for change could be enacted.

Today some of us have a fourth choice: Entering the world by way of education

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Research on Latinos educational experience has increased in recent years. This research has documented the history of educational neglect that Mexican Americans have experienced in U.S. public schools. Chicano education historians (Gonzalez, 1990; San Miguel, 1987) have found that this neglect has resulted in very few Mexican Americans being afforded adequate educational opportunities. More specifically, the limited opportunities that did exist were enjoyed by a miniscule number of Mexican American middle class leading to racial, class, and gender educational oppression for the vast majority of Mexicans and Mexican Americans (Muñoz, 1989).

As such, through a life history method approach this study framed under a Chicana Feminist Epistemology (CFE) framework aimed to understand the role family, culture, community and the institution play in the formation of first generation Mexicana scholars at public Predominately White Research I institutions (PWI) in the Midwest.

While, literature of Latinas at the doctoral level show that they an array of challenges as outcomes of their class, race/ethnicity, gender, there is also need to discuss the historical challenges that they have been victims of. As a result of that history, their gender attributes to being considered passive and future at stay at home wives, tracking them out of college preparatory courses and even to vocational or simply basic level education. Gloria Anzaldúa (1987) writes; "For woman of my culture there used to be only three directions she could turn: to the Church as a nun, to the streets as a prostitute or to the home as a

mother. Today some of us have a fourth choice: entering the world by way of education and career and becoming self-autonomous persons. A very few of us. As a working class people our chief activity is to put food in our mouths, a roof over our heads and clothes on our backs. Educating our children is out of reach for most of us” (p. 39) highlighting the dilemmas and issues of culture and gender within Latino communities.

Participants in this study not only highlight growing up in constant contradiction of gender expectations but also how the history of neglect has exacerbated their educational outcomes, in some ways has narrowed their opportunities not just based on their race/ethnicity but because of their gender. A new theoretical framework such as CFE has been crucial in debunking the deficit model used towards the Mexican American educational experience. It has also been important to highlight Mexican American women expectations to fit cultural expectations as well as American ones, succeed in school but have parents unable to provide assistance due to their own lack of educational attainment. Parents want their daughters to go to college but to stay at home, be independent but marry. On the other hand, parent actions teach their daughters to be resilient, challenge stereotypes of Latinas and how to juggle and live while straddling their multiple identities. As a result, themes of border crossing, a *mestizaje*/ *mestiza* consciousness and being in a state of *nepantla* - a meaning the in-between or middle (Anzaldúa, 1987) emerged. The participants are living Anzaldúa’s words, “because I, a *mestiza*, continually walk out of one culture and onto another, because I am in all cultures at the same time.”

The teachings of Helen Palmer in the newspaper *Correio da Manhã* (Rio de Janeiro, Brazil, 1959-1961)

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One of the most influent periodic in the twentieth century Brazil. This is the main definition of *Correio da Manhã* (Morning Post), daily newspaper produced in the city of Rio de Janeiro, but that was sold throughout the country from 1901 to 1974. It was in this publication that Clarice Lispector, renowned writer and journalist, published, under the pseudonym Helen Palmer, the column *Female Post: Utilities Fair* from February 1959 to May 1961. This proposed communication releases the research results about the teachings given to the readers of the *Morning Post*, as well as representations about them that circulated in that section and that brought texts targeted to the reading of young and married women (or searching for a husband), and addressed themes related to

the universe of women from urban middle classes. We observed how the newspaper educated this women that were emerging in the late 1950's - while they should pursue the ideal of becoming a caring mother, a gifted housewife and a devoted wife, began slowly to occupy positions in the labor market. The study investigates, therefore, not only how women were imagined and represented in the periodic, but also how were they educated by a newspaper of great prestige in all country to take on determined roles aimed at, especially, the satisfaction of someone else's eye, but not only that. Under the inspiration of research related to The Social History of Media, Gender and The History of Women's Education, the present work examined Helen Palmer columns, relating text and context of a column written by and for a woman. Thus we seek to interrogate the past, having as a reference issues that are part of Brazilian women everyday life nowadays learning issues about gender, education and media relations from a critical look on a section written by one woman and directed towards women in an intense period of social and cultural transformations in Brazil.

The Greek girls' school Arsakeion as a Case Study in its national role during the Balkan Wars (1912-1914)

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At the turn of 19th century the Balkan peninsula situated in the Southeastern part of Europe, was a turbulent area. Macedonia, located in the southern districts of the currently Greek part of Macedonia, had been a further complicated case, as the Kingdom of Greece claimed "unredeemed brethren", along with Bulgaria, Serbia and Romania, the latter two asserting them to a lesser degree. Their claims were based on arguments related to history, religion, culture and language. One of the effective weapons for the aforementioned claims was education that sought and managed to "implant" a national identity amidst the Balkan peoples.

During the aforementioned period Arsakeion girls' school based in Athens, constituted a particular case as female education in Greece was completely neglected, while the secondary level was totally managed by the private sector. Throughout 19th to early 20th centuries Arsakeion remained the main provider of higher female schooling in the country. Moreover, the school played an important national role as it trained women- teachers a number of whom was

employed in the schools of the occupied Greek-speaking territories within the Ottoman Empire.

The fundamental axle of this paper is the study of the symbols and how they were transferred through education on the part of Arsakeion school into the Balkans during wartime, as schooling contributed to the shaping of the national sentiment in the aforementioned area. The Minutes of the Board of the Philekpaideutiki Etaireia [Society for the Friends of Education] - the society that managed the school- as well as its records, are used as tools for historical interpretation. Moreover, this conference paper attempts to answer the question why Arsakeion assumed the role of the national guardian during the Balkan wars.

Dorothy's wars: Education and gender during the Birmingham blitz

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In January, 1940, Dorothy Walker began her position as Head Teacher of St. Peter's Infant School in Birmingham, England. The youngest appointed principal to date, with only a handful of years' experience behind her, Dorothy spent the next four years involved in a variety of battles that highlight the changing expectations of British women educators and of infant schools in this period. Even under war time conditions and deprivations, Dorothy's male superiors expected her to maintain clearly defined proper standards in her personal leadership and in her school. Dorothy often fell short on these expectations, in part due to the war-time conditions the burdened her school and in part due to her own progressive ideas about education that challenged traditional models. On a daily basis, she struggled through the gender and class dynamics of a large male dominated city school administration and a city in crisis, devising ways to resist, adapt and maneuver solutions. Dorothy Walker's description of her work in her regular letters to her fiancée illustrate the tensions of changing times, where new ideas and practices rubbed against old traditions and frameworks. That many of these new ideas and norms were the result of international influences, including Dorothy's own progressive teacher education under Australian educator Lillian de Lissa, her in-service lectures by the Canadian child psychologist William Blatz, and her regular devotion to American Hollywood movies, adds another ironic tension to her life and work. Dorothy Walker's life was inherently nationalistic and patriotic as she volunteered for fire-watching at night, hosted military visitors to her school, and worried over her fiancée who worked for the famous munitions industry in

Birmingham. But in other ways, Dorothy Walker exemplifies the new understanding of transnationalism, or the ways that "networks, ideas and practices which transcend national boundaries yet are linked to them and can affect and reflect national developments."

Living and learning at gipsy hill training college

Kay Whitehead

Flinders University, Australia

This paper follows Dorothy Walker as she was learning about children, teaching, and progressive education outside of Birmingham, while a student at Gipsy Hill Training College (GHTC) and influenced by its Principal, Australian Lillian de Lissa. De Lissa's commitment to progressive early childhood education was formed in the Australian kindergarten movement and elaborated at GHTC which was established to prepare nursery and infant teachers. Under de Lissa's leadership, GHTC was a socially and educationally progressive and democratic institution that focused on shaping students' identities as women, teachers and citizens. Here, Dorothy Walker was expected to learn about the 'normal/ individual child, adopt progressive teaching practices, and 'to gain that power of leadership and independent thought and action so necessary in a [modern woman] teacher'. The paper outlines Walker's training at GHTC from 1928-1930 and then examines her perspectives of the children who attended St Peter's Infant School in Birmingham where she was Head Teacher, along with their mothers and families. While de Lissa admitted that 'it is not easy during college days to be sure if students have really grasped and made their own the principles, ideals and ideas presented to them', I show that Dorothy had transferred some of GHTC's transnational ideals into her work in Birmingham.

"An enterprise to draw closer the bonds of empire": Transnational representations of Birmingham children by Canadian psychologists during WW2

Kari Dehli

University of Toronto, Canada

This paper traces the work of Canadian psychologist William Blatz and a group of Canadian women who came to Birmingham in 1942 to 'contribute to the war effort' and promote modern/progressive ideas about child development. The group established a day nursery and training school for war

nursery staff in a poor area of the city. While their work in Canada dealt with middle-class children, in Birmingham they encountered very different children and mothers, and they needed to adjust their practices and observations accordingly. The paper analyzes the Canadians' representations of children and mothers to examine how they were observed, measured, represented and compared with children, mothers and families in Toronto (Dehli 2014). The descriptions of children, mothers and families mobilized both colonial and orientalist tropes that circulated in psychological discourses at the time, while the contexts of war, danger and excitement shaped the stories they told. Many of Blatz' observations of and interventions in Birmingham children's lives were framed through familiar tropes of darkness and light, backwardness and enlightenment, emotion and reason. Yet, there were also moments of excited and "surprised superiority" (Burman 2007), where the children's capabilities and behaviour, as well as the mothers' conduct, were found to be "just like" those among children and families back home.

SWG: Mapping the Discipline History of Education

Convenors: Eckhardt Fuchs, Rita Hofstetter, Emmanuelle Picard

General Purpose of the SWG (see: <http://kartografy.wordpress.com/about/>).

In the context of the growth, complexification and internationalization of higher education and research, it had seemed to be fruitful to map the history of education in Europe since the early nineties. Our goal is to create a current and retrospective assessment of the discipline's institutional grounding and of the knowledge produced by its practitioners, stretching across national and cultural borders. Ultimately, the program will help to increase interactions among scholars and facilitate the creation of collaborative research agendas, thereby augmenting the standing and visibility of the discipline. It aims to describe the recent evolution of History of Education in order to make it more visible and, in knowing it and in reflecting on it, to reinforce its foundation and legitimacy. It may also serve as reference for prospective planning and for establishing a research agenda.

This mapping will focus on the emblematic traits that characterize any discipline: its institutional foundation (Institutes, departments, posts), communication networks (associations, scientific events, means for publication), the structures of socialization and education of the new generation (curriculum, diploma, doctoral theses) and the ongoing renewing of knowledge produced by the discipline (research, epistemological foundation, research methods). Transcending internal debates and defying boundaries of all types, our research program seeks to further the self-reflexive study of the discipline through the creation of collectively built databases. Via a shared virtual platform, such databases will provide common access to a catalogue of researchers and institutions, media outlets and studies on the history of education, irrespective of their institutional and geographic moorings. Collective discussion of the data and analyses produced will contribute to create synergies between historians of education in order to elaborate a common research agenda and to reinforce the base of the discipline.

RoundTable: Institutions of the Field: Discussing scientific journals on History of Education

In recent years models and processes for managing the publishing of scholarly journals have evolved significantly as a result among other factors

of the impact on the scientific production of technological advances, increased opportunities for exchange and communication between the researchers. Other relevant phenomena to take into consideration are represented by the activities of agencies for evaluating the quality of the research and the channels used for the dissemination of scientific progress.

This Panel on History of Education Journals aims at opening an additional space for work, reflection and debate to know the point of view of the editors about the opportunities and challenges the academic journals have before them, and at contributing to the ongoing attempts to develop a mapping of scientific production in the field of History of Education.

Among the various issues that will be the subject of discussion we include: the influence by models of editorial management on the shape and style of the scientific production; the role of social networks for the dissemination of the progress, news and achievements of the journals; the critical review of the formulas currently prevailing in the evaluation of editorial quality; the recognition of the role of editor of a journal for the evaluation of the academic career; the language policy (the editorial choice to adopt only the English language or, on the contrary, accepting contributions in multiple languages); the impact and the presence of the investigations in the field of History of Education in the university curriculum. The abstracts will be focused on the topics of the journals and on the relevant mission of widespreading the discipline in their countries.

Members and Abstracts of the journals invited:

Mark Freeman (Institute of Education, London): *History of Education (UK)* focuses on the history of education in all parts of the world, and recognized as a key resource for both educationists and social historians alike. The journal publishes original research and major reviews of books in the history of education. Papers dealing with both formal and informal education systems, comparative education, policy-making, the politics and experience of education and pedagogy are welcomed. The journal also includes a section entitled *Sources and Interpretations*, which examines historical sources and debates around their interpretation in research and practice;

Björn Norlin (University of Umeå): the *Nordic Journal of Educational History (Sweden)*, interdisciplinary e-journal dedicated to scholarly excellence in the field of educational history. Its aim is to provide historians of education conducting research of particular relevance to the Nordic region (Denmark, Finland, Iceland, Norway, Sweden and political and geographic entities including the Faroe Islands, Greenland, Sápmi and Åland) and its educational

contexts with a portal for communicating and disseminating their research. The NJEDH is an open access and multilingual journal;

Roberto Sani (University of Macerata) *History of Education and Children's Literature* (Italy), an international journal aiming at establishing organic links between specialists and research groups operating in different countries within and outside Europe; promoting a profitable confrontation on the methodological and historiographical approach to the issues and problems under study; taking into account the work of institutions in Europe and other continents, working in the field of documentation and research on the two fronts of the history of education, considered in its broadest sense, and the history of children's literature;

José Luis Hernández Huerta (University of Valladolid); Antonella Cagnolati (University of Foggia); A. Diestro Fernández (UNED) *Espacio, Tiempo y Educación* (Spain), an open-access journal on the History of Education, open and independent, which accepts original work in a variety of languages; it was originally conceived as a real forum in which Education, in all its forms and modes, in any space and time, could be examined; it is also particularly devoted to geographical areas normally not very enlightened by researches;

Katerina Dalakoura (University of Crete): *Themata Istorias tis Ekpaidefsis* [Issues in History of Education] is the journal of the Greek Society of Education Historians (GSEH). It publishes original works in Greek language, and rarely in other languages, and welcomes papers on any topic concerning history of education and historical and education research methodologies. It focuses on research with a particular relevance to history of the Greek education, while it includes a section for major reviews of books.

Maria Helena Camara Bastos (PPGE-PUCRS Porto Alegre/RS Brasil) *História da Educação/ASPHE* has been a unique vehicle to disseminate historiographic studies and also a major source for researchers to consult in this field. Because of this work the journal has been evaluated by the Coordination for the Improvement of the Higher Education Staff /Capes in the *Qualis/Periódico* it was classified as A2. In 2012/2013 it received financial support from the National Council of Scientific and Technological Development /CNPq and from Capes. Based on this work it can be stated that the articles published have helped hold historiographic discussions, both it in relation to the new topics and to subjects of research, documents and categories of analysis.

SWG Mapping the Discipline History of Education Paper Abstracts

Mapping the History of Education as a Study Subject: Experience of Post-Socialist Countries in Europe

Iveta Kestere & Iveta Ozola

University of Latvia, Latvia

The collapse of the USSR and resulting democratic changes in the former Warsaw Bloc countries resulted in a renewed interest in local research of each country's history, including the history of education. For example, in the 25 years since Latvia regained its independence, three times as many dissertations have been defended in the field of education (pedagogy) history as had been in the previous 46 years of Soviet dictatorship.

The interest in history is due to several factors, including the removal of censorship and accessibility of documents that had previously been severely restricted for political reasons. This fresh information logically resulted in the rewriting of history and rapid development of new knowledge. New topics, new research methods and new opportunities for cooperation (access to international contacts, organizations, literature and journals) were also reflected in higher education programs where the "new" history of education became firmly entrenched. However, if at the beginning all the post-socialist nations had one starting point, the following years brought a variety of differences into the field of the history of education, the roots of which are worth individual research.

Our research goals are to analyze and compare the current situation in post-socialist countries, thereby expanding the boundaries of research in the history of education by making more visible that part of Europe that had, up until recently, been hidden behind the Iron Curtain.

Currently, we have compiled information on History of Education courses in the Baltic States, Bulgaria, Hungary, Poland, Serbia, Slovenia and Montenegro. We have data on course titles, education level (bachelor, master, doctoral), credit points, language of instruction, syllabus and instructors. We plan to supplement both the list of countries researched, as well as information sources (such as education programs).

The data researched to date reveal the inclusion of the history of education as an aspect of cultural history, which can be seen in the titles assigned to the

courses, with a few exceptions in the history of childhood and adult education history. The history of education is primarily taught in bachelor level programs, less frequently in master level programs, and only a few countries include it at the doctoral level. Most of the staff teaching the history of education are professors. Current practice raises several issues about the history of education as a field of study both learning and teaching. Most notably, how effective (or non-effective) is the consecutive nature of this field of study, and which criteria should be fulfilled in order to teach the history of education in universities.

The changing status of history of education in Hungary from 1990 to 2015

Attila Nóbik

University of Szeged, Hungary

My presentation aims at analyzing the changing status of history of education in Hungary from 1990 to 2015. It deals with three related topics: the continuities and discontinuities of historical research in education in Hungary, the changing academic/ personal background of the historiography of education and the current situation of historiography of education in Hungary.

There has been a vigorous upswing since the 1960s in the international researches on history of education. The changes occurred because of the changes in the historic researches. Due to the general skepticism toward the traditional historiography the historians of education were motivated to review the theory and the practice of the traditional history of education. Debates in the international community were not just on the methodological challenges, but mainly on the changing role of the history of education and the historians of education. While the last decades are regarded successful for the researches, the importance of the subject in the teacher training has declined.

The collapse of the socialism in Hungary promised new opportunities for historians of education. As early as 1992 a conference was held on the renewal of the Hungarian historiography of education. Beside the “old generation” of researchers and authors a new generation of historians of education came on the scene here. Later they became prominent academic figures and textbook-authors. This “change of generations” modernized the content and the methodology of Hungarian historiography of education.

The Hungarian history of education, with some exceptions, was hardly influenced by the debates on the challenges of the post-modern historiography and the different role of the history of education and the historians of

education. There has been, however, an enrichment of topics and methodologies in the researches in the last two decades. The enrichment of the topics resulted in the appearance of new fields of research such as the history of childhood, the analysis of the social history of education, the alteration of reform pedagogy's interpretation, the history of educational sciences, history of women and the history of non-Western education. The content-analysis and the iconography provided the possibility of renewal of methodology.

The tension, however, between the flourishing research and the weakening academic positions of history of education is salient. The latest stage of this weakening is that in many universities the history of education has been expelled from the teacher training. In the last part of the presentation I analyze the reasons of the weakening positions of the history of education in the Hungarian higher education.

O campo da História da Educação no Quebec e no Brasil: buscando similaridades

Thérèse Hamel & Marisa Bittar

Université Laval, Quebec, Canada & Universidade Federal de São Carlos, Brazil

In order to engage in a Cartography of History of Education as a field of study, one has to take into account the production of the scientific journal published in the area. It is also interesting to see the evolution of the field in different historical contexts. This paper wishes to concentrate in two countries: Brasil and Canada. Inside this vast universe, we will concentrate our study to one journal for every country, each journal being the organ of a scientific association working in the area of History of Education. On the canadian side, we will study of the *Revue d'histoire de l'éducation/ Historical Studies in Education*, published by the *Association canadienne d'histoire de l'éducation/ Canadian History of Education Association (ACHE/CHEA)*. The association was founded in 1980 and the peer review journal was created in 1988. On the brasilian side we will concentrate on the production of the journal *Revista Brasileira de História da Educação (RBHE)*, published by the *Sociedade Brasileira de História da Educação (SBHE)* in 1999.

Contrary to others important journal on History of Education, a RBHE was founded at the same time as the SBHE, what shows how the publication in peer reviewed journal became important in the brasilian universities from the 1990 decade onward. To give an example showing the opposite, the *Associação Nacional de Pós-Graduação e Pesquisa em Educação (ANPED)*, principal association

in education in Brasil, was created in 1978 but only founded the journal in 1995. This shows how before the decade of the 1990, the publication of articles in peer reviewed journal wasn't the principal way of dissemination of scientific work in the human sciences in Brasil. The book was the great reference and the principal way of publication.

The Sociedade Brasileira de História da Educação (SBHE) seems to be the product of a new context where government politics in the graduated studies were pressuring academics to publish in peer review journal. Our interpretation is that the simultaneous creation of the SBHE and the journal could help to organize this field of study and disseminate its scientific production. Today, the association is one of the most important and the Revista Brasileira de História da Educação (RBHE) is now in a consolidated phase. The submission of paper, since the really beginning, was so high that the journal passed from a semestrial to a quadrisemestrial publication.

We will study 1) the authors of articles; 2) the subject of articles ; 3) the indicators of citations done by authors published in the journal under study. From this portrait, we will study the theoretical framework and predominant themes of research in the journal.

On the canadian side, our point of departure will be the histographical studies done on the field of History of Education in Canada in order to understand the state of the field and to understand the principal themes studied in the area, for the periods covered by these «bilans». Their study covers more books and monography than articles in peer reviewed journals, books at that period being in history the major way of dissemination of scientific work by the historians of education around the country. This first step is central in order to understand the «locus» of the Revue d'histoire de l'éducation/ Historical Studies in Education in the canadian scientific production. We will secondly understand the role of the Association canadienne d'histoire de l'éducation/ Canadian History of Education Association (ACHE/CHEA) in the academic field in order to concentrate our study to the production of the journal following the same steps presented for the brasilian side. This journal being bilingual (english and french), and organised with two editors for each language, but working together, our portrait will first concentrate on the francophone production in the journal.

Finally, from those two exploratory studies, we will find differences and «similitudes» between the two journals, taking into account the two different contexts of the countries under study but also the weight of international tendencies in the academic life and especially in the field of History of

education. Those seems to direct in a certain way the academic production in this area.

History of education in the Middle East

Chantal Verdeil,

INALCO, Paris, France

This contribution focuses on the history of Education in the Ottoman and "post-Ottoman" areas (Balkans, Anatolia, Middle East) from the late eighteenth century to the Independences (1950-1960). History of education in the Middle East has highlighted two major subjects: a lot of scholars consider education as one of the prerogatives of the modern state and a means of consolidation of the nation-states born in the nineteenth and twentieth centuries. They emphasize a top-down approach and some of them favor a nationalist oriented perspective. On the other hand, colonial history considers education as one of the main means of the colonial enterprise. Each of these approaches deals with different educational network (national vs foreigner or colonial). Thus, they are less contradictory than complementary

Recent scholars have renewed these approaches thanks to a more global and comparative perspective and/or to a "bottom-up" approach. The educational networks are now addressed in a more social and cultural context. They were considered as shaped by national or colonial policies but also by local actors such as the pupils, their parents or their sponsors... Insofar as religious institutions often provided education, studying education informs on the processes of secularization, and of its extent, within the Ottoman and post-Ottoman space. What does secularization, laicization or religious pluralism concretely mean in this area? Yet, though classroom education was indeed a way of standardizing society, the multiple and alternative networks available, the slow general spread of education and the distinction made between girls and boys requires to clearly point out the many differences between the younger and older generations, between girls and boys and between the different regions of the area. Through the study of education issues, these scholars contribute also to a broader social history of the Balkans, Anatolia and the Near East.

Varied set of factors lay at the heart of this historiographical renewal. The use of the ottoman archives has given a new impulse to scholar works. The missionaries' sources are also used in a more "bottom-up" perspective, following a post-colonial approach more receptive to the public and the users of the educational network.

This contribution should take part in the second panel and aims to present an overview of the history of education in the Middle East, to explain their recent renewal and suggest new research avenues of this field.

Mapping Italian doctoral Theses in History of Education First Data and Results

Lucia Cappelli

University of Florence, Italia

In December 2012, Professor Gianfranco Bandini of the University of Florence, editor in chief of the website C.I.R.S.E. (Centro Italiano della Ricerca Storica-Educativa), which has been active since 1980 in promoting the History of Education in Italy and organizing national conferences and seminars, invited me to create a database of doctoral theses in History of Education defended in Italian Universities since 2003. The list is available on the C.I.R.S.E. website under the heading “Attività-Tesi di Dottorato”.

At the beginning of 2014, over 70 titles were listed. These were retrieved by researching the BNI (Bibliografia Nazionale Italiana-Section “Doctoral Thesis”, updated until 2007), the SISSCO data (Società Italiana per lo Studio della Storia Contemporanea), and the library catalogues of a number of Italian universities (University of Bologna, University “Ca` Foscari” in Venice, University of Calabria, University of “Roma Tre,” and University of Macerata, which has been very active in this field both nationally and internationally).

The panel will present the above list and its first results. The list will be further implemented by June 2015 with the titles of Ph.D theses in History of Education defended in Italy in 2014. Currently, this inventory is ordered chronologically from 2013 to 2003, and alphabetically (author/title). Each description also includes the name of the Ph.D coordinator, the tutor, the university, the department, and the programme. The list reflects the different sources, some are detailed and complete, others are basic.

Our aim is to increase the current database and to order the content according to the main History of Education research themes and geographic areas (local, national, trans-national). This is a first step towards the creation of a more detailed database to be ideally harmonized with other existing databases (i.e. Emmanuelle Picard, Solenn Huitric, « Recensement des thèses en histoire de l'éducation soutenues depuis 1992 ou en cours ») in order to allow an effective international comparison and to strengthen the network of professors, scholars and Ph.D students of History of Education.

Portuguese Production Balance in History of education : the example of Doctoral Theses (2005-2014)

Joaquim Pintassilgo & Carlos Beato

University of Lisbon, Portugal

With this text we intend to broaden and deepen the previous Portuguese production balance in the field of History of Education, using as an example the doctoral theses, whose results were presented at a preliminary workshop regarding ISCHE 2014 and at a round-table in COLUBHE 2014. The previous research encompassed the five-year period between 2009 and 2013. Now we have chosen to add another five years, one at the far end, the year of 2014, and four preceding the previous beacon (2005-2008), in order to capture a decade of production. Thus, we will meet a previous exercise, conducted in 2005, where the balance of two decades of production was made. Doctoral theses are, in our opinion, an excellent source to assess the recent developments within a disciplinary field, particularly regarding the defined objects of study, the defined temporal and spatial landmarks, the theoretical conceptions that underpin the questioning of the referred object, the concepts used, the methodological choices that were made and the study sources convened to provide empirical strength to the research. This is so because doctoral theses assume a certain exemplariness regarding research design and path. They represent an investment of several years by their authors, they are an object of formal evaluation by senior researchers of the field, they require the explanation of the research options and instruments, and the articulation between theory and empirical data, the final product must have some originality and, finally, in those theses it is very present the influence of the supervisors, which are considered to be, as a whole, the legitimate representatives of that sector of the academic world. The balance of the production is an absolutely necessary exercise for any research field that aspires to the scientific status. Mapping and questioning the production, as a whole or in thematic parcels, is a fundamental activity to assess the quality and direction of the work that is being done, and also to outline the future research paths. The production balances are an excellent way to reflect upon the identity of History of Education as a research field and trace the outline of a *modus operandi* shared by a group of officers of the same trade. Regarding the inclusion of theses in this research we have considered two criteria. On the one hand, we sought to verify whether the theses at issue focused on an object susceptible to be included in the field of education, this concept being understood in a broad and multidimensional sense, and, on the other hand, whether the researches corresponded to what is specific in the History of Education view, that is, if they took time as a central

vector, and furthermore if they followed the historical research “protocol”, defining a given time interval, resorting to sources of various nature, setting something different in the historian’s work, and following rigorous procedures, which are the hallmark of the job.

Mapping the discipline history of education without map?

Mathias Gardet & Vincennes-Saint-Denis

Paris 8, France

The history of the inequalities, discrimination, exclusion and segregation affecting children and adolescents in contemporary France has been addressed in the last twenty or so years by major regional and local studies and many institutional monographs. Historical geography, and cartography in particular, would appear to be an excellent entry point for gaining an overall view of these studies. When I was helping to classify the archives of Jacques Bertin’s *laboratoire de graphique* (information visualisation research group) at EHESS, Paris, I was struck by how far the concept of “mapping” has come from its original sense of visual material, at a time when graphics and analytical cartography have almost entirely disappeared from historical writing. My paper focuses on the future, addressing four ways of conceptualising this geography on the basis of experimental cartography.

First, I examine a map of the most recent social studies on this topic confronted with the geography of “irregular” childhood in 19th and 20th century France: it is used to study over space and time such social studies on juvenile delinquency (from juvenile court statistics), child abandonment (from the archives of the *Assistance Publique* and private charities), and the adoption of minors (from the archives of the child welfare agency).

Second, still along historical and geographical lines, I investigate the mainly studied forms of social intervention aimed at these young people considered to be irregular, marginal or deviant, wondering about the base map used to represent them. Public policy and private action (by charities, churches and individuals) and the deployment of their decentralised agencies needs to be examined with an emphasis on their overlapping scales of action in caring for these minors, which might be complementary, contradictory or even competitive.

The third point is the geography of placement. It is striking to see how disconnected the history of these placements of young people is from rural history, although farm life was a major constant of policy in the choice of

family placements and the sites of institution and their training facilities. Despite their varied nature, “irregular” minors should be studied as a population group in the full sense of the term, with its distribution across France, migratory movements (mainly from large urban areas, the main suppliers of “problem” minors, to a countryside long thought to be the place for physical and moral regeneration), and integration into the local socio-economic fabric, which might be either a transit area where the young person remained an outsider or a settlement area where they would learn a trade and even marry and have children. Above all, these places need to be situated within a geography or geographies corresponding to each period of study. If ever the various institutions and foster families are in fact situated on maps, these are blank maps that provide no physical, economic, political or even demographic features that would make it possible to understand the reasoning behind and impact of their location in a particular place.

My final section seeks to examine in particular the strategic adaptations of geography of social intervention revealed by studies on this topic, but without thinking an experimental cartography which needed to take into account the specific spatiality of the groups targeted, as shown by the works on the French *prévention spécialisée* services or on the priority education zones.

SWG: Touching Bodies in Schools

Convenors :Diana Vidal, Ines Dussel, and Marcelo Caruso

Discussant : Julie McLeod, University of Melbourne; Noah Sobe, Loyola University

General Purpose of the SWG

In contemporary schools, it is almost impossible that bodies touch other bodies without being questioned or put under suspicion. School regulations, moral orders, and pedagogical discourses have established that teachers and students have to keep their distance. Also, students` peer relationships are similarly scrutinized. It is not only old punishment practices that are forbidden; bodily expressions of kind and care are practically vanishing from the time-space of schooling. These changes are related to shifts in our understanding of violence; what passed as rituals of initiation in the past may now fall into the category of bullying, and what was perceived as caress and warmth may now be read as sexual harassment or assault.

It seems that we have never talked so much about bodies in school. We have never given so much attention to teachers and students as individuals, subjects of desire, anger, sadness or happiness. There was never so much fear of touching each other, hurting each other, affecting each other.

Or was there? How was the contact between bodies theorized and practiced in schools in the past? Which languages were used to talk about it? Which strategies and devices were designed to deal with this touching? When did 'hurting` become a pedagogical problem? When did rights and protection enter this space? What other transformations are we seeing today?

SWG Touching Bodies in Schools Paper Abstracts

Education for personal adjustment: a proposal to treat and prevent mental disorders in Brazilian schools

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This article analyzes the proposal to treat and prevent childhood mental disorders, thought by a Brazilian doctor and educator called Luiz Antonio dos Santos Lima (1890-1961). It analyzes his work, "Hygiene Mental e Educação"

(Metal Hygiene and Education), published in 1927, to discover the intellectual and behavioral disorders that used to afflict Brazilian schoolchildren in the early twentieth century. Written as a requirement for his graduation at Rio de Janeiro School of Medicine, his work is important for the historiography of Brazilian education. In it, Luiz Antonio dos Santos Lima, by proposing some measures of hygiene to be implemented in the school environment, focusing on children who had some kind of deviant behavior, enriches the discourse of hygiene defended between the 19th and 20th centuries, in Brazil. This bibliographical and documentary research aims to investigate these mental disorders and their respective hygiene measures. Thus, reading Wilhelm and Pinheiro (2009), Freire (1989) and Rocha (2003), we are able to understand the social and educational context in that period, when several diseases, incivility and indolence began to bother the Brazilian intelligentsia. Boarini (2007) and Lima (1927) help us to understand how mental disorders were considered dangerous to the nation's development, and how medical practices were considered the solution to many social problems. Briefly, we analyze the origins of the mental hygiene movement, started in the United States (Cohen, 1983), and also the reasons why the medical knowledge has considered childhood as an essential period of life to be target of corrective measures. The theoretical framework applied brings the foucauldian discourse analysis and the relationship between power and knowledge that was present in Brazilian schools. Thus, the theoretical scope developed here brings notions of bio-power and norms of healthy behaviors, considered by Brazilian society at the early 20th century. We analyze each mental deviation explained by Lima, as well as some corrective measures and the ideal treatment suggested by him. Lima's discourse had control, surveillance and correction of mental illness as the solution to several social problems that affect the country. In conclusion, we realize that Lima categorizes Brazilian children according to the level of mental abnormality they could present and, for each deviation, he proposes a treatment, a corrective measure. He defends the Mental Hygiene as an applied science, which aims to achieve psychic balance with the goal of improving intellects and behaviors. Lima's proposal to treat and prevent mental disorders was a disciplinary tool for the maintenance of social order.

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Scouting and representations on body in Brazilian education (1910-1941).

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The emergence of the Scout movement in 1907 has been drawing attention from historians of childhood, youth and education. The speed and power with which Scouting expanded in the early twentieth century are noteworthy, considering how it cooperated to put education of children and young people as a concern on a global scale. After all, in the years following its foundation, youngsters and children started to practice Scouting activities in all continents. Based on this relevance, in this study we focus on the educational justifications given by the proponents of the movement and its supporters in Brazil. The goal of the analysis is to understand the representations (CHARTIER, 2002) about the school and the body education in educational institutions, present in criticisms issued by Scouting to the formal education in the early twentieth century. As primary sources, alongside books written by Robert Baden-Powell (1857-1941) and several devotees of the Scout movement in the two first decades of the twentieth century, we will use evidences found in periodicals circulating in Brazil in the period from 1910 to 1941. Chiefs, groups and organizers of the Brazilian movement were liable for some of these publications, while some of them were published in newspapers and magazines which didn't have an explicit relationship with the movement. Although not specifically written by Scout organizations, they supported all educational platforms of the movement. This paper has three parts: firstly, we study the Scouting foundation, particularly focusing on its expansion in Brazil. Secondly, we verify that one of the main elements justifying the need for Scouting was the criticisms to formal educational programs in vogue in the early twentieth century. Finally, we demonstrate that in these observations of Brazilian educational problems, there were a set of representations about the approach on child and youth bodies in school everyday life. We could verify that the consideration of the body and corporeality, which were assumed as a natural trait of the students, was one of the main characteristics of Scouting. Representing itself as an educational practice that brought into account the corporeal nature of the students, Scouting has put itself as a possibility to transform school structures by making them pervious to games, outdoor

activities and sports, all of them utterly different from the usual procedures that existed in schools. According to this view, their inadequacy and their emphasis on intellectual education were indisputable. Thus, Scout movement and its expansion in Brazil are significant possibilities for pondering a new stance toward the body, emerging in Brazilian education in the first decades of the 20th century.

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Mutation of Educational Rituals: Case of Turkey

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School hallways simultaneously carry warmth of the family as well as coldness of institutional distance. This dual structure is the reflection of the both consensual and differentiating functions of the school. School's consensual function aims social solidarity and differentiating function determines the hierarchy of the society. These functions are fulfilled by curriculum, extracurricular activities, rituals, symbols and behavioral patterns. Among these elements the most refractory are the educational rituals. However, modernization and globalization process, paradigm shift in pedagogy and psychology have required the changes in the educational rituals as with all the elements of the school.

Purpose of this study is to determine how the rituals and body relations were changed in time from Ottoman Empire to Turkish Republic. Ritual can be defined as a 'modeled symbolic performance' in accordance with the extent of this study. In this research Turkish education rituals will be discussed under two headings: The first of these is the interaction rituals (Goffman, 1967). Interaction rituals enables sanctification and definition of the authority differentiate teacher's and student's body by micro daily events, facial expressions and gestures, clothes and symbols. The second is van Gennep's (1960) and Turner's (1967) conceptualization of rites of passage. Rites of passage build sense of belonging in the school or classroom. Under the heading of rite of passage, bodies in graduation ceremonies, commencement to school and lesson ceremonies will be addressed.

As a first step, a survey will be undertaken of the relevant legal acts, statutes, and regulations pertaining to the educational rituals of the time in Ottoman

Archives and Republican Archives. Then notice will be also taken of the relevant debate in the daily newspapers, education journals, and child magazines.

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Bodies expressing national emotions: Continuities and critical nuances on discourse about the students' bodies and nationalism in Chilean secondary education (c.1870-c.1960).

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It is possible to appreciate control policies over students' bodies since the beginning of the Republican educational system in Chile. Beyond the traditionally associated relationship with the problem of school discipline (developed through successive times and styles of regulations and forms of sanctions that included the nominal ban of corporal punishment in secondary schools since 1877, as shown in Toro Blanco, 2014), an edge of the problem of students' bodies in the school environment that has been less approached by historiography in the Chilean case has to do with the interface between body and emotion. Our paper aims to shed light regarding different modulations in the pedagogical discourse about that relationship. The main issue to be analyzed is the link among body, emotion and nationalism. The latter was an almost permanent goal of Chilean education and a plethora of actions were

taken in order to make it a shared feeling among students, including bodily performances like civic ceremonies, gymnastic parades, etc.

Thus, questions that guide our work are: how is codified, in corporal terms, the existence of certain emotions in students at different times? How emotional channeling of youth through specific bodily actions such as, for example, the field of school gymnastics and patriotic ceremonies was carried out? What appropriations, influences, and models of relationship between emotion, nationalism and their correspondent bodily expression are possible to recognize through nearly a century of development of the educational system secondary public Chilean?

This proposal benefits from theoretical reflections that contemporary historians of emotions are sharing. Far away from binary notions of material and cultural or radical oppositions between mind and body, we share the statement that “emotions thus are not only expressed but also learned through the body. The body is not the opposite of culture, but a site where culture is played out” (Pernau, 2014: 541).

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The doctors and the student's body

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The article aims to examine how the student body was observed by the medical look (Abreu, 1999; Ó, 2003). We have used as primary sources medical journals and medical theses (Figueiredo, 1922) presented at the end of the course for obtaining the diploma in medical-surgical school in the Faculty of Medicine of Porto. From the documental body we selected those that in its title referred to hygiene (Sarmiento, 1891), clothing (Vieira, 1889; Pêgas, 1903) the ergonomics of the furniture and the hygiene of the school space, we are

interested in particular how these perspectives penetrated the organization and school practices and aimed at the body of students. In the 19th century the medicine helped to naturalize the morals, establishing a direct correlation between the social behaviors, the moral judgment and the material conditions of existence. Faced with the serious problems of poverty and social and moral misery of the working classes, the school appeared as the main instrument of moral regeneration of the citizen. But to achieve that objective it was necessary to take care of the body, insulate it and strengthen it. The doctors will just denounce the lack of hygiene and healthiness of housing and schools and propose more measures to prevent contagion risks of physical and moral disease. The speeches doctors will legitimize the eugenics (Cruz, 1879) in defending the integrity of children and of their future as useful citizens in doing so will set the pedagogical space as a field of intervention: teacher training and through a set of measures that should guide educational practices (Sacadura, 1960). The clothing, especially the female, the local hygiene and body, the furniture, the organization of school time and space (Moreira, 1903) are privileged themes of doctors, which affect teaching practices: teaching methods, students' postures, organization of the classroom, aeration and incidence of light, heating, food, children's Schedule and distribution of different disciplines throughout the day (Freire, 1902). Medical intervention was for a set of precepts which imposed to teachers and school authorities, that resulted in the objectification of the students (Felgueiras, 2008) as the disciplinary bodies to make productive and robust physical and moral point of view, to the extent that the body strengthened implied a strengthening of the will and assume proper behaviors to the preservation of individual and collective life (Ferreira, 2000).

Touching Bodies during and after School: Dynamics of Self-Restraint in Early Monitorial Pedagogy (ca. 1800-1815)

Marcelo Caruso

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In the early 19th century the monitorial system of education became one of the most provocative proposals for the reform of elementary school classrooms. Particularly, Joseph Lancaster's insistence in avoiding corporal punishment attracted considerable attention at that time. Contemporary observers characterized these proposals as being a sign of a more humanitarian time in educational settings. Closely associated with the abolition of torture in the judicial system, this proposal was certainly one of the pillars of the

popularity of this system of teaching, including its sophisticated balance between rewards and punishments. For some of its supporters, monitorial pedagogy suggested a representation of rationalized and non-violent social order amid a social reality still marked by barbarian punishment and inefficient body regulation. In Michel Foucault's analysis of disciplinary institutions, monitorial pedagogy advanced as one of the paramount examples in the fading out of direct corporal violence while establishing power relations.

Yet a close look to the dynamic of body regulation in early monitorial pedagogy shows a more nuanced image than the too-severe avoidance of any possible contacts. One central aspect is the body dynamic displayed in the characteristic 'choreography' of the classroom displayed in this pedagogy with its frequent movements and coordinated displacements. A second case is the highly ambiguous body contact between monitors and masters, as dramatically displayed in Joseph Lancaster's difficulties in dealing with his monitors in morally acceptable ways. A third aspect addresses the very material difficulties as displayed in schoolrooms and particularly school desks and benches that counteracted the separation of bodies quintessential to monitorial pedagogy.

The paper will address these three aspects of 'touching bodies' in the early (formative) phase of this pedagogy and will discuss the contradictory dynamics of desire, self-restraint and corporality attached to this proposal. It draws on an extensive group of published sources including manuals, reports, and recommendations as well as some archival documents focusing on the question of corporal self-restraint from England and the US.

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School bathrooms as spaces for public and private interaction: A history of school design and technologies for (un)touching bodies, 1870-1940

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The touching or restraining of bodies in schools occurs in particular material spaces that deserve to be analyzed closely. In this paper, I will discuss how the contact of bodies in schools was conceived of and regulated through the design of the school bathroom. 'No school can be understood without considering its bathrooms,' says Argentinean writer Martin Kohan (2008). Bathrooms constitute a space both of intimacy and of making public. One of their main organizing principles is a differentiation by a binary conception of gender (Rasmussen, 2009), which speaks to the centrality of the production of sexualized and gendered bodies and of heteronormativity in schools.

But there are many other dimensions involved in their design. Rem Koolhaas, one of today's leading architect, says that "[t]he toilet is at once the most private and the most political element, subject to government interference at least since King François' 1539 edit instructing the citizens of Paris to take responsibility for the collection and proper disposal of their 'waters'" (Koolhaas, 2014, p. 289). Since that time, the history of the bathroom has been one of a gradual privatization and domestication into standard forms, but also of the production of intimacy, modesty and decorum as public virtues. Barbara Penner remarks that it is also "a story of how a particular model of sanitation and hygiene was "sold" internationally" through "world expositions, hygiene fairs, model dwellings, trade catalogues, bathroom showrooms, movies — the entire modern apparatus of sales and promotion" (Penner, 2013, p. 34).

Modern schooling should be added to these agents. Schools used to have outhouse toilets until late 19th century, when national regulations started to prescribe the number of washbasins and toilets that should be provided in each building (Burke & Grosvenor, 2008, p. 59). In Argentina, regulations on WC in public buildings came into effect as early as 1871, and were linked to public health campaigns (Sánchez, 2010; Vigarello, 1988). In Australia, Victorian schools were redesigned to perform new functions and many coatrooms or wardrobes were turned into indoor bathrooms after the 1930s (Burchell, 1980). However, in 1962 66% of English and Welsh schools still had outdoor toilets (Burke & Grosvenor, p. 116). Interestingly, in a preliminary survey of Australian, American, and English building plans from 1870 to 1960, almost no reference to bathrooms was found in their legends: they were drawn but not mentioned, maybe as a legacy of Puritan times.

In the paper, through looking at building plans, state regulations, and histories of school architecture, as well as memories about their use in

autobiographies and diaries, I intend to discuss how bathrooms have been privileged sites for organizing particular dispositions of bodies, and of the individual body, in schools. While I will make reference to the international traveling of objects such as toilets and architectural design, I will focus in Argentina and Mexico's design and regulation of school bathrooms from 1870 to 1940, a period in which modern urban codes were written and also one of major expansion in school building in both countries. I am interested in understanding how the design of material spaces organized the interaction of bodies in schools, particularly in places that included both private/intimate and public behaviors, and in how this design was shaped locally as well as internationally.

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Touching bodies appropriately: sexual behaviour and sexual orientation in schools (Rio de Janeiro, 1930)

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In the 20s and 30s a new kind of medical discourse was arising in Brazil which aimed to control the sexual behaviour of men, women and children. The need to address the theme of homosexuality, the so-called 'sexual inversion', brought to the medical-scientific arena a concern as to the categorisation of 'male' and 'female' (PEREIRA, 1994, pg. 89). This striving after a pedagogical ordering of sexual behaviour was shared by physicians and educators alike.

Children who indulged in masturbation were also emerging as an object of study.

So far, 'sexual deviations' had been approached as a crime, in an association between Medicine and Law. From the second decade of the century onwards, however, the discourse of Medicine turned to the sphere of Hygiene. In this sense, expelling delinquent students from school was the same as acknowledging the failure of the educational system. Instead of punishing them, teachers should correct or reintegrate them in the school community. This signalled a change of approach: from viewing the problem as a crime, to thinking of it as a disease. Its cure was to be obtained by means of hygienic procedures.

Adolescent students were lectured also on the prevention of sexual diseases. The fear of syphilis made teachers instruct their students on how they could guard against venereal diseases. Among the topics which were discussed during the classes, one could find: how to prevent an infection avoiding contaminated seats in public transport by inspecting them for moist spots; or taking the precaution of covering the toilet seat in public bathrooms with toilet paper. This kind of knowledge, originally imparted by Carlos Sá to the students of the Teacher Training School, was subsequently reproduced by them in every municipal school.

Sexuality was scientifically discussed in the classroom and in the press. Magazines and official notes warned against the dangers of syphilis. The fear of syphilis hampered the mobility of the body. Friends were becoming suspects: only isolation could bar the feared possibility of an infection. Kissing became a dangerous move. To explore these questions, we'll bend over an inquiry made upon sexual behavior in schools in the 1930s and the manuals to teach sexual education written in that period of time in Brazil.

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Exploring Girls` Education in China (1840-1912): A Foucaultian Approach to the Education of Girls` Bodies

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As the earliest modern girls` education in China, girls` education in late Qing Dynasty is of great potential value to gain knowledge about education in China. In the last years, important scholarship has emerged that raises important points about this type of education. For example, *Christianity and Women Education in Late Qing Dynasty* (2002) by Nan Zhi-guo focused primarily on the influence of the mission school on women education in late Qing Dynasty. In the study *On the development of system of girls` education in late Qing Dynasty* (2011), Chen Ya-wen studied the institutionalization of girls` education in late Qing Dynasty. In *The Reasons and Influences of Women Education Prosperity in Late Qing Dynasty* (2011), Li Hui-juan and Bi Hong-na explored and analyzed its potential reasons and possible influences.

These studies mainly focused on exploring the educational goals and system of girls' education and its evolution, but they neglected the study of girls' bodies in education. In other words, previous works relied mainly on the context and environment in which girls' bodies interacted, but ignored the bodies which lived in the environment. This paper will focus on bodies in the education of girls in late Qing Dynasty, analyzing the discourses and power relationships that were at its basis, using a Foucaultian framework.

Girls' education in late Qing Dynasty could be divided into two different types: one was parochial girls' education, whose educational goal was to cultivate girls into believers of religion and also become obedient wives and good mothers; the other was a general girls' education subsystem, whose educational goal was to foster a kind of feminine citizen, a person who could be healthy and strong enough to give a good birth and take excellent care of their children. Girls' bodies within these different branches girls' education were produced and organized differently. Grounding on Foucault's body theory, which states disciplined bodies were the carriers through which discourse and power relationships could be moved and operated into the public domain, this study will analyze how, through girls' education, a particular set of attributes and dispositions of girls' bodies could be treated and produced by their teachers, who were the spokesman in girls' education of discourse and power relationships. It will also discuss the differences between parochial and general girls' education in relation to the production of girls' bodies, and explore which discourses and power relationships configured the production of bodies in the education of girls in late Qing Dynasty. In addition, narrative analysis will be done on memories, local chronicles and documentary analysis of late Qing Dynasty, which bring about vivid impressions of the education of girls at that period.

Panels

ISCHE 37, Istanbul 2015 Panels

- Adventures in Cultural Education, Coordinator: Ian Grosvenor.
- Same Same But Different: Language and Education in Multilingual Nations, Coordinator: Boser Lukas.
- Making visible female teachers and brilliant intellectuals of the Luso-Brazilian and Latin American education: transcendence, silences and gender strategies, Coordinators: Oresta López Pérez and Maria Joao Mogarro
- ¿Do cultural and linguistic contexts account for commonalities and differences in early reading instruction? Comparing reading materials from France, USA, Brazil, Chile and Mexico (1750-1950), Coordinator: Elsie Rockwell.
- Senses and Sense-Making: Intersensorial Perspectives on Education and Embodied Enculturation, Coordinator: Geert Thyssen.
- Puer laborans, puer faber. Transnational Dimensions of Manual training (1870 - 1914), Coordinators: Elena Tabacchi and Klaus Dittrich
- Visual Media as a Mode of Cultural Paradigms. On (Re) Presentation, Shaping and Scrutinizing Cultural Patterns, Coordinator: Kerstin te Heesen
- Educating Culture: The Role of Tradition and Heritage in Transmitting Individual and Collective Societal Values, Coordinator: Sabine Krause.
- Cultural Contexts and Their Influences on Education, Coordinator: Merja Paksuniemi
- Being a Woman Teacher in the French Colonial Empire: Internationalization, Cultural Transfers and Mixes in the Colonial Regions During the 19th and 20th Centuries, Coordinators : Alexandre Fontaine and Xavier Riondet
- The New Education Fellowship as a Platform of Cultural Exchanges. Diffusion vs Cohesion Strategies. (1920-1970), Coordinators: Béatrice Haenggeli-Jenni, Rita Hofstetter & Frédéric Mole
- Observing and Testing. Cultures of production of knowledge about students within schools between 1800 and 2000, Coordinators: Sabine Reh & Patrick Bühler
- Religion and Education in Social and Cultural Transitions, Coordinator: Simonetta Polenghi

- Educational Tourism and its Impacts: Intercultural Interaction Between Japan and the West at the Turn of the 19th to the 20th Century, Coordinator: Yoko Yamasaki
- The Creation of “New” Citizens From the late 18th to the 20th Century, Coordinator: Ingrid Brühwiler
- The Impact of Shifting Cultural Representations of the Child on Foster-homes Educational Methods and Practices (1950-1980), Coordinators : Joëlle Droux & Véronique Czàka
- Cultures of Synchronization? Historical Perspectives on Educational Rituals and Routines, Coordinator: Marcelo Caruso
- The History of Education and The History of Emotions: Methodological Questions From Latin America, Coordinator and Discussant: Pablo Toro Blanco

Panel: Adventures in Cultural Education

Coordinator and Chair : Ian Grosvenor, University of Birmingham, UK

Discussant: Frank Simon, Ghent University, Belgium

Panel Abstract

In the late 1960s William van der Eyken and Barry Turner wrote *Adventures in Education* (London, 1969). Their book was 'an exercise in the archaeology of education' an attempt to explore in depth various experiments started by educational pioneers, and to examine how far, and why, they succeeded or failed. One of the 'adventures' they document relates to the work of two English educators committed to promoting the idea of the child as artist. This idea also intrigued the art educator and anarchist Herbert Read who explored the connection between the child as artist and the purpose of education. For Read the purpose of education was about:

... teaching children ... how to make sounds, images, movements, tools and utensils ... All faculties, of thought, logic, memory, sensibility and intellect, are involved in such processes, and no aspect of education is excluded in such processes. And they are all processes which involve art, for art is nothing but the good making of sounds, images, etc. The aim of education is therefore the creation of artists □ of people efficient in the various modes of expression (Read, 1943)

Jump forward fifty years and we find similar ideas being presented in educational discourse under the heading of 'Cultural Learning':

Culture is the way we come to know the world, individually and collectively ... Cultural learning involves diverse practice and encompasses the arts, heritage and knowledge valued by individuals, cultures and communities ... Through cultural learning young people ... are empowered by the act of self-expression (Cultural Learning Alliance, 2011).

The transformative power of culture learning also informs the European Union's Horizon 2020 Research and Innovation programme with its concern about learning through and about culture as a means to promote affective forms of belonging and 'the personal development of citizens, enabling them to find their place in society' (European Commission, 2013).

This aim of this symposium, following van der Eyken and Turner's model, is to undertake an 'exercise in the archaeology of cultural learning'. Through a

trans European dialogue the symposium will explore experiments in learning which have placed engagement with culture at the heart of children's learning experiences and examine how far, and why they succeeded or failed and by doing so demonstrate that cultural learning is not a new distinct educational practice but has been in circulation in educational discourse since the beginnings of the twentieth century.

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Paper presenters:

Christine Mayer (University of Hamburg) and Karin Preim (University of Luxembourg) 'Culture-Led Release of Imagination by Looking at Art: A Case Study on Alfred Lichtwark (1852-1911) and his Concept of Aesthetic Education.'

Sian Roberts, 'Education, art and exile: cultural activists and exhibitions of refugee children's art in the UK during the Second World War', (University of Birmingham).

Ian Grosvenor (University of Birmingham) and Gyöngyvér Pataki, (University Debrecen, Hungary) 'Seeking "critical case studies of possibilities": school learning, "collective consciousness", art and culture in history of education

Frederik Herman and Ira Plein (University of Luxembourg) 'Manufacturing Labour Culture: Formal and Non-Formal Catalysts of Enculturation (c. 1890-1950)'

Iveta Kestere (University of Latvia) 'School Theatre' movement in the Soviet Latvia (1950s 1980s)'

Angelo van Gorp (University of Ghent) '“Experiments in the interest of children”: Cinematographic exhibitions in Birmingham senior elementary schools during the 1930s'

Adventures in Cultural Education Paper Abstracts:

Culture-Led Release of Imagination by Looking at Art: A Case Study on Alfred Lichtwark (1852-1911) and his Concept of Aesthetic Education.

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When in 1886 Alfred Lichtwark (1852-1918) was appointed director of the “Hamburger Kunsthalle” he soon after took the initiative in close collaboration with the Hamburg Teacher Associations to launch new endeavors in art education and museum pedagogy. In one of his opening speeches he emphasized the art museum’s responsibility to contribute to a new German identity by means of culture, which, in his view, should include all social classes and levels of the education system. The paper will explore how art education was envisaged as an instrument to overcome cultural gaps between different populations and to cultivate an overarching German identity by means of seeing as a cultural practice. In Lichtwark’s view the adventure of looking at art meant educating taste while developing a sense for quality. In addition, art education should foster self-consciousness, national identity and economic growth. All in all Lichtwark expected his concept of museum pedagogy to pave the way for the release of new imaginations about modern German culture and, related to this, new life styles. Thereby, Lichtwark’s concept was based on circulating ideas about the child as a creative being, a creature, which, then, was characterized by open-mindedness and a high potential of seeing things anew. He explicitly warned to expose the child to traditional classification systems of art history and, instead, emphasized the aura of the original artwork, in his view an educational object that would trigger the senses, boost imagination and, as such, increase culture-led change of behavior and life styles. The impact of art education on life styles and consumption was an idea that Lichtwark shared with many other national (and international) actors in the cultural sphere. Another prominent key player was the industrialist and collector Karl E. Osthaus (1874-1921) and associated cultural networks like the “Deutscher Käuferbund” and the “Deutscher Werkbund”, all of which were concerned about educating taste for the best of the nation and entire populations. Art education and cultural learning therefore were given central stage in reframing industrial societies by establishing a new culture-led value system by means of display and seeing.

Theoretically and methodically the paper will adopt an approach that combines the cultural sphere with the sphere of economy within a context of growing industrial societies and related educational aesthetic reforms. Within this framework the paper will highlight and analyze the interconnectedness of new societal-political ideas and reform oriented aspects of art education on the one hand and of professional training, consumption, economy, and related life styles on the other hand. It will look at how the protagonists involved crossed the spheres of education, the arts, museums, economy, and politics and thereby created hybrid constellations of aesthetic reform, which fostered new forms of cultural learning.

In terms of sources the paper will analyze a variety of documents, including archive materials, letters as well as other primary and secondary sources.

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Education, art and exile: cultural activists and exhibitions of refugee children's art in the UK during the Second World War

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During the 1930s and 1940s art increasingly became used as a therapeutic tool with children who were perceived as damaged by their experiences of war or displacement (Hogan 2001).

Building on previous work on exhibitions of child art as sites of educational and humanitarian interventions by British educators and relief workers (Roberts, 2009), this paper will focus on two related exhibitions which provided a platform for children's impressions and experiences of war as seen through

their drawings, whilst also raising money and awareness for refugee children's causes. 'Children's Art from All Countries' (1941) and 'The War as seen by Children' (1943) both opened in London, before going on to tour towns and cities in the UK and USA. Although supported by an influential network of British educators and cultural figures, the exhibitions were conceived and organised by displaced German, Austrian and Czech artists and cultural educators living in the UK during the Second World War. They had previously founded the Free German League of Culture in London in 1938 as a means of maintaining their own cultural identities in exile, and of promoting German cultural and educational activities with an anti-Nazi and anti-fascist agenda (Vinzent, 2006). The money raised by the exhibitions went to support the activities of the Refugee Children's Evacuation Fund in which many of the Free German League's leading figures, such as Johann Fladung, Oskar Kokoschka and J.G. Siebert, were also active.

This paper will initially consider the use of art with refugee children as a therapeutic tool in British educational settings during the Second World War. It will then go on to explore the exhibitions as sites of pedagogical, political and humanitarian interventions by adult refugees seeking to promote anti-fascism, international understanding and the welfare of displaced children. In so doing it will also examine the relationship between the exiled cultural activists and their support network of British intellectuals, educationalists, psychologists, politicians and artists. The paper will conclude with brief reflections on the impact of the exhibitions as examples of educational adventures in the context of preoccupations with the effects of war, evacuation and exile on children by educationalists at the time.

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Seeking "critical case studies of possibilities": school learning, "collective consciousness", art and culture in history of education

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Michael Field and Peter Moss in *Radical Education and the Common School* (2011) argue for a radical alternative to the 'failed and dysfunctional' contemporary discourse about education and the school with its focus on markets, competition, instrumentality, standardisation and managerialism. In their argument, though grounded in the UK experience, they draw for inspiration on 'people and places' beyond the UK's borders. They also argue that it is necessary, if we are to progress 'social alternatives' in education, to construct micro-histories of schools that have, for short periods of time and usually under the guiding influence of an enlightened leading figure, developed as 'real utopias' through radically revising their practice. They call these micro-histories 'critical case studies of possibilities'.

In *To Hell with Culture* (1963) the art educator and anarchist Herbert Read returned to a theme he had been exploring since the early 1930s the purpose of education. He wrote that the word 'education' implied many things, 'but in our modern practice it is always a process of individuation, of developing individual or separate qualities ... the development of such qualities in the individual is very necessary ... But in itself this kind of education is socially disintegrating'. Instead Read offered a conception of education which was:

... socialized from the kindergarten up, in which every classroom is a busy little workshop, every schoolboy [sic] a novice seeking initiation into the mysteries of art and science, every lesson a group activity, binding and inspiring the individual, creating that collective consciousness which is the spiritual energy of a people and the only source of its art and culture (Read, 1963).

Read offered an alternative to the dominant discourse about education under capitalism in the 1960s. To what extent was Read's conception of education an ideal, a dream unfulfilled? Or, were his ideas shaped by his knowledge of schools which exhibited such practices? Certainly, he was connected into a network of educational innovators in the 1930s (Grosvenor, 2005) and he wrote at length in *Education through Art* (1943) about the work of Henry Morris and Impington Village College, Cambridgeshire, England.

Following Fielding and Moss this paper will seek to trace 'critical case studies of possibilities' drawn from the past which reflect the fundamental connection identified by Read between school learning, 'collective consciousness', art and culture.

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Manufacturing Labour Culture: Formal and Non-Formal Catalysts of Enculturation (c. 1890-1950)

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This paper examines how and to what extent the Luxembourgian society was 'exposed' to labour and working-class culture(s) throughout the first half of the 20th century and how the society, as such, gradually 'learned to labour' and has become an industrial society. By focussing on a variety of these formal and non-formal 'encounters' in different contexts and by analysing the different 'cultural conveyers' used, this paper aims to give an insight in how the 'social fabric' of Luxembourg was reframed through processes of stratification and enculturation.

At the turn of the nineteenth and twentieth centuries, Luxembourg, much later than its

neighbouring countries, underwent a rapid industrialization process. The establishment of new steel plants as well as the fast evolution of the manufacturing procedures used in the mining and metallurgical industry required more workers and also a more qualified workforce that was not available at the time. Luxembourg had previously primarily been an agrarian society and thus could not immediately call upon a broad population of workers. It is within this context that local authorities, captains of industry, and other stakeholders in the field aware of these deficiencies and the evils that the changes brought in their train, set up a diversified network of vocationally oriented training initiatives (e.g. apprenticeship centres, advanced evening classes for workers) and a set of other initiatives to inform the Luxembourg population about the 'modern' industries (e.g. manufacturing procedures) and to highlight the advantages of industrialization, including the benefits of the social-industrial 'by-products' (e.g. social welfare, health care). Both formal and informal practices clearly 'informed by' and 'shaped after' similar initiatives in the neighbouring countries played a significant role in the initiation and the mediation of a new class identity in Luxembourg.

In our paper which draws on and provides insights in theories of cultural transfer and

cultural learning we zoom into different 'sites of learning' such as a specific vocational

school (Institut Emile Metz), the Exposition Nationale des Art et Métiers, du Commerce et du Travail (September 1923) and the annual funfairs in Luxembourg, as well as into a variety of textual, visual and material conveyers which resonated and catalysed all kinds of cultural patterns and expectations, for example newspapers, corporate brochures, school programs and manuals, 'educational' tools (e.g. scale models of mines and steel plants), postcards, photographs and a corporate film.

The first findings indicated that the gospel of industrial and social progress which had to counterbalance the fears of industrialisation (e.g. fatigue, extortion) echoed loud throughout the period in question. The results suggest also that the stakeholders mentioned used a wide range of channels spanning all levels of society and 'manufactured' a variety of innovative and sophisticated learning tools to spread their ideas on the society of tomorrow. Initially they copied to a large extent practices from their neighbouring countries, which they in turn appropriated to the Luxembourgian context and later on legitimized as national and exported as part of a so-called 'Luxembourgian model' to the rest of the industrialized world.

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School Theatres' movement in the Soviet Latvia (1950s – 1980s)

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In the late 1950s, some Soviet Latvian schools' drama groups were transformed into real theatres: They had permanent repertoires performed not only at schools, but also in other places (professional theatres, local cultural

centers, churches, etc.). These school theatres accumulated rich collections of costumes, sets and phonograms mostly made by the pupils themselves. The performances were prepared under the guidance of “ordinary” school teachers acting as drama directors who were paid by state. The actors were children, mostly between the ages of 9 to 18. Some of them went on to become famous actors, some succeeded in the other professions, but some felt like failures in their professional lives because their dream about an acting career failed. In the school theatre movement, three goals were met: expectations of the totalitarian state regarding the extracurricular activities in schools, educational objectives represented by pedagogues, and the individual agenda of pupils. To reflect the expectations, values and perspectives by all these “players”, my paper will focus on the unofficial, unwritten and unintended story of school theatres which, according to Margolis (2001), Pinnar (2003) and others is known as the “hidden curriculum”: Why did the authoritarian Soviet state financially and politically strongly support extracurricular activities, including school theatres? Was there an individual hidden agenda for teachers and children participating in this movement? Why were both groups so enthusiastic about this amateur activity? What expectations did teachers and pupils have, and how did these expectations match reality? In my paper, I will focus mostly on the experience of the first official school theatre in the Soviet Union established in the small Latvian town of Valmiera situated 110 km from the capital of Latvia Riga. This drama group was founded in 1958, but the name of the theatre was assigned by state authorities in 1978. My research is based on the Soviet decrees regarding extracurricular activities, records of theatres, photos and films, letters from former pupils and interviews with pupils and teachers.

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“Experiments in the interest of children”: Cinematographic exhibitions in Birmingham senior elementary schools during the 1930s

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In 1935, the City of Birmingham Education Department allowed an experiment on the use of films in senior elementary schools. Arrangements were made to provide projectors, films, operators and screens for a series of exhibits at 60 schools. The aim of the experiment was to test the value of the cinema for class teaching purposes. The Head Teachers were asked to form a judgment of the effectiveness of the cinema as a means of class instruction, and to forward a written statement of any conclusion which they might reach. Reports were received from 38 schools. The main findings of these reports were classified under the following headings: (1) content of the films, (2) technical efficiency, (3) the educational effectiveness of the medium, and (4) practical suggestions for future consideration (Elementary Education Sub-Committee, 14 March 1935).

This paper starts from this setting in order to explore the use of educational films as a means of cultural learning. Educational films are films that were used to teach, inform, instruct, or persuade viewers in a variety of ways and contexts. Classroom films (whether produced for or used within the classroom) are the most familiar kind of educational film (Orgeron, Orgeron & Streible, 2012). As a conduit of knowledge and a shaper of human behaviour, as an instrument of ideas and ideology used in classrooms, public health management, and instruction on citizenship, these films are among the twentieth century's most significant technologies concerned with the making of the state, with its production and its assembling (Joyce, 2013).

Since film is what one makes of it, the context of exhibitions and use is equally important as the nature and production of these films. The long justification period for educational film use first escalated in the 1920s, when the modernization of education as propagated by progressivism and new education, was intimately tied to national improvement, innovation, and health. The initial experiments were followed in the 1930s by experiments with sound film and the ongoing need to improve implementation. The Birmingham cinematograph exhibitions witness this time of experimenting. This study includes the Head Teachers' reports, as well as a range of archival records from the Elementary Education Sub-Committee (e.g., minutes, correspondence, and leaflets). Also revealing how children responded to this new technology, the aim of this study is to examine how, and to what extent, these 'experiments in the interest of children' (Secretary of the Commission on Educational and Cultural Films, 4 January 1932), were genuine adventures in cultural learning.

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Panel: Same Same But Different: Language and Education in Multilingual Nations

Coordinator: Boser Lukas, Université de Lausanne, Switzerland

Discussant: Rebecca Rogers, Université Paris Descartes, France

Chair: William J. Reese, University of Wisconsin-Madison, USA

Panel Abstract:

«In the course of the nineteenth and twentieth centuries most western European states determined that their inhabitants needed to speak a single, national language to be full-fledged citizens» (Harp 1998, 48). «Language was no longer simply functional, permitting people to communicate, but also political and national» (Harp 1998, 33). With these words, Stephen L. Harp summarizes the one nation, one language doctrine that is typical for the modern European nation state (Harp 1998). But Harp also points out, that for a long time this idea was more of an ideal than historical reality. Like his colleague Eugen Weber (1976), Harp shows that in France and Germany linguistic boundaries ran cross-country. And those boundaries were rather blurry. They did not cut distinctive areas apart, but they formed multilingual regions where the cultures of different linguistic communities mingled.

This situation can be found in European countries like Luxembourg and Switzerland until today (cf. Kreis 2014). This panel aims to discuss how in multilingual nations (or regions) school systems (on a macro level) and/or local schools (on a micro level) during the nineteenth and twentieth centuries dealt with the situation that one could not have recourse to a common language to draw sharp national and/or cultural boundaries and to establish national and/or cultural homogeneity. And while concepts such as Willensnation (a nation united by its own free will) in Switzerland or Mischkultur (mixed culture) in Luxembourg were invented to deal with this situation, questions occurred how to make such a Willensnation or a mixed culture to come into being. Therefore in this panel we want to discuss, which specific consequences for the education of the future citizens were drawn in this context? Thereby we will focus on the topic of language or— to be more precise— on the teaching of a second language and on the teaching of the so-called culture techniques (reading and writing).

Three paper presentations will address the following topics:

One Nation, two typefaces. In this section Michèle Hofmann, Lukas Boser and Peter Voss discuss how Switzerland and Luxembourg dealt with the fact, that students not only had to learn different languages but also to use different typefaces. In Switzerland as well as in Luxembourg German texts were written and printed in Gothic types whereas French and Italian texts were written and printed in Latin types. This use of different typefaces marked a sharp distinction between the Germanic and the Latin culture within one nation-state.

The Education of Citizens in Bilingual Swiss Cantons. In this section Ingrid Brühwiler will discuss how citizenship education was organized in the bilingual canton of Fribourg. Fribourg was (and still is) a multilingual federate state within a multilingual nation, which makes it particularly interesting to look at.

National unity in cultural diversity. In this last section, Sandra Grizelj and Anja Giudici discuss the changing roles that languages can play in the cultural self-understanding of a multilingual state especially in times when those languages represent two nations fighting each other in a war.

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Paper presenters:

Ingrid Brühwiler (Université de Lausanne, Switzerland): The Education of Citizens in Bilingual Swiss Cantons.

Michèle Hofmann (School of Education, University of Applied Sciences and Arts Northwestern Switzerland), Dr. Lukas Boser (Université de Lausanne, Switzerland) & Dr. Peter Voss (University of Luxembourg): One Nation, two typefaces, or: how statistics were used to generate national homogeneity through school.

Sandra Grizelj, M. Sc. (School of Education, University of Applied Sciences and Arts Northwestern Switzerland) & Anja Giudici, M. A. (University of Zurich, Switzerland): National unity in cultural diversity How the two World Wars affected foreign language teaching in Swiss schools.

Same Same But Different: Language and Education in Multilingual Nations Paper Abstracts:

The Education of Citizens in Bilingual Swiss Cantons

Ingrid Brühwiler

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In the emerging nation states of the 18th and 19th century the ideology of 'one nation one language' has been emphasized by most European countries (see e.g. Rivarol, 1784 or Fichte, 1809) and was declared to be the ties that hold the inhabitants together. But Switzerland as a nation formed of several linguistic groups and different denominational affiliations could never rely on this argument and had to educate national citizens despite different languages. Thereby, language started to become 'political' in the years around 1870 when traditional liberals in Switzerland feared the centralization and got support from the French-speaking cantons, which were afraid to be dominated by the German-speaking cantons in a closer federation, "marking the emergence of language as a salient political divide for the first time since the expansion of the Confederation after 1799 had brought in non-German-speaking cantons. Over the next hundred years and beyond the language issue was to become increasingly important" (Church et al., p. 172). Therefore it is of major research interest, how multilingual cantons in Switzerland have dealt with the language problem. One of the multilingually organized cantons in Switzerland is canton Fribourg with a German- and a French-speaking population. In multilingual regions different linguistic communities and therefore cultures have to deal with each other in daily life, on an administrative level, but as well in the education of children, because despite linguistic differences it is the aim to educate the children to become cantonal and national citizens. In this paper the focus is on canton Fribourg during the time-period of the 19th to 20th century. The bilingualism is based on the bilingual capital of the canton Fribourg called Fribourg and some French-speaking districts (with one German speaking community), one mixed district and one German-speaking district; a bit more than one third of the town population (about 35% to 38% from 1880 to 1960, Altermatt, Bernard 2005a) and at bit less than one third if taken the population as a whole is German-speaking (31% in 1880, Bundesamt für Statistik). In the town the subject German was implemented in all French-speaking primary schools guided by Père Girard in 1816, but got abolished in 1823 and was not implemented again till 1984/85 (Altermatt, Bernard, 2005b), which is about 160 years later.

Taking as a starting point the thesis that “Language is Heimat” (Altermatt, Urs, 1993) and that the language history of canton and town Fribourg are an understudied topic (Ibid, 1993) the questions raised in this presentation are: Which specific consequences in the making of the cantonal and national citizen can be drawn in the bilingual canton Fribourg? How did they deal with different languages in school? Which effects can be seen in relation to citizenship education?

Thereby I will focus on language and school in general and on teaching a second language in specific, both in relation to citizenship education. Various sources as e.g. text books or annual school reports are analyzed.

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One Nation, two typefaces, or: how statistics were used to generate national homogeneity through school.

Michèle Hofmann, Lukas Boser & Peter Voss

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During the early modern period German-speaking Swiss—like all German-speaking people in Europe—were accustomed to read Gothic type in their newspapers and books and use Gothic handwriting in their letters. In contrast, in the French- and Italian-speaking parts of Switzerland people were accustomed to use the Latin letters. Because many Swiss citizens had to communicate in both languages, students in Swiss schools had to learn two different typefaces for handwriting and two different typefaces for printed papers, which took a lot of time and effort. But the use of two different typefaces also had its advantages: One could tell in which language a text was written merely by looking at the letters.

This typeface dichotomy only became disputed by the end of the nineteenth century, when the Swiss nation “established itself as the most potent source of

collective identification” (Zimmer 2003, 167). Against the backdrop of the idea of Switzerland being a unified nation with a shared national ideology, the use of two different fonts could no longer be tolerated. Therefore, in 1881 the ministers of education from twelve German-speaking Swiss cantons decided to teach their students the use of Latin letters not only for French but also for German texts. The idea behind this was to introduce the use of Latin letters as the only Swiss way of writing and reading.

However, when it came to implementing this new norm into the local schools, most cantonal administrations failed to do so. As it turned out, in most cantons local customs as well as the cultural, historical and economical ties to Germany obstructed the substitution of the Gothic type for the Latin letters. For the next five decades there was an ongoing debate in Switzerland where national unity was balanced against cultural heritage and cultural affiliation.

Over time, statistics proved to create valuable—scientific—arguments. Whereas neither national nor cultural arguments fully convinced the Swiss people, the new scientific arguments did. Typically, these arguments were about how fast students could read texts printed in one style or the other, how easy it was to recognize the single letters and whole words printed or written in one style or the other, and how tiring it was to write in one style or the other. Finally, statistics showed that—in contradiction to customary use, the cultural heritage and cultural affiliation—it would be best to use the Latin letters for French and German texts. To quote the famous Swiss pedagogue Edouard Claparède: „Il serait très important, au point de vue national, que la Suisse renonce définitivement à l'écriture gothique, et adopte pour toute sa production littéraire, et pour ses journaux, l'écriture latine“ (Schule und Antiqua 1915, 68).

In this paper we will trace the statistical arguments regarding the different fonts, we will look at how they were produced, and we will analyze how and by whom they were used in the discussions about the use of the Latin letters as a Swiss typeface.

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National unity in cultural diversity How the two World Wars affected foreign language teaching in Swiss schools.

Sandra Grizelj & Anja Giudici

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Basing their analyses on traditional, allegedly monocultural countries, theories on nationalism have repeatedly pointed out the importance of unified curricula for nation building processes. Especially the teaching of a common “mother tongue” is regarded as essential for transmitting a modern national identity through schooling (e.g. De Swaan, 2001). But states often do not comply with the “one nation/one language-principle” a fact that is increasingly acknowledged in theory as well as in the political processes. The question, what role language teaching plays in multilingual states thus becomes theoretically and practically relevant.

Following Linder (2010) we propose to take Switzerland, one of the older multilingual countries in modern Europe, as critical historical example for dealing with this question. We base our analysis on documents citing the political, pedagogical and social discourse about language teaching as well as on the political decisions in this regard, focusing on the period the historical literature determined as peak of European and Swiss nationalism (Ernst and Wigger, 1996): from 1910 to the 1940ies. In this period, the aim of teaching foreign languages in public schools changed significantly.

In the 19th century, Switzerland's multilingualism was not a big issue in public schools. Learning a foreign language even a national one was mostly legitimated by economic reasons: The future trader in the German-speaking part should learn French, because trading with companies from the French-speaking part and France was important for local business.

This changed during WW1. Switzerland was dominated by internal tensions along the linguistic borders. Mastering a foreign language now seemed important for efficient communication and mediation between the Swiss regions, but also on the international level. For the shaping of national identity, though, civic education remained much more important. This changed in the course of the 1930ies and WW2. While fascist and nationalist movements were increasing in Europe, Switzerland started a political and cultural program called “spiritual national defence” (Geistige Landesverteidigung). In this context multilingualism gained importance: for the first time it was stated that a multilingual state needs multilingual citizens (Zollinger 1937). The principle was not “one nation one language” but “national unity in cultural diversity” and

therefore the mastering of a foreign language became a matter of general education (Thürer 1938/39). However, in most cantons the implementation of these ideas into the curricula only happened years later.

Analysing the Swiss case we can therefore identify the changing roles that languages can play in the cultural self-understanding of a multilingual state. Moreover, we can show how these ideas were partially implemented into the curricula. The Swiss case, we argue, can thereby work as a corrective to the common “monolingual” theories on nationalism.

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Panel: Making visible female teachers and brilliant intellectuals of the Luso-Brazilian and Latin American education: transcendence, silences and gender strategies.

Coordinators: Oresta López Pérez, El Colegio de San Luis, México y Maria Joao Mogarro, Instituto de Educação, Universidade de Lisboa, Portugal

Chair: Maria João Mogarro, Universidade de Lisboa, Portugal

Discussant: Oresta López Pérez, El Colegio de San Luis, México

Panel Abstract

The papers in this panel offer research results on the biographical profiles of recognized women in the context of education at the end of the 19th century and during the 20th century, in countries such as: Portugal, México and Brazil.

These papers recover the biographical profiles of female intellectuals, writers and women educators related to education.

From the gender perspective, some original sources, oral and biographical testimonies, highlight the efforts, resources and strategies that these women used to become intellectuals, pedagogues or authors of some books and pedagogical treatises; these sources also look into the ways in which they conquer the local, national and international recognition of their peers.

These papers also reveal a special interest for making visible the specific negotiations, sacrifices and personal decisions these women had to take in order to achieve their professional development, and such transcendence at their time.

The same way we point out their education and professionalization, we also ask ourselves about the limits they decided to break, the personal decisions they took to face the gender stereotypes, prejudices and social conventions related to women, such as: motherhood, love, romance or marriage, which placed them as transgressors, silent and odd women.

Joan Scott is one of the authors who is recognized by the presenters of this paper as a guide for the use of the gender category in the context of historical studies. However, we have also done research on authors from our own countries such as: Marta Lamas and Marcela Lagarde for the Mexican case; Michel Perrot and Duby for the historical studies of women in Portugal and Brazil. Many of these biographies are central to the history of gender in our countries and even more, they reach international dimensions, as it is the case

of Gabriela Mistral whose biography took her to different countries leaving her marks which have remained in history. In addition, in Brazil from north to south, intellectual women proliferated; they were not very well known yet, but they were founders of the pedagogical press and educational proposals for women.

The panel faces the challenge of making visible the intellectual agency of women and the construction of new identities of gender, in contexts where politics, cultural, economical and citizen's participation of women was not accepted yet.

The intellectuals mentioned in this paper were pioneers in many not so well known aspects; the presenters put into practice, rigorous methods of the biography (Francois Dosse) as well as the biographical narratives and in-depth interviews for the Argentina case.

The presenters have worked on these cases for years, they have revised diverse files, they have found out original, common and even polemic aspects from the analysis of the lives and work of the biographee women.

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Paper presenters:

Yolanda Lobo, Faculty of Education of the Federal University of Rio de Janeiro: *Would It Be Possible to start everything again at fifty years old? A Study of the Trajectory of Berta Gleizer Ribeiro*

Oresta López Pérez, El Colegio de San Luis, México: From a school teacher to a Nobel Prize winner in Literature: agency, silences and empowerment in Gabriela Mistral's Biography.

Maria João Mogarro, Instituto de Educação, Universidade de Lisboa; Adelaide Cabete, doctor, teacher, republican and Mason: the life trajectory of the most international amongst the Portuguese feminists

Maria Helena Camara Bastos, PPGE-PUCRS; Readings of Lucia Garcia de Mello: the trajectory of an intellectual (Porto Alegre / RS - 1932/2013).

Lia Faria, Programa de PPGE/ UERJ LER: Maria Yedda Leite Linhares: an intellectual in the education of Rio de Janeiro.

Maria Teresa Santos Cunha, Programa de Pós-Graduação em História, Universidade do Estado de Santa Catarina Brasil: A Literal Life: Narratives of reading and formation of a Brazilian teacher (1964-1967).

Yolanda Padilla Rangel y Salvador Camacho Sandoval, Univ. Autónoma de Aguascalientes, México: Anita Brenner, the woman who promoted Mexican Culture during the Mexican revolution.

Ana Maria Bandeira de Mello Magaldi; Maria de Lourdes Silva, Universidade do Estado do Rio de Janeiro: Chronicles of the feminine life: the literary and educative expression of Julia Lopes de Almeida and Carmen Dolores in the Rio de Janeiro Press (1904-1912)

**Making visible female teachers and brilliant intellectuals of
the Luso-Brazilian and Latin American education:
transcendence, silences and gender strategies Paper
Abstracts:**

Would It Be Possible to start everything again at fifty years old? A Study of the Trajectory of Berta Gleizer Ribeiro

Yolanda Lobo

Faculty of Education of the Federal University of Rio de Janeiro

In Brazil, the work of Berta Ribeiro is still little explored, either in the field of Social Sciences or in Education. Throughout her life, Berta Ribeiro was not only the discrete collaborator of the intellectual production of Darcy Ribeiro, but a social scientist with her eyes on the social and education problems, having left a productive and extraordinary legacy that deserves to be known.

The untiring devotion of Berta Gleizer Ribeiro to the aboriginal populations, her fight in favor of the preservation of the Amazon, her activities of scientist and in the realm of the education seem to have been dimmed by the light of her husband, the notorious anthropologist Darcy Ribeiro. As a craftsman who seeks to reconstruct a rare object, an artist who restores a photograph that lost the color, what this documentary research will try to achieve is to rescue the light that was taken from this anthropologist-educator.

In 1974, Berta divorces Darcy and faces the challenge to starting anew, occupying herself with organizing her professional life, when she was already more than fifty years old. In 1973, she had begun a Masters in Anthropology, at the Pontifical Catholic University of Lima (Peru), however could not conclude it due to her return to Brazil.

As she desired to return to the studies in the area of the Anthropology, Berta registered in 1976 in the PhD Program in Social Anthropology of the Faculty of Philosophy, Arts and Human Sciences at the University of São Paulo (USP). On 16 October 1980, she earned his PhD in Social Anthropology with the thesis titled "The Civilization of the Straw: the art of plaitwork of the Brazilian Indians". In 1988 she succeeded in the hiring process for the position of Full Professor at the National Museum of the Federal University of Rio de Janeiro.

She showed then an intense and rich performance in various fronts: in studies on the material culture of the aboriginal peoples of Brazil, in the defense of the Amazon and in the organization of school museums. Berta occupied herself with organizing her personal archive as well. She perceived the urgency of leaving her life registered. She lets herself to be born again, no more in strange lands, but in the midst of her people. She wants her memory be a life well alive to count her story. As there is always beauty in bitterness, Berta wanted to leave her memory alive after the anguish had gone away.

In the second half of the 1990s, both Darcy and Berta found themselves ill. Darcy creates the Darcy Ribeiro Foundation and adds to his archives that of Berta's. A documentary heritage only assumes all its informative and cultural potentiality when it becomes a historical source at the disposal of its users and not merely a set of documents presumed to be important.

This is, without a doubt, the vocation of the material accumulated by Berta Ribeiro, which is not only a complementary archive to Darcy Ribeiro's materials, in view of the enormous contribution that it gave to his intellectual production, but also represents - and there perhaps lies its main value - a relevant textual and iconographic source to recover both the history of the Brazilian policy towards the aboriginals and of Brazilian anthropology.

From a school teacher to a Nobel Prize winner in Literature: agency, silences and empowerment in Gabriela Mistral's Biography.

Oresta López Pérez

El Colegio de San Luis, México

This paper is intended to offer an analysis of the agency and empowerment strategies in the biography of Gabriela Mistral, who was a very important figure in Latin America because of her original contributions to Literature, education, and the gender and indigenous thinking. Such contributions made her win the Nobel Prize in Literature in America Latina in 1945. Mistral's biography reveals the great challenges she had to face in order to achieve such intellectual career. She was a rural teacher, women of letters, diplomatic and social and critical thinker. Rural teachers in Mexico defined her as their poetess due to her simplicity and her empathy with countryside issues.

Gabriela Mistral (1889-1957) was a poor girl who was born in a small village in the Chilean countryside. She managed to overcome poverty, discrimination, difficulties to access to education, the obstacles of a competitive and male-oriented career, such as Literature. She also managed to overcome the difficulties to start a career in the educational system and ever more, she was able to become a diplomat in times of xenophobia and totalitarian regimes.

In Mexico, Mistral is remembered as an outstanding teacher and a Chilean writer who worked with Vasconcelos. She sang to rural schools, mothers, teachers, children, indigenous, and different landscapes in this country in the context of the Mexican Revolution. Gabriela Mistral published "Desolación", "Tala", "Ternura", "Lagar", and "Poema de Chile". Her book "Lecturas para mujeres" can be found in most libraries for teachers; this work was written during her first visit to Mexico.

Grínor Rojo, points out that we have poor knowledge about Gabriela Mistral, this is because she is not a figure of easy study, the stereotypes built around her have placed her in a specific format; however, she was a tremendously complex human being with so many ambiguities that went beyond her land, her time and her own history.

The complexity of her literary work makes it hard to classify it into just one genre. Within her work we can find from lullabies and nursery rhymes to sophisticated creations of motherhood; eroticism and diverse interpretations of death and religiosity; tales, newspaper articles, notes and much more.

She was in perpetual exile: she was an Honorary Consul (without payment) in several European countries such as: Spain, France, Italy, Switzerland, and

Belgium. These trips allowed her to strengthen her originality as a writer and to assume fearlessly “ her verbal creole”.

She lived in Petrópolis, Brazil with her son, who took his own life at a very young age. While mourning her son, she won the Nobel Prize. She was a promoter of human rights until her untimely death in 1957.

Adelaide Cabete, doctor, teacher, republican and Mason: the life trajectory of the most international amongst the Portuguese feminists

Maria João Mogarro

Instituto de Educação, Universidade de Lisboa, Portugal

The feminist movement firmly asserted itself in the first decades of the twentieth century, in Portugal as in other countries. Feminist women expressed themselves through their associations, as well as through the books and articles they wrote. They became remarkably known for their struggle for the right to vote. The freedom of expression and association granted by the republican regime (1910-1926) was fertile ground for this movement, which sought gender equality and fought for the implementation of social policies for the protection of women.

This movement's most remarkable names gave it a clear feminine intentionality, bringing women's dreams and aspirations to the public arena. However, this was not a homogenous feminine universe. It was constituted mainly by women of the upper classes, who had a solid education. It is in this context that Adelaide Cabete (1867-1935) assumes a unique role, for her life trajectory, for the place she held in this universe and for the influence her words had in the social, political and cultural realms of her time.

Coming from a humble background and born in the remote Alentejo, it was only after she married in 1885 to a republican military officer (who always supported and encouraged her) that Adelaide Cabete started her elementary studies. She got her degree in medicine when she was 33, with the thesis *The Protection of poor Pregnant Women*. As a doctor she was renowned for her support to pregnant women, for the spreading of information on mother and baby care and for her fight against alcoholism. She was a teacher at Instituto Feminino de Odivelas (1921-1929), where she taught Child Care and Hygiene to the daughters of military personnel. As a republican and feminist, she developed intense activist work for the establishment of this political regime, for women's dignity and for their right to vote. The feminist press was where she mostly spread her ideas, namely in the magazine *Alma Feminina*, which she

also directed. She organized the first congresses for the abolition of prostitution and was one of the founders of the Liga Republicana das Mulheres Portuguesas (1909). She was a founder of the Conselho Nacional das Mulheres Portuguesas (1914-1947), linked to the international women associations (“International Council of Women” and later “International Women Alliance Suffrage”), which she directed until her death. She helped organizing the 1st Feminist and Education Congress (1924), participated in the Feminist Congress held in Gant (1913) and represented the Portuguese government in various International Feminist Congresses (1923, Italy; 1925, Washington). She was one of the first Portuguese women to be initiated in Masonry (1907), with the symbolic name Louise Michel.

A woman of action, with a strong and affirmative personality, pragmatic and intelligent, Adelaide Cabete knew her country and its problems extremely well. Across the multiple areas she acted upon, she developed an important network of national and international sociabilities, continuously fought for opportunities for women’s public recognition and supported her own ideas with scientific arguments that gave a stronger legitimacy to her discourse.

Readings of Lucia Garcia de Mello: the trajectory of an intellectual
(Porto Alegre / RS - 1932/2013)

Maria Helena Camara Bastos

PPGE-PUCRS, Brasil

In 2012 I received several boxes from Luzia containing a variety of materials, her readings and writings records, from 1983 to 2010. The meeting of the researcher with Luzia took place in three stages – as a student, a colleague and a friend: History teacher in the College Application / UFRGS (1966-1968); colleague in the Department of Specialized Studies / FACED-UFRGS (1973 until her retirement in 1987); she composed my banking master’s thesis (1984) and was an insightful speaker and attentive reader of the doctoral thesis (1988-2004). Since 1992 she has been joining the group of colleagues from the university, which meet every two weeks. As an intellectual professor with an academic life in high school and university, she participated in key events in the history of Brazil’s education, especially in Porto Alegre / RS. The Luzia’s writings are files from her memory that waken various readings by other perspectives to multiple relationships between memory and written, social networks, singularities, subjectivities. To record her impressions of certain natural events of her life, sought eternalize them and / or not forget them. This article aims to write the biography of the authoress and her collection; analyze

her writing, especially the readings' records because they are witnesses of an era and a life. Working with personal files allows you to identify other social actors and the established interrelations which allow a mosaic of a time, getting a new life. As relics, they are considered dead but for those who query / use they are alive, forming a bridge between our world and another, infinitely rich. Archiving is a bulwark against mortality and oblivion. Save memory and common written from common people (Molinari, 1998, 2000; Lyons, Leahy, 1999; Castillo Gómez, 2002; Mignot, 2000, 2003; Conti et al, 2002), is a challenge and allows the advancement of theoretical-methodological issues. Save and archive bind to the act of representing memory, one of the ways to "transmit" the past. By analyzing the various Luzia's records you realize that are a profusion of clippings of readings made from journals, mostly newspapers. It appeared that the material selected were the ones which touch her most, with written comments and / or brief notes. She read and saved more than wrote in her notebooks. These tracks are her own biography, because she cultivated the habit of registering the reading, cutting and putting in notebooks, building and nurturing a file (GOTLIB 1997, p.314).

Maria Yedda Leite Linhares: an intellectual in the education of Rio de Janeiro

Lia Faria

Programa de PPGE/ UERJ LER, Brasil

This study analyzes the trajectory of Professor Maria Yedda Leite Linhares, revealing clues about the contribution of this historian who was intellectually ahead of its time. Thus, we investigated their actions and thought, highlighting the struggle that always fought for the causes she believed to be fundamental to the consolidation of public university and the republican school in Brazil.

This analysis it's part of the desire to investigate the contribution of this teacher to the young Brazilian historiography, highlighting in particular the debate on women's role in intellectual and academic world in that 1960s decade.

Within such a perspective, unravel the shadows that still hide the participation of women as Maria Yedda as leader and intellectual of her time is the subject of this research, breaking forgetfulness and recording dated memories of a certain historical period. Multiple looks, from the Chair to the of political and pedagogical action, while municipal and state Secretary of Education of Rio de Janeiro (RJ) show an interlaced day-by-day, amid

successive battles fought in the fields of education, politics and national and fluminense history .

From this displacement of the membership of memory, we also tried to recover the generational consciousness of an academic community inserted in that temporal contingency of the 1960s and later 1980s, in the democratization period. According to Le Goff (1992), the hegemonic class and the state are the lords of memory and forgetting, it is therefore to recover the visibility of the immediately pre-year events and post-civil military dictatorship in Brazil. And identify the possible marks found in the day-by-day of municipal schools of Rio de Janeiro.

In this bias, the story of Maria Yedda, though (...) only, lost and alone among all others - points to the danger of handling processes of collective memory, giving new meaning to the senses of the Brazilian public university (Faria, p.709 , 1998).

So the eyes of Maria Yedda as academic and citizen, appear side by side with the construction of a new world, adding to the task of ensuring women a real space for political action in society. New directions and new perspectives emerge in the path of the relentless historian during the democratization process in Brazil in the 1980s, when she is invited to take the municipal education secretariat (1983) and in 1986, the state education department.

In this context, speaking of Maria Yedda is to talk of Brazilian politics history itself, considering that she lived with the most important intellectuals of the decades 1950-1980.

A Literal Life: Narratives of reading and formation of a Brazilian teacher (1964-1967)

Maria Teresa Santos Cunha

Universidade do Estado de Santa Catarina, Brasil

This study analyzes writings and reading notes considered to be ordinary (FABRE,1993, CATILLO GÓMEZ, 2002) written by a young Primary School Teacher student between the years of 1964 and 1967 in southern Brazil. The author has preserved her Notepads and Personal Journals in her personal collection, which were used in the study. These records keep and build memories of a school period, comprising readings and narratives of that quotidian life, expressed as description of school activities and, very particularly, of reading notes connected to juvenile and gender social abilities. The investigation analyzes the experience of female teachers in education

through the History of Written Culture, Education History, and Gender Studies. Highlight is due to the study on supporting the writing and historical interpretation of readings and memories noted, as such events marked the pace in educating female schoolteachers, legitimizing actions of the practiced curriculum that privileged the education of teachers as a form of exercising a symbolic motherhood in which maternal love and marriage had prominence. The personal documents allow approximations with the school sphere, recognizing a parallel network of meanings by privileging the study of memoirs written in small fonts not very often considered historiographically until now. These notes allow to consider, for example, the presence and schooling of teaching and reading Catholic practices recommended in the calendar of public Brazilian schools at the time, which were signaled for teacher education. Recommended readings came from the collection *Bibliothèque de ma Fille*, written by French author M. Delly. However, beyond the logged formalities, her personal documents bring to light situations of role transgressions expected for that gender education, expressed on her Personal Journal with simpler and considered crude language, as well as descriptions of political events lived during the Brazilian military dictatorship at the time, personal narratives of sexual initiation, and by commenting forbidden readings done in secrecy, as well as denying the exclusive role of mother/ teacher that was expected of them. From the writing of a biographical profile, it is possible to make sense of her life experience, as these documents are a historical reservoir through which historians have shifted their glance from a macro social perspective to a micro, and later individual, point of view (DOSSE,2009). These documents are in line with the new perspectives of Education History, which is concerned with studying female and male teachers in their practice of teaching, writing, and labor through ordinary writings, as well as attempting to grasp how these private collections accumulated individually are inscribed in the public sphere through patrimonial processes.

Anita Brenner, the woman who promoted Mexican Culture during the Mexican revolution.

Yolanda Padilla Rangel & Salvador Camacho Sandoval

Univ. Autónoma de Aguascalientes, México

As John Britton said, Anita Brenner was a woman who had an alert mind and a bright personality that was a part of the leftist group of intellectuals that came to Mexico during the 1920s . To Carlos Monsiváis, Anita was an intelligent and cultured young woman, with no prejudices, with a sense of irony

and a dose of frivolity , who was a mixed product of Mexican revolution, Jewish culture, leftist radicalism, and avant-garde New York of the twenties.

Anita Brenner was born in the City of Aguascalientes, Mexico, 1905, in a Jewish family. When she was eleven years old and the Mexican revolutionaries arrived to this City, her family had to migrate to the United States, where she lived for about nine years in San Antonio, Texas. When she was twenty three years old, she decided to move to Mexico City, where she worked and studied at the UNAM (National Autonomous University of México). At this time, she formed part of the group of intellectuals and artists that gave birth to the cultural renaissance movement, at the time that the Mexican State was in reconstruction, after the armed phase of the Mexican revolution. In 1927, Anita Brenner decided to study Anthropology in Columbia University, at New York, where she became a cultural broker, and promoted Mexican Artists like Diego Rivera, Jose Clemente Orozco and David Alfaro Siqueiros, between others. At this time, Anita also wrote a great number of articles for Jewish newspapers. She also published a book on Mexican culture, entitled *Idols behind altars* (later on, she wrote another book on the Mexican revolution and edited a Magazine in Mexico City).

In this paper we will focus on Anita Brenner as an intellectual woman that boosted Mexican Culture in the United States with her book *Idols behind altars*. With this book, Brenner wanted to introduce American readers to the roots of Mexican culture. She saw Mexico in the same way that other intellectuals and artists of the epoch did: like an Indian country, and praising indigenous people who, in her view, was a bearer of some kind of original purity. This indigenista way of looking at Mexico and his culture was common between some writers. As Marzal said, indigenistas wanted to re-discover indigenous culture, and wanted to give a positive vision of them, after the storm of political liberalism. Anita Brenner was an intellectual woman that played an important role during the twenties promoting Mexican Culture, and giving to the American readers a positive image of Mexico, his culture and the Mexican revolution.

Chronicles of the feminine life: the literary and educative expression of Julia Lopes de Almeida and Carmen Dolores in the Rio de Janeiro Press (1904-1912)

Ana Maria Bandeira de Mello Magaldi & Maria de Lourdes Silva
Universidade do Estado do Rio de Janeiro, Brazil

The horizon of this study is the feminine expression, at the beginning of the XXth century, in the literary world of Rio de Janeiro, Capital of the Brazilian Republic at the time. The official literary panorama assumed there an eminently masculine bias with a clear hierarchy of gender causing projections including in the memory built on this scenery, where the renown of male writers live together with the silence about women writers. Despite lots of limits, some women succeeded in occupying expressive spaces in this scenario, which was the case of the writers Julia Lopes de Almeida (1862-1934) and Carmen Dolores, pseudonym of Emilia Moncorvo Bandeira de Mello (1852-1910). Although both have won acknowledgement of their work of different genres – novels, short stories, children's books, educative manuals, and plays – our look will be focused, mainly, on the chronicles published in the Press, especially those written between 1904 and 1912 in *O Paiz*, then one of the most important Brazilian Newspapers. In its pages, the writers, who frequented the intellectual ambiance of the city, experienced a literary meeting and a dialogue about different subjects. The choice of the chronicles as privileged documental sources is based in the comprehension that the opinionative bias assumes relevance in this form of expression, viscerally connected to the quotidian life and the lived time, and that is possible through them to approach the “voices” of these women who jutted themselves out in the literary circles. The intention will be to analyze in the speech of the authors, where biographical marks can be felt, the confrontation of the questions referred to the feminine universe, also understood in the social, political and cultural context of the time, where important changes lived together with traces of the past. Analysing these speeches, a special attention will be given to the educative action of writers towards their women readers, extended to the vaster social atmosphere, being also considered proximity and distance among the positions adopted by each one of them in the published chronicles. In the registers of that time, we can observe the identification of the figure and the writing of Julia Lopes de Almeida with patterns of femininity usually accepted and in tune with a traditional perspective associated to the world of home, while to Carmen Dolores and her pen a masculine style is imputed, indicating a tendency of rupture with those patterns, or at least her radical questioning. Even if these images should be questioned as stereotype and should be considered in that determined historical context, they seem to call the attention, on the other hand, to relevant nuances in the writers presentation in the social scene and in their approach of the themes. If this is a question that deserves consideration, another idea also to be explored in this study, involves the comprehension that, even with particularities, both chroniclers expressed in their writings a sense of

negotiation with the dilemmas of their time, this aspect being also transmitted as a message to their readers, especially female readers.

Panel: ¿Do cultural and linguistic contexts account for commonalities and differences in early reading instruction? Comparing reading materials from France, USA, Brazil, Chile and Mexico (1750-1950).

Coordinator: Elsie Rockwell, Centro de Investigación y de Estudios Avanzados, Mexico

Chair and Discussant: Elsie Rockwell, Centro de Investigación y de Estudios Avanzados, Mexico

Panel Abstract:

This panel proposes a joint reflection on studies of initial reading instruction between 1750-and 1950 in five countries— France, United States, Brazil, Chile and México. The proximity of Romance languages (French, Spanish and Portuguese, as well as Italian, not represented in this session) to the Latin liturgical texts previously used for teaching decoding skills (alphabetisation) with little attention to comprehension, as well as the close historical and cultural ties between France, Spain, Portugal and the Latin American nations, suggested that we would find common features of the reading materials used in these countries. Likewise, we assumed sharp contrasts with the Anglophone and Nordic traditions, which had early on used the vernacular languages in Protestant liturgy and had developed a concept of literacy which closely connected decoding to comprehension, countering the tendency to separate learning to read from reading to learn (cf. Lindberg et al. 2008; initial results in Chartier and Rockwell, 2013)

Although the results of this comparison bore out some of these assumptions, they revealed a more complex picture of the successive reading methods favored in each nation. The analyses of some of the key primers, readers and materials used in each case, as well as the strong debates emerging between the end of the nineteenth and beginning of the twentieth centuries, uncovered other factors in play. The circulation of theories of reading across the linguistic and cultural divides— for example from Germany and Switzerland to Latin America, or between France, the United States and Latin American nations— influenced individual authors and collective teaching practices, and accounted for the prestige that certain methods acquired in their home countries, while nation-building also played a role in contrary decisions. The constraints of compulsory schooling affected pedagogical choices and teachers' actual practices (Chartier 2007, Vidal 2006). Additional elements, such as the

introduction of images and didactic materials, enriched the methods available to educators and teachers. Differences in orthographic traditions led to discussions concerning the utility of phonetic or global principles of reading instruction. Furthermore, linguistic diversity in countries such as Mexico (among others) posed special challenges (cf. Rockwell, 2004).

These results support and extend the current understanding of the comparative dimension in the history of education as a field constituted by intricate networks of exchange and local processes of appropriation, rather than by linear developments of educational models or world cultures of schooling (cf. Ossenbach and del Pozo, 2011, Fuchs 2007).

This panel will explore a multilingual format, allowing participants to present in their preferred languages, with English as a common medium for PPTs and discussion. We hope for a fruitful exchange across the linguistic barriers that so often divide academic life and educational traditions (For this we request a two-hour session.)

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Paper presenters:

Anne-Marie Chartier (co-organizer). (LARHRA/Ecole Normale Supérieure, Lyon) *Reading methods for beginners: a comparison between France and the United States (1750-1950)*.

Rodrigo Mayorga. (Teachers College, Columbia University) *Reading in the Chilean public school and the construction of the Nation-State: Sarmiento's and Matte's textbooks (1842-1920)*.

Lucía Martínez Moctezuma. (Universidad Autónoma del Estado de Morelos, Mexico). Debates on reading methods in a multilingual context: The case of México (1889-1940).

Isabel Frade. (Universidade Federal de Minas Gerais, Brazil). Materials for teaching reading and writing: Legacies and innovations in Brazil, between the nineteenth and the twentieth centuries.

Elsie Rockwell. (Centro de Investigación y de Estudios Avanzados, Mexico) Reflections on literacy instruction and language asymmetries in different cultural contexts: The challenges of comparison.

¿Do cultural and linguistic contexts account for commonalities and differences in early reading instruction? Comparing reading materials from France, USA, Brazil, Chile and Mexico (1750-1950) Paper Abstracts:

Reading methods for beginners: a comparison between France and the United States (1750-1950).

Anne-Marie Chartier (co-organizer)

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Archival documents have given us indirect access to the history of teaching practices used in schools in the past. But we still face challenges in attempting to capture similarities and differences between what was prescribed and what teachers actually put into practice. Furthermore, how can we shed light on the different modes of work and teaching styles constructed through time in different countries?

Early reading instruction offers an object of analysis that is particularly pertinent to the task of approaching and distinguishing national cultures of schooling, because the prescribed goal— teaching the young to read and write— has been identical. Furthermore, similar technical innovations (the production and dissemination of school books, the costs of edition, the fabrication of paper, etc.) have oriented didactic procedures, even though they do not determine the pedagogical choices of teachers. Our comparative study of four manuals used in France and four used in the United States to teach initial reading, all of which had a lasting success, allows us to specify some of the convergences and divergences among ways of learning to read and write between the 18th and 20th centuries in each country.

We present the following cases.

1. Catholic primers from France in 1783 and Protestant primers from the American Colonies in 1777.

2. Two primers aimed at disseminating « modern » national, linguistic, and scientific concepts (Three editions of Webster's Blue Back Speller (1787, 1804, 1818) and Hachette's 1832 L'Alphabet et premier livre de lecture).

3. Two series of basal readers that introduced the first pedagogical progressions for whole-group instruction and age-graded reading (McGuffey, 1836 and Peigné, 1834).

4. Two later texts that focused on reading for pleasure, with an early inclusion of short texts to favor direct reading comprehension (Dick and Jane 1930 and Méthode Rose, 1936).

Analysis of these materials uncovers the specificities of the “American way” and the “French way” to teach beginning literacy. We chose to define and rank certain criteria for convergence and divergence of the cases from a pedagogical perspective, rather than for the point of view of religion (the Catholic vs. the Protestant traditions), linguistics (contrasts between the English and the French languages), cultures of childhood (such as family experiences) and the content of the texts (scientific, historical, moral or literary references). Thus discussion approaches the issues of 1) the sources that allow further analysis of the distance between prescription and practice 2) the international circulation of teaching models and tools and 3) factors that permit a country to adopt or reject local pedagogical inventions that respond to the difficulties found in the everyday life of teaching.

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Reading in the Chilean public school and the construction of the Nation-State: Sarmiento's and Matte's textbooks (1842-1920).

Rodrigo Mayorga

Teachers College, Columbia University, US

After obtaining its independence from the Spanish Crown, the new Republic of Chile started to build systems that could sustain its modern liberal project. Along with the creation of an administrative structure and a military one, the construction of a public educational system proved to be one of the main concerns of this State in formation. Public schools were conceived as 'republican tools': their objective was to prepare the new 'citizens' of this State. Reading was considered as a key skill in this regard, because it was supposed to give access to the written code, allowing that a population still tied to orality could access completely to the 'civilized life'. The responsibility to achieve this was given to the primary school. With nuances and modifications, this emphasis was maintained during the rest of the century, amidst many pedagogical, political and economic changes experienced by the country.

The paper studies how Chilean public schools taught to read during this period and what could have been the possible outcomes of this process. To achieve this, two sub-periods are analyzed. The first is the one between 1840 and 1880, when the public educational system was built and consolidated. Here a 'hierarchical' conception of reading prevailed in the educational discourse - able to give individuals access to the civilized project of the elite, but always in a subordinate position, operationalized through a French pedagogical model and put in practice in classrooms characterized by material heterogeneity and technological precariousness. All these dimensions were structured around a particular textbook for beginners: the *Método de Lectura Gradual de Domingo Faustino Sarmiento*. In a second sub-period, between 1880 and 1920, the discourse would change to a more 'democratizing' conception of reading, operationalization would turn towards the German model and the dominance of analytic-synthetic methods, and classroom material and technological conditions would change considerably, all of which directly impacted on effective teaching practices. Again, all of these dimensions gravitated towards a dominant textbook for beginners: Claudio Matte's *Nuevo método (fonético-analítico-sintético)*.

Understanding how discourse, operationalization and practices were structured around these two textbooks for beginners, we hope to better comprehend the changes and nuances in the Chilean project of Nation-State in the long nineteenth century. We also seek to understand the role that reading played in this project, how it was conceived and how the 'written language' was presented not only as a new language but as one necessary for the development of a modern project of State. Finally, the paper analyzes how this framework, based in the interrelations between discourse, operationalization and practices, can be used to understand other national cases and what possibilities it opens for a historical cross-cultural examination of schooling systems and their possible outcomes.

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Debates on reading methods in a multilingual context: The case of México (1889-1940).

Lucía Martínez Moctezuma

Universidad Autónoma del Estado de Morelos, Mexico

This paper explores the principal methods used to teach Mexican children to read and the strong debates that emerged among the proponents of different methods. The study spans eight decades, from the regime of Porfirio Díaz (1876-1910), which sought to unify the Mexican school system by the means of teacher training and the diffusion of authorized books, through the revolutionary period that ended with the presidency of Cuauhtémoc Cárdenas (1936-1940).

The study examines the ongoing debates surrounding the methods of teaching to read. The principle actors were three educators, trained in the prerevolutionary period but whose work and influence extended well after 1910. The initial debate emerged between the Swiss-born educator and Normal school director, Enrique Rebsamen, who favored the use of "normal words",

and the Mexican educator and author, Gregorio Torres Quintero, who developed a phonetic “onomatopoeic method”. It later involved Rafael Ramírez, a prominent leader of the post-revolutionary rural education program, who promoted a “natural method”. In discussing the virtues of these methods, educators noted the contrasts between international developments in reading instruction and the practical working conditions of teachers, as well as the characteristics of the Spanish language. Elementary school practices and tools for teaching literacy had to take into account distinctions between colonial and religious traditions on the one hand, and secular modernity, urban schools and the realities of the poorer rural schools, on the other. Decisions had to meet the additional challenge of the indigenous languages still widely spoken and the establishment of Spanish as the national language for the purpose of political unification.

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Materials for teaching reading and writing: Legacies and innovations in Brazil, between the nineteenth and the twentieth centuries.

Isabel Frade

Universidade Federal de Minas Gerais, Brazil.

This paper explores the principal methods used to teach Mexican children to read and the strong debates that emerged among the proponents of different methods. The study spans eight decades, from the regime of Porfirio Díaz (1876-1910), which sought to unify the Mexican school system by the means of teacher training and the diffusion of authorized books, through the revolutionary period that ended with the presidency of Cuauhtémoc Cárdenas (1936-1940).

The study examines the ongoing debates surrounding the methods of teaching to read. The principle actors were three educators, trained in the prerevolutionary period but whose work and influence extended well after 1910. The initial debate emerged between the Swiss-born educator and Normal school director, Enrique Rebsamen, who favored the use of “normal words”, and the Mexican educator and author, Gregorio Torres Quintero, who developed a phonetic “onomatopoeic method”. It later involved Rafael Ramírez, a prominent leader of the post-revolutionary rural education program, who promoted a “natural method”. In discussing the virtues of these methods, educators noted the contrasts between international developments in reading instruction and the practical working conditions of teachers, as well as the characteristics of the Spanish language. Elementary school practices and tools for teaching literacy had to take into account distinctions between colonial and religious traditions on the one hand, and secular modernity, urban schools and the realities of the poorer rural schools, on the other. Decisions had to meet the additional challenge of the indigenous languages still widely spoken and the

establishment of Spanish as the national language for the purpose of political unification.

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Reflections on literacy instruction and language asymmetries in different cultural contexts: The challenges of comparison.

Elsie Rockwell

Centro de Investigación y de Estudios Avanzados, Mexico

Linguistic diversity has been the norm rather than the exception in all societies. Early literacy instruction has more often than not been conducted in a written language that was not spoken by the children receiving instruction. This paper presents a comparative consideration of historical and ethnographic research on the challenges and consequences of early literacy instruction in languages that differ from those spoken at home.

Although this process is often associated with Colonial or ex-colonial societies, it has been true of European history. For many centuries Latin primers were used in Catholic cultures for teaching beginning reading, while Protestant societies opted for the use of vernacular texts as the basis for widespread literacy. The onset of public school systems went hand in hand with the establishment of official national languages in territories marked by extensive linguistic diversity, including many local varieties of the “official” language. Social inequality is marked by linguistic asymmetry, leading to the stigmatization of the languages and varieties spoken by working class children. Immigration across nations and continents has constantly increased the diversity of linguistic resources, both oral and written, among populations whose children are nevertheless obliged to become literate in the official language. In other contexts, however, social discrimination has prevented colonized or immigrant people from learning the language of power.

Given this multilingual landscape, educators have faced the dilemma of either teaching reading and writing directly in the official idiom or promoting recognition of the vernacular languages or varieties actually spoken by children. The choice has not been simple, and the results of various policies and practices are far from constant across contexts. My analysis is based on the long-term history of literacy instruction in New Spain and Mexico. It also draws on historical research from other regions, particularly European and African societies. The Ebonics controversy, over the use of an alternative spelling system for Afro-American Vernacular English, in the United States offers insights on the challenges of meeting linguistic diversity in reading instruction (Collins 1999). The papers presented in this panel (and in Chartier and Rockwell 2013) offer other examples of the discussions that emerge surrounding the choice of language for initial reading instruction and their pedagogical consequences.

Theoretically, my analysis places at the center the new understanding of multilingualism as a social and cultural phenomenon (Blommaert, Collins and Slembrouck 2005). It questions binary oppositions and stresses “the striking interpenetration of the oral and the literate” (Ranger 2003:238). It argues for the need to consider multilingual and multi-dialectal contexts in the historical analysis of the use of primers, readers and schoolbooks, as well as of teaching practices of the past. It cautions against using uniform models of literacy instruction in analyses across historical contexts marked by very diverse social, cultural and political configurations.

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Panel: Senses and Sense-Making: Intersensorial Perspectives on Education and Embodied Enculturation

Coordinator and Chair : Geert Thyssen, University of Luxembourg, Luxembourg

Discussant: Ian Grosvenor, University of Birmingham, UK

Panel Abstract

Over the last fifty years, scholars across disciplines have devoted increasing attention to culturally loaded meaning-producers beyond the realm of “the textual” a mode of expression historically valued in Western cultures. Among means of communication, representation and imagination that have thus become revisited are “the visual” (e.g., Bourdieu, 1965; Mitchell, 1986; Schwartz & Przyblyski, 2004), “the material,” (e.g., Baudrillard, 1968; Miller, 1987; Latour, 1993), and “the spatial” (e.g., Soja, 1989; Low, 1996; Livingstone, 2003). Also reappraised, yet as sensory modes of structuring and experiencing the world, often considered exotic, have been “the olfactory” (e.g., Corbin, 1982; Bubandt, 1998; Beer, 2000), “the aural” (e.g., Corbin, 1998; Smith, 2004), “the gustatory” (e.g., Korsmeyer, 1999; Freedman, 2007; Strong, 2011) and “the haptic” (e.g., Classen, 2005; Heller-Roazen, 2007). Since cultural perception and participation involve the entire body, it has further increasingly been focused on converging senses and modes of sense-making as well as on changed understandings of the interrelation of both (e.g., Dias 2004; Jütte, 2005; Howes, 2006; Smith, 2007; Jewitt, 2009).

Also in the history of education, roughly as of the 1990s, scholars have more attentively studied education’s visual, aural, audiovisual, material, spatial, edible, and multimodal landscapes (e.g., Pögeler, 1992; Grosvenor, Lawn & Rousmaniere, 1999; Depaepe & Henkens, 2000; Burke, 2005; Lawn & Grosvenor, 2005; Burke, Cunningham & Grosvenor, 2010; Burke & Grosvenor, 2011; Landahl, 2011; Van Gorp & Warmington, 2011; Priem, König & Casale, 2012; Scholliers, 2013; Thyssen & Priem, 2013). Yet, while the senses, however differently conceived over time, have always been central to culture and education (cf. Howes, 2004), and examples of sensimotor aspects of didactics and historical constructions of Others along sensorial lines abound, not just in terms of sensory disabilities (Devlieger, Grosvenor, Simon, Van Hove & Vanobbergen, 2008; Verstraete & Söderfeldt, 2014), the same cannot be said of “sensory history approaches” in histories of education (cf. McCulloch, 2011).

This panel therefore aims to bring together, across disciplines, intersensorial perspectives on education as a praxis central to enculturation always having involved embodied learning (and/or imaginaries thereof), rather than mere mental processing. Among questions addressed will be the following: what roles have particular “senses” and their “mastery”, however conceived, played in specific cultural contexts as part of “sensuous epistemologies” (cf. Stoller, 1997); what function has education, however formally or informally, fulfilled or neglected to fulfil in this process of mastery; what shapes has “sensory enculturation” adopted, and what effects has it produced; to what extent and in what ways have Others and Selves in terms of gender, class, ethnicity, etc. been constructed along sensorial lines; how does one proceed to unveil traces of the senses in historical sources; what could “sensuous scholarship” involve and offer?

Among topics treated will be “haptic imaginaries” of school design (Catherine Burke), changing teaching methods and related “aural-visual power relations” (Joakim Landahl), institutional praxis and identity-construction in “Deaf people” (Corrie Tijsseling), the “deodorised landscape” of hygiene- and leisure-related reform projects (Geert Thyssen) and (historically non-curricular) trajectories towards the “acquisition of taste” (Viktoria von Hoffmann).

Paper presenters:

Catherine Burke, University of Cambridge. Designing for touch, reach and movement in post-war (1946-1972) English primary and infant school environments.

Joakim Landahl, Stockholm University. A great divide: a sensorial analysis of the shift from the monitorial method of instruction to teacher-led lessons.

Geert Thyssen, University of Luxembourg. Odeorous Childhoods and Smellscapes of Education: An Olfactory History of Hygiene and Leisure Reforms in Central Western Europe (ca. 1860-1960)

Viktoria von Hoffmann, Université de Liège. The Education of Taste in Early Modern Europe (sixteenth-eighteenth centuries).

Senses and Sense-Making: Intersensorial Perspectives on Education and Embodied Enculturation Paper Abstracts

Designing for touch, reach and movement in post-war (1946-1972) English primary and infant school environments.

Catherine Burke

University of Cambridge, UK

In his seminal work, *About Seeing*, John Berger succeeded in opening up new avenues of critical discussion focussed on visual texts and the impact of such on their makers and audiences. *Ways of Seeing* reminded us that seeing comes before words and that the infant looks and recognises before it can speak (Berger, 2008 front cover). Seeing comes before words, but touching is a necessary part of understanding. It has been long noted that the first sense experienced by infants in exploring the world is touch (Charlton Deas 1913-26 in Grosvenor and MacNab 2013). The sense of touch has been examined by scholars in relation to a range of perspectives involving teaching and learning including object lessons (Keene, 2008) and tactile engagement in the context of visual impairment (Grosvenor and McNab, 2013). Outside of schools, the sense of touch has been used as a lens to appreciate learning in museums by a range of scholars (Chatterjee, 2008; Classen, 2005; Pye, 2008). The principal anatomical parts involved in touch - the fingers and the hand have been subjected to much creative scrutiny (Napier, 1993; Tallis, 2010) In an earlier paper (Burke and Cunningham, 2011) I explored the significance of hands as part of what might be called the choreography of the classroom. The relationship between the hand and cognitive function has been well established and long since recognised by teachers and others (Sennett, 2008). The sensitivity of touch is thus demonstrably implied in learning but what other aspects of being human does a focus on touch illuminate in the context of the history of education?

In this paper, I will address the imagined use of hands, touch, reach and movement in the

context of post-war English school building design. The series of *Building Bulletins* produced in the period 1946 - 72 concerning the design of school buildings for young children in England and Wales will be surveyed and analysed to reveal what is documented concerning this aspect of human sensitivity. The purpose of the regard for touch, reach and movement in the infant and primary school will be illustrated by examples drawn from these

important documents published by the Ministry of Education which were intended to influence design for education in general. In examining the view of touch alongside the notions of scale and reach in the context of the built environment we are forced to address questions of comfort and discomfort, agency and non-agency. Within such an approach, the sense of touch leaves its anchor of materiality and comes to appear close to a sense of belonging, allied to a notion of rights to participate in an imagined democratic community.

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A great divide: a sensorial analysis of the shift from the monitorial method of instruction to teacher-led lessons.

Joakim Landahl

Stockholm University, Sweden

The aim of this paper is to discuss the relationship between the senses, power and educational change. Two assumptions guide the analysis. The first is that there is a close connection between power and the senses. The senses play a vital role in experiencing, constructing and resisting power relations. The second assumption is that educational change can be understood in sensorial terms. Changes in education, for example new instruction methods, create new conditions for how the senses operate in the classroom, thereby also making possible new forms of power relations.

A significant shift in instruction methods will be used as a case to discuss how educational change is related to both the senses and to power. The

monitorial method of instruction, as developed by Bell and Lancaster, was in the second half of the 19th century replaced by a new method in public elementary schools. From now on teacher-led lessons came to be the norm for how mass education should look like (Linné 2001). This momentous change meant, among other things, that the relationship between pupils and the teacher was transformed, as the teacher was supposed to hold lessons, and the pupil role to a greater extent became associated with listening to a lesson.

The birth of the modern teacher-led lesson in elementary schools will be analysed from the perspective of the visual and the aural (cf Landahl 2011; Landahl 2013). In visual terms, it will be argued that the teacher-led lessons not only created a panoptical space but also created a new synoptical relation between pupils and teachers. In aural terms, it will be argued that a new significance was given to the concept of silence.

Ultimately the analysis touches on the issue of how sensorial cultures change. Smith (2008) has challenged the idea of The Great Divide in the history of the senses. Scholars such as McLuhan and Ong have, according to Smith, exaggerated the importance of the printing press and the role of vision in modern societies. While admitting that the idea of The great divide is untenable, this paper argues that there probably are a significant number of great (or minor) divides that still remain to be discovered in the history of education.

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Odorous Childhoods and Smellscapes of Education: An Olfactory History of Hygiene and Leisure Reforms in Central Western Europe (ca. 1860-1960)

Geert Thyssen

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As Classen, Howes & Synnott (1994, p. 3) have argued, the "study of the [...] history of smell is [...] in a very real sense, an investigation into the essence

of human culture”. In different contexts, across disciplines, other scholars have come to similar conclusions and focussed attention on the olfactory as essential to the process of enculturation (e.g., Corbin, 1982; Bubandt, 1998) in which education plays a crucial role. The sense of smell, however, over the centuries has become subjugated to that of sight and other, perhaps (even) more ambiguous facilitators and markers of cultural belonging such as “taste”. Not just in such disciplines as anthropology, the senses and their strong connection to emotions and memories have been increasingly scrutinized, but also in the history of education “sensory history” approaches have begun to be adopted, albeit hesitantly (cf. McCulloch, 2011). Still particularly underexplored are education’s “smellscapes” (e.g., Beer, 2000, p. 217), which is curious in view of the importance ascribed over the ages to “fresh air” and to sea, forest, heath and other smells in educational thought.

This paper aims to study the “olfactory landscape” of leisure and hygiene initiatives in Luxembourg and Belgium. For Luxembourg it will focus particularly on initiatives taken by the steel industry and related intellectual circles. Among those were open-air schools, holiday camps, etc., ironically designed at least in part to counter olfactory pollution and health risks caused by the industry itself (e.g., Thyssen, 2010). A central question guiding the sensory history proposed is that of to what extent and how odour has affected rhetoric and praxis of para-scholastic and health education initiatives. The latter’s target groups have at times been explicitly described as ‘sickly blooms of humanity,’ characterized by an ‘ever lingering odour of poverty,’ and their treatment of children (and parents) as capable of turning ‘languishing city plants’ into ‘the most fragrant bouquet[s] of flowers’. Yet it remains to be investigated what explicit metaphors like these on the level of rhetoric reveal about the place of smell in education and how they relate to the level of praxis in the areas explored. Other questions addressed will be that of to what extent, how and why smell may have been paid reference to, or not, in textual and visual sources of the time; and in what ways scholars intent on tracing smell in textual and visual material in the archive or elsewhere may go about trying to fill in “gaps” (cf. Burke & Grosvenor, 2013) around the olfactory. Throughout the paper “the olfactory” will be approached from a “new cultural history” perspective (e.g., Cohen, 1999) as having facilitated under changing socio-cultural and historical conditions particular ways of experiencing and as having helped to create Others and Selves along the lines of class, ethnicity, gender, (perceived) health, etc. At the same time, smell – however immaterial it may be – will be approached as essentially connected within networks (e.g., Latour, 2004) to emotions and memories (e.g., Candau, 2000), and this through bodily and sensory experiences.

The Education of Taste in Early Modern Europe (sixteenth-eighteenth centuries)

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Between the sixteenth and the eighteenth centuries, a Civilization Process took place in Europe, which led to an increasing control of the body and of social behaviors. Since the pioneering work of Norbert Elias, this phenomenon has generated an extensive literature among historians, in particular in the field of early modern cultural and social history. The question of body control is all the more crucial to the understanding of societies of the past as it influenced the daily life of everybody— and not only of the court. Stakes were actually much wider than good manners only: the social success of an individual, just as much as the preservation of his/her morality and virtue, depended closely on the knowledge of the expected social behavior, based upon rules which were most often implicit; which is the reason why body control played such an important part in education.

This contribution will be based upon an extensive corpus of primary sources, with a special focus on conduct books, which were massively spread in the early modern era, some of these books being true best-sellers, like those published by Erasmus, Antoine de Courtin, or Jean-Baptiste de La Salle. The chapter relating to table manners— one of the most important chapters of conduct books— will be of peculiar relevance in this contribution on the sense of taste. Manner books expressed normative rules and displayed the ideal behavior, transmitted through education. From the youngest age, the child had to learn to master his movements and to control his/her body. Particular care was reserved to the senses, which needed to be controlled: the sounds, the smells, as much as the visible aspects of the body that was presented to others, were of particular relevance. This contribution will focus on the specific manifestations of the sense of taste, and will address the role that taste played in education and more largely in polite society. Research questions will include the ways in which taste was taught in early modern Europe, the management of children's disgust, as well as the ways in which mastering food tastes was actually closely bound to the "bon goût" (good taste) that was invented within the Old Regime's polite society.

In sum, the objective of this contribution is to enlighten the history of the senses and of body education through the lens of a history of taste, traditionally perceived as a lower sense. By doing so, this investigation on the early modern era— a period during which the concept of Taste was invented— will highlight

the multiple influences of this specific cultural context on contemporary norms and behaviors, in particular those regarding the physical contact between self and world, self and other, self and self.

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Panel: Puer laborans, puer faber. Transnational Dimensions of Manual training (1870 - 1914)

Coordinators: Elena Tabacchi, University of Florence, Italy & Klaus Dittrich, University of Luxembourg, Luxembourg

Chair and Discussant: Fabio Pruneri, Università Degli Studi di Sassari, Italy

Panel Abstract

In the last decades of the nineteenth century, pedagogical debates regarding work-oriented education arose all over Europe. Manual training began to be broadly debated, sometimes introduced into primary school curricula and organized as a post-elementary educational track. Various schools played a prominent role in the circulation of new educational models, functioning as "platforms of internationalization" of pedagogical knowledge (such as the slöjd school of Nääs, Ecole de rue de Tournefort, Ecole Modèle of Brussels). In general terms, under the label of work-oriented education, we include a vast range of practical activities addressed to children between five and fourteen years of age (cutting, drawing, copying geometrical figures and building objects of common use), which might be inspired by various pedagogical traditions (Danish domestic education, Slöjd, Froebelian thought etc.). Despite of the vast research on transnational flows, their impact in the development of work-oriented education have not been deeply analysed so far. Firstly, the objective of this panel is to analyse how transfer process affected the development of work-oriented education system at different stages and at different institutional level (local, national, transnational). This will be accomplished by analysing different case studies that deal with the establishment of schools of manual training in various contexts. We therefore ask how ideologies and practices of labour travelled and how transfer process achieved legitimation.

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Paper presenters:

Klaus Dittrich (University of Luxembourg), *The Training College for Teachers of the German Association for Manual Training in Leipzig and Its Transnational Networks, 1887-1914*

Rebecca Bates (Berea College, USA), *A View of Educational Pioneering in the Southern Appalachian Mountains through Slojd Training"*

Elena Tabacchi (University of Florence), *The Making of Working-Class Child: Slöjd, Fröbel and the "Luigi Mercantini" School for Handicraft Education in Italy, 1890s - 1930s.*

Teresa Pinto (CEMRI, Université Ouverte, Portugal), *Public industrial education in Portugal (1884-1910). Coeducation or segregation of the sexes?*

Puer laborans, puer faber. Transnational Dimensions of Manual training (1870 - 1914) Paper Abstracts

The Training College for Teachers of the German Association for Manual Training in Leipzig and Its Transnational Networks, 1887-1914

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In the late nineteenth century, the curricula of most German primary schools did not comprise manual training. Moreover, the majority of teachers and ministerial officials opposed the introduction of manual elements. This state of affairs was due to the dominance of the humanistic tradition of German education (*Bildung*). A group of education experts challenged this situation from the 1880s on and promoted a stronger focus on manual skills in primary education, principally for boys. Their activities found an institutional expression in the German Association for Manual Training (*Deutscher Verein für Knabenhandarbeit*), formed in 1886 as a pressure group to promote the cause of manual education. One year later, the association established the Training College for Teachers (*Lehrerbildungsanstalt für Knabenhandarbeit*) in Leipzig. This institution offered summer courses where primary instructors from all over Germany (and even abroad) received a theoretical training in manual training and were practically initiated to paper, wood and metal work. The directors of the seminary (Woldemar Götze from 1887 to 1898 and Alwin Pabst from 1899 to 1914) frequently referred to experiences abroad in order to

implement manual training in German primary education. The Scandinavian countries (Finland, Sweden, Denmark) and France (where manual training in primary schools was made compulsory in 1882) were the central reference contexts for the Leipzig experts. Pabst in particular travelled extensively in order to keep in touch with developments abroad. His trips to the world exhibition in St. Louis in 1904 was of special importance, bringing him in contact with American pedagogy. He became one of the first German educators to popularise John Dewey and henceforth promoted a wholesome education that combined both manual and academic elements, but eventually failed to develop the Leipzig seminary into a model institution for Germany. On the other hand, leading experts of other countries regularly visited the Leipzig college. This contribution traces the transnational circulations centring on the Training College for Teachers in Leipzig and highlights the role of this institution as an often neglected precursor of reform pedagogy in Germany.

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Sloyd Training: Exploring the Limits of Educational Pioneering in the Southern Appalachian Mountains

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On January 9, 2014, President Obama announced a new program that “would begin helping five economically hard-hit communities fight poverty and assist children.”¹ Four of these “promise zones,” are cities where ethnic minorities make up the majority of the population. The fifth zone, Southeastern Kentucky, cannot currently lay claim to vast racial diversity or being a “minority” population defined by ethnicity. The 2010 census reported

that Kentucky has a minority population of less than 15%, most of whom reside outside the “promise zone” of Southeastern Kentucky. In the case of the children of Southeastern Kentucky, geographical location, rather than ethnicity, appears to hold back this group and presents a challenge to the educational leadership of the United States. This paper places the “promise zone” of Southeastern Kentucky in historical perspective as it examines particular manual training projects in the Southern Mountains of Appalachia at the end of the nineteenth and beginning of the twentieth centuries that were meant to “uplift” the “White Mountaineer” and to bring these “backward people” into the mainstream of America and most significantly to make them economically productive workers for the nation.

Scholars have focused on the founding of educational programs that were designed to uplift the “mountain white.” However, less attention has been given to seeing these efforts as part of an international movement to educate “marginalized children” through manual education. To focus this study, as there were almost two hundred private schools offering assistance to the children of the “Southern Mountains,” this study examines the development of two related educational projects that emphasized manual education and the development of productive laborers. The first institution is Berea College. Established by the abolitionist John G. Fee in 1855 as an integrated and co-educational academy, by 1895 Berea College was the largest institution in the region that had the specific mission of educating “Mountain Youth”. As a comprehensive institution, it offered educational opportunities to males and females ranging in age from five to twenty-five. From 1893 to 1920, Berea College was under the leadership of President William Goodell Frost who dramatically expanded the physical campus to reflect both new educational programs and his vision of ideal student conduct, including an emphasis on manual labor. Central to this restructuring was the introduction of Sloyd.

In 1904, President Frost also oversaw the process of segregating Berea in compliance with Kentucky state law. By 1912, the trustees of Berea College had established a second institution, the Lincoln Institute, in Louisville, KY. In marked contrast to Berea, which offered a wide range of educational opportunities, the Lincoln Institute was solely dedicated to vocational education. Yet, Sloyd did not become an integral part of the educational program for blacks, as it had for white “mountain boys.” By contrasting these two educational programs, my interest is to see what the limitations of Sloyd were as it crossed into the Southern region of the United States and how it was associated with “white” labor.

The Making of Working-Class Child: Slöjd, Fröbel and the “Luigi Mercantini” School for Handicraft Education in Italy, 1890s–1930s

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The issue of educating the working-class child at school began attracting more and more political attention in Europe, in the late 19th century. This interest was linked with the modernization process that was under-way, which led to consider manual training as a new powerful tool for mass education in the new industrial society to come. More interestingly, handicraft education began to be seen as a possible solution to prepare physically and intellectually children to their future destinies of workers, citizens, wives and mothers. This paper aims to cast light on the mobility of ideas and practices about work-oriented education in the Europe of the Second Industrialization (1873–1914). More specifically, it focuses on the rise of handicraft education, as a new school subject, and on the establishment of the first schools for manual training. It draws on the ‘Luigi Mercantini’ School for manual training, set up in the Marche region at the end of the 1880s, in the aftermath of an intense stage of international research. In 1895, it secured public funding, becoming a national point of reference for handicraft education in the peninsula. By introducing teachings of Fröbelian and Slöjd pedagogy, amongst the others, the School played a prominent role, not only in the internationalization of pedagogical culture in Italy, but also in the spread of a “culture of work”, addressed to school-age children.

The paper has three main goals: to explain how school practices embedded ideologies of work in the Italian context of the second industrialization; to analyse meanings, success and limits of manual training for primary school up until Fascist reforms; to place the history of national school curriculum reform in Italy in a wider social and geographical context, by making use of a transnational analytical perspective.

The research will stress the role of cultural transfers, the organization of time and space, the regulation of bodies in the emergence of handicraft education as a school subject, by parsing a vast sample of sources (textbooks, school registers, archival documents and pedagogical journals).

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Public industrial education in Portugal (1884-1910). Coeducation or segregation of the sexes?

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The public industrial education and training was instituted in Europe, under the impulse of England in the second half of the nineteenth century. However, Portugal collected experiences from other European countries, such as Italy and Spain, and revealed more affinities with the Belgian and French systems. Influenced by the models adopted in Europe at the time, the Portuguese system of industrial technical education did not copy them. The process was centralized by the state and the first schools of public industrial training opened in 1884 from north to south.

The design was the common and essential element for all the courses that have been created. Drawing courses were defined with regard to its applicability to various professional activities carried out by men or women, for that was the reality of the labor market.

The extension of the school network was inseparable from the female presence. In fact, over the twenty-seven years considered, only one school was not attended by women. From 1886, workshops for both sexes Workshops were created in the industrial schools. From the last decade of the nineteenth century, the number of workshops for women has become higher than that of workshops for males.

The national female's school workshops attendance rates exceeded males' rates. Women accounted for 58% of enrollments between 1886 and 1910. These data show that the workshops created in schools have favored the training of girls and women.

The Portuguese industrial training intended a double qualification: the retraining of professionals associated with craft workshops and specialization of mid-level technicians to the desired technological modernization. Thus, workshops seek to respond to this dual need for training. Vocational training for women held in industrial schools' workshops focused on leather work, lace, embroidery, bookbinding and painting, as well as on sewing, responding to the new needs of textile and clothing sectors, due to the use of the sewing machine.

The aim of this communication about the industrial training in Portugal, between 1884 and 1910, with a particular focus on female integration, is to identify some similarities and specificities in the context of other European countries and to contribute to a better knowledge of the European industrial education.

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Panel: Visual Media as a Mode of Cultural Paradigms. On (Re)Presentation, Shaping and Scrutinizing Cultural Patterns

Coordinator and Discussant: Kerstin te Heesen, Université du Luxembourg, Luxembourg

Panel Abstract

“I inscribe a quadrangle of right angles, as large as I wish, which is considered to be an open window through which I see what I want to paint.”

Leon Battista Alberti, *Della Pittura*, 1435/36 (ref. 1, p. 56)

Perceiving the frame of a painting as an open window, as described by the Italian humanist and architect Leon Battista Alberti in the first half of the fifteenth century, is six hundred years later still an appropriate way to 'frame' the proposed panel as all contributors take a look through the metaphorical open window offered by images.

Given their simultaneous nature, visual media are particularly well-suited to appeal to recipients and not only to depict, but give visual shape to and help spread ideas and concepts while also (capable of) critically interrogating these ideas and concepts. They are thus closely related to socially and culturally determined practices, so that, “producing, passing on and responding to images must be seen as a social act and as such as historically and culturally contingent and relevant for educational reflection.” (ref. 5, p. 239) Elizabeth Edwards stresses the social contingency of images even more pointedly when she writes of “the plurality of modes of experience of the photograph [or images in general] as tactile, sensory things that exist in time and space and are constituted by and through social relations.” (ref. 4, p. 228) According to this interpretation, images always refer to the social and cultural environment in which they are created while at the same time influencing this environment by giving visual form to socially and culturally determined perceptions. (see ref. 2 and 3)

In line with the conference sub-theme a “Cultural paradigms and education”, the proposed panel thus puts an emphasis on the cultural impact on the visual history of education. Be it childhood and parenting (Jeroen Dekker), family (Kerstin te Heesen) or vocational training (Danica Brenner), all three contributions focus on subjects of pedagogical attention and their depiction in visual media from the fifteenth to the nineteenth century. Questions to be addressed shall be: Which concept(s) and perception(s) in

regard to the respective subject are visualised in the selected material? To what extent are they culturally and socially shaped? Is it possible to identify recurring iconographical and iconological means of depiction? (How) Do they (re-)present specific cultural paradigms? Which references can be detected between the visual sources and pedagogical ideas of the respective historical period? In what way do visual sources give form to educational ideas?

Summing up, one central goal of the panel is to identify characteristic concepts and preferences in the depiction of cultural practises and paradigms to illustrate the relevance of images for creating cultural and social patterns. Thus, the panel is linked both to the visual and material history of education and to the history of cultural practises.

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Paper presenters:

Jeroen J. H. Dekker, Rijksuniversiteit Groningen, The Netherlands, Looking at one self. Representations of educational practices and ambitions in images in the seventeenth century Dutch Republic

Kerstin te Heesen, Université du Luxembourg, Luxembourg, Family Portraits as (Re)Presentations of Cultural Paradigms. Tracing a Visual Frame of Reference through History

Danica Brenner, Universität Trier/Leibniz Institute for European History Mainz, Germany, Johann Heiss` plea for an academization of fine arts. Oil painting as medium for propagating educational ideas in the seventeenth century

Visual Media as a Mode of Cultural Paradigms. On (Re)Presentation, Shaping and Scrutinizing Cultural Patterns Paper Abstracts

Looking at one self. Representations of educational practices and ambitions in images in the seventeenth century Dutch Republic

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A substantial part of the enormous production of images, both paintings and drawings, in the Dutch Republic during the 17th century Golden Age is about daily life. Those images tell stories about what happened in daily life and what behaviour people did show in daily practices. Also, images often make clear whether or not those behaviours are morally wrong or not wrong. For looking at images in that period of history was, among other things, a way of looking at one self, both literally with portrait paintings and symbolically with genre paintings.

In a culture that represented Europe divided after the Reformation in its religious dissension within the same nation and state with a population of ca. 40 % Calvinists, 40 % Roman Catholics, apart from almost 20 % other protestants, educating their children in the right direction - i.e. the religiously and morally right direction - was essential. And indeed, many images on daily life were about education, childhood, parenting, and the family.

The paper will study the ideas on education, for example the concept of tabula rasa before John Locke's famous text on it, as represented in images. The evidence of images will be strengthened further by relating them to other, textual sources on education, childhood and parenting. The issue of entering into the child's world - often seen as an invention of the late 18th and early 19th centuries - will be studied by analysing specific images on childhood.

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Family Portraits as (Re-)Presentations of Cultural Paradigms. Tracing a Visual Frame of Reference through History

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“Since we store what we have seen in mental images, the stirring up of visual attention is basic to education.”

Johann Amos Comenius (paraphrased by Svetlana Alpers, ref. 1, p. 95)

As early as the seventeenth century, Comenius emphasised the importance of images for educational purposes. In addition to (and presumably because of) their educational impact, images are omnipresent in our everyday life and can thus be seen as sources that are capable of conveying social and cultural patterns. (see, for example, Priem, ref. 4)

Images, in a unique manner, represent both culture and education. They are closely related to socially and culturally determined practices and, by this means, relevant for educational issues particularly when focusing on a subject of pedagogical interest.

Within this basic thesis the contribution is concentrated on the illustration of families in portraits and genre paintings, which are analysed in order to identify structures in depiction as well as in perception. Situated in the scope of a current project on “The Renewal of the Family: Formative Representations in Portraits and Genre Paintings from the 16th to the 19th Century” the talk refers to a variety of academic disciplines, e. g. art history, history of education, anthropology, cultural and visual studies. Based on a database of more than 1,500 family paintings the visual sources enable a serial data analysis and, furthermore, offer a “longue durée” perspective on the research of family structures. Questions to be addressed are: Which concept(s) and perception(s) of family can be identified? Are they linked to culturally shaped notions? Did these notions change/develop throughout history? Which patterns of depiction can be identified? Do these patterns correspond to cultural and social patterns? Why are images in particular capable of (re)presenting cultural paradigms?

Methodologically, an epistemological approach helps to unravel these assumed connections. Linked to the question of how knowledge is produced and acquired, this approach focuses on the visual transformation of paradigms of perception and their influence on cultural practices and social patterns. Pioneered by Svetlana Alpers, it sees 'art as description' and not (or no longer) as art of narration. This is illustrated, for example, by the term of

“representation” a key term for Alpers. According to this, the contribution will discuss how the image in the mind gets represented in the image present to the eye (see Williams, ref. 5, pp. 266-7), and to what extent, going back to my earlier proposition, the visual depiction draws on socially and culturally contingent perceptions. On a meta-level, it will be scrutinized whether 'representation' or 'presentation' is a more appropriate term to describe the capability of images for creating cultural paradigms.

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Johann Heiss` plea for an academization of fine arts. Oil painting as medium for propagating educational ideas in the seventeenth century

Danica Brenner

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The proposed talk discusses the visualization of educational ideas on vocational training by the example of the so called academy paintings of the Augsburg painter Johann Heiss.

The baroque painter used oil paintings as medium to give a detailed visual shape of his educational ideas of the painter`s training. This ideal, however, strongly contradicted the contemporary educational practice of painters north of the Alps:

As visualized in his academy paintings, Heiss` idea of training artists was the academization of fine arts. The iconography of his artwork reveals that following Heiss, the artist`s training should include not only drawing exercises after real life but also theoretical teaching inter alia in geometry.

However, when Heiss created those artworks, painting in Augsburg, as in most cities, was regarded to be a craft and thus was controlled by guilds that regulated almost every aspect of the artists' everyday life, including his vocational training. Thus, neither talent nor vocation, but vocational training was essential to work as an artist. In contradiction to Heiss academy paintings, north of the alps, the artist's training consisted of apprenticeship, journeyman years and, as final step and qualification to run a workshop, the gaining of the master's rank; it took place mainly via observation and imitation and included neither theoretical lessons nor drawing after a model.

The proposed talk not only analyzes Heiss' educational ideas as visualized and iconographically coded in his paintings, but it also reflects those ideals in context of the guild regulated vocational training of painters during that time, which can be reconstructed from primary sources held within the Augsburg archives.

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Panel: Educating Culture: The Role of Tradition and Heritage in Transmitting Individual and Collective Societal Values.

Coordinator and Chair : Sabine Krause, University of Vienna, Austria
Discussant: Craig Campbell, University of Sydney, Australia

Panel Abstract

It has been a question for some time now regarding how to relate education and culture. One answer may be that, in living together and living within culture, we educate automatically. But considering plural and complex societies nowadays one question is what we want to pass on especially in terms of “culture”. In thinking of the human being as someone who defines her/himself in relation to and within the world, the question is no longer the one-dimensional what to pass on, but how to create surroundings that provide spaces for individual development. Moreover, defining the human being as capable of inheriting and producing culture at the same time, cultural change becomes a central theme that needs specific education.

The panel proposed here will build on this framework and consider mutual influences

between education and culture in four interwoven papers. The scope of the panel covers the analysis of passing on cultural heritage, the discussion about cultural possessions and their educational relevance, and the questioning of cultural transmission in favour of more global skills.

The first paper will reflect ideas of culture and their specific impact on educational processes beginning in the early 20th century. Culture appears as a space to grow up in and as an objective of education. It was only in the late 20th century that doing culture became a focus. Building on distinctive definitions of the relation between education and culture in the first paper, the others will present examples to analyse the relation in greater depth. The second paper will ask about educational agencies beyond educational institutions. Scrutinizing communal residential housing developments in Zurich in the 1910- --20s, the paper analyses a specific architectural style the so- — called “Heimatstil” as a means for urban planners to build not just 'beautiful', but also culturally moralizing environments. Drawing methodologically upon the history of knowledge, architecture appears here as an educational agent for transmitting the morale of patriotic- --minded culture (“Heimatkultur”). Defining “culture” in terms of cultural possessions suggests that media can be

conceived as a cultural resource in educational processes. As argued in the third paper, culture in the GDR moved from being an objective to the central focus of using cultural possessions in education. Film in particular played a key role as a cultural product that expanded the teaching of culture, particularly antifascist socialist culture, outside the classroom and onto the Big Screen.

With the final paper, the focus shifts from “education and culture” to “education and cultures” examined from a cosmopolitan perspective. How should education transmit “culture” in plural, diverse contexts? Cosmopolitan education highlights the capacity for individuals to truly to hear others by guarding the register, the trajectory, and the narrative of their past, while aspiring to retain a distinctive individual or cultural voice. Together, these panel presentations show a passage from static relations of education and culture to a dynamic doing culture that is supported by educational processes.

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Paper presenters:

Benita Blessing, University of Vienna, Austria. “Teaching Antifascist Culture through Childrens Films in East Germany”

Cristina Cammarano, Salisbury University, USA. “Unlearning and Reconstructing the Past in the Project of a Cosmopolitan Education”

Sabine Krause, University of Vienna, Department of Education, Vienna, Austria. Education and Culture Culture and Education: Some thoughts on their Relation in Educational Processes”

des. Martin Viehhauser, University of Tuebingen, Germany. Educating Patriotic Citizens: Cultural Transmission through Communal Residential Housing Developments Around 1900.

Educating Culture: The Role of Tradition and Heritage in Transmitting Individual and Collective Societal Values Paper Abstracts

Teaching Antifacist Culture through Childrens Films in East Germany

Benita Blessing

University of Vienna, Austria.

In 1946, the emerging East German state (GDR, German Democratic Republic) produced its first children's film, *Irgendwo in Berlin* (*Somewhere in Berlin*, dir. Gerhard Lamprecht). The studio, DEFA (Deutsche Aktienfilmgesellschaft) produced almost 200 more films for and about children before the collapse of socialism in 1989. Cinemas, conceived of as extra-curricula partners in the cultural education of children, carried the mandate to create films that would teach young people how to grow into "socialist personalities" in order to create and maintain the socialist half of Germany. Three types of films dominated this project: historical films, everyday films, and fairy tales. Rather than be merely entertaining, these children's films were to be instructive, provide historical knowledge, instill new traditions, and give young people the courage and skills to find their way through this brave new socialist world. None of this process was ever static. DEFA changed its approach to teaching socio-political norms throughout the GDR's existence as changing social conditions mandated new cultural expressions of tradition and heritage and needs for citizenship education. Nonetheless, DEFA never abandoned its three key genres of children's films. I argue that such continuity mixed with changes in filmic direction strengthened, rather than weakened, the state's ability to make educate German citizens and constructed a tradition of antifacist thought and action for children that they internalized throughout the GDR.

Authors such as Vicky Lebeau have pointed to the importance of children in film as a measure of societal norms; Ingelore König et als have written extensively on the importance of children's films in the GDR as a pedagogical tool. With this paper I will broaden König's narrative, pedagogical histories of DEFA's children's films with film theorists such as Lebeau. I will examine three different films from the early, middle and late period of the GDR in order to show how they both maintained a clear framework while adapting their themes to contemporary subjects. I will begin with the afore-mentioned everyday film about children *Somewhere in Berlin*, continue with the fairy tale *Das blaue Licht*

from Iris Gusner (*The Blue Light*, 1976) and conclude with the historical film *Das Eismeer ruft* (*The Arctic Sea Calls*, dir. Jörg Foth, 1984). In the first film, children learned how to interpret their postwar experiences through the lens of antifascism, a societal lesson about practicing solidarity as a means to rebuild the nation. With *The Blue Light*, young people saw a critical message about royalty that did not take care of its workers as well as a strong statement about the danger of following traditional gender roles, bringing the antifascist narrative into a narrative that mirrored women's liberation calls in the 1970s. In *The Arctic Sea Calls*, Foth moved the message of solidarity to the responsibility of the individual, including implementing lessons about antifascism in difficult situations. In comparing and contrasting these films and their historical contexts, I am able to demonstrate the development and articulation of antifascism as passed on to young people as tradition and practice through children's films.

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Unlearning and Reconstructing the Past in the Project of a Cosmopolitan Education

Cristina Cammarano

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The paper considers cosmopolitanism as an orientation toward self, others, and world. In this orientation, a person or community juxtaposes reflective openness to new influences with reflective loyalty toward the tried and the known. Put another way, cosmopolitanism is a name for an outlook toward the challenges and opportunities of being a person or community, dwelling in a world of ongoing social transformation. In relation to the conference theme, my paper is part of a panel in which the panelists examine the development, in our shared understanding, from "education and culture" to "education and cultures". The concept of cosmopolitanism illuminates how people everywhere can retain individual and cultural integrity while also keeping themselves open to the larger world. How should education transmit "culture" in plural, diverse

contexts? Specifically, how should we educate ourselves about our own past, tradition and memory while living with others whose traditions and inheritances differ from ours? Cosmopolitan education highlights the capacity for individuals to truly to hear others by guarding the register, the trajectory, and the narrative of their past, while aspiring to retain a distinctive individual or cultural voice. Today the survival of personal and community integrity seems to necessitate the work of memory. People must work to “be themselves,” or to “become themselves.” They must work to retain beloved traditions in a dynamic manner, if those very traditions are not to be swallowed up in the tide of globalization. In the work of memory there is an interplay between what Jason Hill (2000) calls “unlearning” the past— by which he means, in part, becoming mindful of its singularity and its interpretability— and reconstructing the past— by which we mean coming to perceive its values in the moment of realizing that other people heed different values as well as practice different modes of valuing. This admittedly challenging process will often necessitate education, because established custom and habit may not be strong enough to sustain it.

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Education and Culture Culture and Education: Some thoughts on their Relation in Educational Processes

Sabine Krause

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This paper discusses general aspects of the relationship between education and culture basing on selected notions of culture. The paper will also show that the foundational idea of culture enables or hinders possibilities of educational processes. Therefore different possible relations and their specific impacts are discussed. On the one hand, culture can be seen as an assemblage of traditions, rituals, and understandings of living together that is persistent trough time. In that case culture is a constant factor in societal life and only the generations

living in it will change. Therefore, the objectives of education are known and persistent, too: as culture is clearly defined and its values are fixated the aiming in educational processes can only be on those cultural aspects. Education in this manner is more about to initialize a younger generation to societal life. Heritage and collective memory are not only parts of the society's past but also its future. The transmission of culture that is the transmission of heritage, traditions, and even intellectual findings is based on teaching to know (not necessarily on teaching understanding) the contents of a specific culture. Learning means to become part of the existing cultural memory.

On the other hand, culture can be thought of as a highly flexible construct, a web of significance (Geertz 1973) a society has spun. When thinking about significance, a first shift is made: a community or society has to acknowledge something as a valued part of the existing cultural paradigm. But speaking of significance gives an outlook to the possibilities of shifting meaning too: we are involved in one specific culture and acknowledge its function. But the analysis of this function (and therefore culture itself) is interpretative understanding of what is going on – it is a search for meaning. Conceptualizing culture as a web of significance points at knowing actors in the field: to speak of significance an actor has to know numerous options to regard one higher than another. Here, pedagogy is a way to achieve the skills and knowledge about possibilities, about the challenges of the world, about personal and societal demands to value one thing over another.

But how is it possible to value one thing more than another? One can suggest strengthening individual skills for deciding and put educational purposes to the centre of arguing. Doing that, culture (or what is taken for it) is just a reason to learn and has no value in itself anymore. Hence, there must be a third way to deal with the ambivalence (Simmel) of pure affirmation of culture and its overwhelming prospects. The paper will discuss three ways to deal with this ambivalence while keeping educational processes in mind: the concepts of pluralizing pasts to overcome “the grip of the past” (Shils 1981), memories and narratives as discussion of cultural understandings (Krause 2014), and doing culture as performing culture (Hörning 2004).

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H.; Reuter, Julia (ed.). 2004. *Doing Culture. Neue Positionen zum Verhältnis von Kultur und sozialer Praxis*. Bielefeld: Transcript.

Educating Patriotic Citizens: Cultural Transmission Through Communal Residential Housing Developments Around 1900

Martin Viehhauser

University of Tuebingen, Germany.

This paper addresses the question of education and culture from the perspective of the historicity of space. It is related to the conference's subtheme "Cultural Paradigms and Education". By focusing on space, this paper discusses educational agencies beyond educational institutions. Scrutinizing communal residential housing developments in Zurich in the 1910-20s, it is concerned with a specific patriotic architectural style the so-called "Heimatsstil" as a means for urban planners to build not just 'beautiful', but also culturally moralizing environments. Such spatial environments will be examined as educational agencies that are strategically designed to educate by the morphological quality of spatial forms: they should educate towards a bourgeois lifestyle by providing 'beautiful' and 'functional' housing units. Drawing upon Paul Rabinow's theoretical framework, spatial forms will be analyzed in respect to their normative quality (cf. Rabinow 1989). Rabinow conceives space in terms of forms that come into being. Worded differently, space is understood as an expression of cultural processes. This conception is also inspired by current debates around the spatial turn in cultural and social sciences (Döring & Thielmann 2008; Glasze & Matissek 2009). According to a Foucauldian perspective, space is not primarily a given entity, but a product of strategic design decisions within a cultural dispositive of security. In this sense, space can be analyzed as a cultural artifact. In terms of methodology, the research perspective of this paper relates forms of space and education not primarily to rational choices by individual urban planners or to specific educational theories. Rather, the educational quality of spatial form will be examined by focusing on discourses shaped by contemporary challenges such as social, hygienic and moral crises in big industrialized city centers at the beginning of the 20th century, and by prognostic knowledge about urban social development. The method proposed here draws upon the history of knowledge (cf. Sarasin 2011) in order to show how spatial design decisions result from circulating knowledge on the evolution of the status quo and on the prospective forecast of societal development (Koselleck 2000). By applying this research approach, this paper puts forward a perspective on space in which

architecture appears as an educational agent for transmitting the morale of patriotic-minded culture (“Heimatkultur”).

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Panel: Cultural Contexts and Their Influences on Education

Coordinator and Chair: Merja Paksuniemi, University of Lapland, Finland

Discussant and Chair: Christian Lundahl, Örebro University, Sweden

Panel Abstract

The International session *Cultural contexts and their influences on education* focus on cultural aspects influencing the development of the primary level education in Finland, Turkey, Sweden and Norway. The results of the studies are presented under the light of various data: archival sources, writings of the time, personal memories and previous studies. The participants of the session are from four countries; Finland, Turkey, Norway and Sweden.

During the session, Ayhan Incirci will give a presentation where he compares the cultural perspectives on education between 1820 and 1930's in Turkey and Finland. Merja Paksuniemi's presentation concentrates on the education given by the White Guard organizations in Finland who highlighted nationalism and Finnish values in their action. The emphasis on Finnish values in the school system was strong when planning the guidelines for Finnish school system and this had a major impact on the ethnic minority, Sámi children. Pigga Kesitalos and Tuija A. Turunens presentation will bring up important knowledge about that aspect. In the final presentation Otso Kortekangas clarifies the cultural contexts of Sámi education in early 20th century in Norway, Sweden and Finland.

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Paper presenters:

Ayhan İncirci, Bülent Ecevit University, Turkey., Tuija A. Turunen, University of Lapland, Finland & Merja Paksuniemi, University of Lapland,

Finland. The Comparison of Cultural Perspectives on Education between 1820s and 1930s in Turkey and Finland.

Pigga Keskitalo, Sámi University College, Norway, Tuija A. Turunen, University of Lapland, Finland & Merja Paksuniemi, University of Lapland, Finland. Sámi education in Finnish school system.

Merja Paksuniemi, University of Lapland, Finland. Finnish White Guard organizations`educating children between 1930`s 1940`s in northern Finland.

Otso Kortekangas, PhD student, Department of history, Stockholm University, Sweden. Cultural contexts of Sámi education in early 20th century Norway, Sweden and Finland

Cultural Contexts and Their Influences on Education Paper Abstracts

The Comparison of Cultural Perspectives on Education between 1820s and 1930s in Turkey and Finland

Ayhan İncirci, Tuija A. Turunen & Merja Paksuniemi

Bülent Ecevit University, Turkey & University of Lapland, Finland

This paper examines the cultural perspectives of school history in Turkey and Finland. It focuses on cultural aspects influencing the development of the primary level education in these two countries under the light of various data: archival sources, writings of the time and previous studies. The results indicate that both in Turkey and Finland the school system was reformed after societal changes. In Finland, which was part of Russia till 1917 the school reform was developed after the Crimean War. Decree on primary education was put in action in Finland in 1866 and the law of compulsory education came into force in 1921. The basics of the primary school were built on the writings and suggestions of two men; Uno Cygnaeus and Johan V. Snellman (Cygnaeus 1910: Snellman 1993). They formulated the educational guidelines by linking culture and education together. The other aim was to unite the Finns; in 1918 there was a civil war and school had an important role in unifying people after the national crisis. In Turkey, the beginning of the school reform occurred according to the law on compulsory primary school for three to six years old children in İstanbul. This law was ordered by the Sultan Mahmut II in the Ottoman Period in 1824 (Akyüz, 1994). Because of the Crimean War between 1853 and 1856 the reforms were interrupted for 3 years. Later on the changes

were made by Sultan Abdülmecid in 1947. Although there were several difficult wars for Ottoman Empire, some reforms were made in 1876 and 1908 (Topçu and Yaşayan, 2012). Turkish Republic was established in 1920 and the fundamentals of modern primary school system were formed in 1924 with the regulation The Union of Education. After that, the studies were carried out in cooperation of National Education Ministry, National Education Directorate of cities and local schools (Demirel, 2007). With the declaration of republic and formation of new constitution in 1924, primary school education became compulsory for everyone (Ada and Baysal, 2013). The development of the school systems in Finland and Turkey was tightly connected to linguistic, cultural and national identity which were highlighted in the school plans.

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Sámi education in Finnish school system

Pigga Keskitalo, Tuija A. Turunen & Merja Paksuniemi

Sámi University College, Norway & University of Lapland, Finland

The purpose of this presentation is to introduce how Sámi education appears in Finnish school system at the primary level from historical perspective. The aim is to provide viewpoints and information and also bring up the topic into wider discussion. The data used in the study consists of archival sources, decrees, laws and personal memories. Recollections of the childhood were collected by using an oral history approach. Using open interview method (e.g. Portelli 2004) the participants (5) were asked to tell about their school memories from the eyes of a Sámi child. According to the results, the school system in Finland was planned and organized for Finnish children and it did not take into consideration the Sámi language and culture prior to 2004 (Decree on primary education 1866; Decree on School Districts 1898; Law on compulsory education 1921; National Board of Education 2004).

The consequences were major, for example the children were not allowed to use their own Sámi language, because the teachers didn't understand it. Since the school system aimed to educate Finnish children, there were neither teaching nor learning materials for the Sámi children in their own language. The interviewed people shared memories of becoming separated from their Sámi culture and from their families as well. Their homes were located far away from the schools. The children had to leave their families and stay in boarding dormitories during the school week.

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Finnish White Guard organizations' educating children between 1930's-1940's in northern Finland

Merja Paksuniemi

University of Lapland, Finland

The purpose of this paper is to clarify the kind of education that Finnish White Guard organizations, Lotta Svärd and Boy Soldiers provided in Finland between 1930's and 1940's. Participating in these two organizations was quite common in Finland; for example, the Girl Lottas association had 24,000 members, aged 8-17 in 1939, and there were 72,000 members in the Boy Soldiers association, aged 10-17, in 1943 (Kallioniemi, 2012). In this study, the research approach is the history of education, and it focuses on the research question: What values and skills which were taught in the organizations? The data comprises archival sources and the retrospective interviews of 7 members of the organizations. Three of the interviewees were male and four of them were female. The interviews were conducted using the open method (e.g. Taylor and Bodgan 1984). The study shows that the education highlighted Finnish nationalism, good manners, and different skills in sports and art. There were also practical training for different activities and situations of crisis included. (Municipal Archives of Oulu; National Archives). According to the results, the skills that were taught to the children became handy during the Second World War when Finland was at war against Russia between 1939-1944. The first war, the Winter War, lasted from 30 November until 13 March 1940. The second War, the Continuation War, lasted from 25 June until 19

September 1944. The children participated on the home front, not as soldiers, but as helpers for different kinds of assignments, such as cooking, sawing wood and repairing clothes, and watching as guards. The children experienced different situations; some of them were dangerous, but they felt that the spirit of nationalism was so powerful that they wanted to help as volunteers. Finland lost the war, and as one of the demands by Russia, both of the organizations were shut down in 1944.

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Cultural contexts of Sámi education in early 20th century Norway, Sweden and Finland

Otso Kortekangas

Stockholm University, Sweden

The early 20th century elementary education policies targeting the Sámi in the three Nordic countries in focus of this paper were as follows: In Norway, and especially in the northern Finnmark county, strong assimilation policy (often called Norwegianization) was implemented around the turn of the century 1900.⁷ In Sweden, from 1913 onwards, the children of the reindeer herding Sámi were segregated into special nomad schools (schools where the Sámi learned to be “good and productive Sámi” even if the tuition was given in Swedish), whereas the children of the Sámi without reindeer were placed in normal Swedish elementary schools.⁸ In Finland, the government instituted no official policy, but a de-facto assimilation was most often the result of elementary education, since no special consideration was taken to the Sámi language and culture.⁹ However, the Lutheran Church of Finland had the main responsibility for the elementary education of the Sámi until the 1920s. The

⁷ Henry Minde ‘Assimilation of the Sami – Implementation and Consequences’, *Gáldu Sámi – Journal of Indigenous Peoples Rights* 3 (Guovdageaidnu 2005) 12.

⁸ Sten Henrysson and Johnny Flodin, *Samernas skolgång till 1956* (Umeå 1992).

⁹ Jukka Nyysönen, ‘Principles and Practice in Finnish National Policies towards the Sámi People’ in Günter Minnerup and Pia Solberg (eds.), *First World, First Nations – Internal Colonialism and Indigenous Self-Determination in Northern Europe and Australia* (Brighton and Portland 2011) 84, 93.

church had policies regarding the ecclesial elementary schools that were more favorable towards the Sámi language and culture than state policies were.¹⁰

The research question of this paper is: Why were the policies regarding the education of the Sámi so different in the three neighboring Nordic countries? I propose a line of interpretation that investigates the cultural contexts behind the policies in each country. I regard these contexts as intersections of different ideologies (such as nationalism and Lutheranism) and political-historical conjunctures. I will analyze the contemporary context and the historic developments that led to these different contexts. In the contemporary contextualization I will use the contextualization method of the history of ideas tradition.¹¹ In the diachronic analysis, I will be dealing with genealogic history in Foucault's sense.¹² In investigating the contexts behind the policies, I expect to find the answer to my research question.

¹⁰ Esko I. Kähkönen, *Katekeetat Suomen Lapissa 200 vuotta* (Rovaniemi 1989) 280, 341–342, 357.

¹¹ See for instance Quentin Skinner 'Meaning and Understanding in the History of Ideas', *History and Theory* 1969 (8) 3–53.

¹² See for instance Michel Foucault, 'Nietzsche, genealogy, history' in Donald Bouchard (ed.) *Language, counter-memory, practice: selected essays and interviews* (London 1977) and Mats Beronius, *Genealogi och sociologi: Nietzsche, Foucault och den sociala analysen* (Stockholm 1991).

Panel: Being a Woman Teacher in the French Colonial Empire: Internationalization, Cultural Transfers and Mixes in the Colonial Regions During the 19th and 20th Centuries

Coordinators : Alexandre Fontaine & Xavier Riondet, University of Geneva, Switzerland

& LISEC, Université de Lorraine, France

Chair: Alexandre Fontaine, University of Geneva, Switzerland

Discussant: Patrick Buehler, PH FHNW, Switzerland

Panel Abstract

This panel seeks to cross two contemporary historiographical issues, the history of women teachers and the history of colonial education. Rogers (2007, 2012) covered several studies into the field of educational history and analysed the question of the identity of women teachers from the perspective of gender studies in a colonial context. However, historiography often considers national issues such as the education system from a purely national viewpoint without considering the idea of empire and the diversity of men and women on a cross border journey.

The particular aim of this panel will be to integrate into the colonial question the recent debates on global history, connected history and cultural transfer (Espagne 1999; Fontaine 2013) in order to shed light on the foreign references of national schooling systems and to explore how cross boarder carriers `have influenced certain forms of mixtures and exchanges that are often overlooked.

From this perspective, this panel will seek to identify processes by which education is structured and developed locally and internationally. We will also seek answers to the question as to why these imported colonial french schools declined so rapidly in Tunisia whilst they continued to thrive on mainland France. Toward this aim, we will focus on biographies (Clancy-Smith, 2000; Rogers, 2013) and case studies relating to specific institutions or schools. This panel will provide an opportunity to probe a plurality of local situations and forms of transnational interactions that are not confined to metropolis-colonial relationships because they are connected to other networks, primarily, international exhibitions. These specific areas are all relevant objects when it

comes to analyzing the circulation of educational knowledge and cultural transfers in a colonial context.

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Paper presenters:

Rebecca Rogers, Université Paris-Descartes, France. *French Women Teachers, Girls' Education and Empire in International Exhibitions*

Alexandre Fontaine, University of Geneva, Switzerland. *Cultural transfers and the declension of Mainland French schools based in North Africa. The case of European and Muslim girls schools of Tunis.*

Riondet Xavier, LISEC, Université de Lorraine, France. *How and why Marie-Anne Carroi, defector from New Education, became an expert in educational issues for the colonial power?*

Being a Woman Teacher in the French Colonial Empire: Internationalization, Cultural Transfers and Mixes in the Colonial Regions During the 19th and 20th Centuries Paper Abstracts

**French Women Teachers, Girls' Education and Empire in
International Exhibitions**

Rebecca Rogers

Université Paris-Descartes, France

International exhibitions offer a particularly stimulating way to think historically about how nations, groups and individuals have sought to position their educational initiatives within a broader framework. To this extent, they constitute a fruitful lens through which to explore issues of interest to “global” historians— the ways information about schools circulated within national, imperial and world contexts. Although historical studies exist on the topic, they have rarely looked at the place of women in these exhibitions or on the ways gender structured their presence. This paper offers a contribution to this discussion.

From 1855 on women teachers from the colonies were part of these exhibitions presenting student work accomplished within their schools. This paper explores the presence of these “imperial” French women teachers’ initiatives from the first universal exhibitions of the 1850s until the final exhibition of 1937 before the Second World War. I will begin by exploring the variety of institutions represented, the types of schoolwork presented, and their evolution over time. This section considers the respective weight of schools run by religious entities and those run by lay women, and the nature of the objects presented (in particular, the distinction between scholarly exercises versus manual work fashioned within school workshops). In a second section, I will turn to a series of emblematic institutions and figures in an effort to untangle the significance of these evolutions in terms of class, gender, and race. The Sisters of Saint-Joseph de Cluny, the teachers of the Alliance Israelite Universelle (AIU), and French women teachers in Algeria will be privileged in this section. Specifically, I am interested in how the international setting of exhibitions offered a way for these women to claim a place for their institutions within national imperial politics. Did their presence and the prizes they won have an impact on the evolution of their institutions and on their position within the colonial setting? Finally, the paper analyses the presence of certain women and their institutions within the broader dynamic of the international congresses that occurred during the exhibitions, as a way of exploring the circulation of information and models that sought to promote and empower women through education. Here the Chicago World Fair of 1893 will serve as a case study considering the interactions between French women exhibitors and others. The issue here is to consider the ways national, imperial and international dynamics served to establish an agenda for the future.

The sources used for this presentation include the published reports of international exhibitions, the private archives of the Sisters of Saint-Joseph de Cluny and those of the AIU, as well as the archives from the Ministry of Commerce (F12), which contain a wealth of material concerning the

organization of the exhibitions. The archives of the Chicago Historical Society and the voluminous correspondence concerning the Woman's Building undergird the analyses of the final section of this paper.

Cultural transfers and the declension of Mainland French schools based in North Africa. The case of European and Muslim girls schools of Tunis.

Alexandre Fontaine

University of Geneva, Switzerland

The French colonists settled in Tunisia following the treaty of Bardo in May 1881 with the aim of establishing a similar schooling system to that of France. Led by Louis Machuel, founder of Franco-Arabic schools, the main protagonists involved in this transfer were forced to quickly reconsider their work in order to adapt to the economic and societal realities of Tunisia. Following Roger's and Clancy-Smith's studies, which underlined through Mrs Eigenschenck's itinerary the impossibility of creating a successful and vibrant school without close cooperation with the indigenous families, I would like to analyze this Republican school reinterpretation in its Tunisian declension by studying the everyday life of four schools for the European and Muslim girls of Tunis.

For this presentation, I will use *les Carnets historiques*, an unpublished source produced by the French Republican, which recounts the daily activities of the directors and the women teachers in their educational and cultural synthesis work. This, backed up by case studies, will form the basis of the analysis of the phenomena of acculturation of school knowledge and *resémantisation* relating to the school in an imperial context.

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How and why Marie-Anne Carroi, defector from New Education, became an expert in educational issues for the colonial power?

Riondet Xavier

LISEC, Université de Lorraine, France

If the development of schooling in Tunisia in the first part of the twentieth century must be understood in connection with the expansion of France, we must also understand how the colonial policy was singled locally by territories, with the issue of school education. It is in this specific context, in Tunisia, that the historian can find the trace of Marie-Anne Carroi (1898-1976), French teacher of the second degree, and rising figure of the New Education in the 20s. This period doesn't appear as a professional parenthesis and our communication wants to show how Carroi benefits professionally of this passage in the colonies while being a source of proposals in the colonial context to deal with the complex crisis in the system of education in Tunisia. Carroi finds in Tunisia an occasion and a space to test positions and pedagogical convictions, and provides a toolbox that can address the problems faced by the school in Tunisia in the 30s. Extending our work on this complex trajectory (Renier and Riondet, 2012; Riondet, 2013; Renier, 2014; Riondet, 2014) from new sources and questioning the historiography of new Education through the prism of recent historiographical debates (connected history, cultural transfers, global history), our paper will describe the hybrid and complex world (Tunisia under the Protectorate and a heterogeneous population) within which works Carroi, the concrete proposals (practical - inspired by Dewey, correspondence, school caravans - and plans reform) planned and implemented, circulatory

processes and cultural transfers involved and how Carroi the defector becomes an expert for the colonial power faced with local opposition and the various problems inherent in the colonial process in the late 30s.

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Panel: The New Education Fellowship as a Platform of Cultural Exchanges. Diffusion vs Cohesion Strategies. (1920-1970)

Coordinators: Béatrice Haenggeli-Jenni, Rita Hofstetter & Frédéric Mole, University of Geneva, Archives Institut J.J. Rousseau, Switzerland

Chair: Frédéric Mole, University of Geneva, Switzerland

Discussant: Béatrice Haenggeli-Jenni, University of Geneva, Switzerland

Panel Abstract

From its foundation, the New Education Fellowship (NEF) saw itself as an internationalist or even a universalist association. Crossing over borders, it aimed at federating the numerous initiatives of school reform that were initiated in various cultural contexts. The NEF aspired to create a large international movement in order to transform society through education. To reach that goal, its founders wrote common principles, published journals and organized international congresses. These actions did participate both to the diffusion of New Education principles and to the internal cohesion through the building of common representations, cultures and doctrines.

Nevertheless, today, we are interested in questioning these unity conditions: to what extent individuals with contrasted profiles and cultural origins did they favor vs weaken the unity of the NEF ? At the reverse, how did the ambition to create a movement take into account or elude the cultural specificities and the diversity of local and regional experiences ? How did the networks in connection with the NEF contribute to the cohesion vs the break-up of the NEF ? The papers of this panel will analyze this dialectic relationship between cohesion and expansion, through the perspective of cultural stakes.

Our works are based on the new trends of historiography such as global, transnational or “connected” history (Clavin, 2011 ; Haupt, 2011 ; Mc Donald 2013 ; Saunier, 2008). We do favour the analysis of phenomenal interconnections (Werner & Zimmerman, 2003). Based on the analysis of archives from various countries, each paper of this panel will bring a specific contribution in order to understand better the expansion strategies of the NEF during the interwar period beyond the cultural frontiers. How did the pedagogical ideas circulate in between the members ? how did these actors design the ideas ? Which networks (confessional, political ideological, feminist, humanitarian) did the NEF use in order to diffuse its principles at an

international scale ? Who were the « key actors » individual or collective actors who favored or prevented these connections? Which pedagogical ideas did arouse controversies and debates ?

The methodological hypothesis which gather these papers focuses on the way pedagogical ideas are adapted, transformed, reinvented by the actors and the organizations from a specific local and cultural point of view. This panel aims at interpreting these variations of languages, uses, and continents, as well as the disagreements they arouse.

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Paper presenters:

Maria del Mar del Pozo & Joan Soler: Looking At Europe: Networks and Relations in The Progressive Education Movement in Spain

Rita Hofstetter & Bernard Schneuwly: Tumultuous Relationship between the International Bureau of Education (IBE) and the New Education Fellowship (NEF). Common vs Divergent Vision of the Impact of Soci-cultural Dimensions in Education?

Laurent Gutierrez: The New Education Fellowship and La Nouvelle Education: an alliance in question

Celia Jenkins : The Social Class and Gender Dimensions of the New Education Fellowship and its New Education Discourse, 1920-1950

Frank Simon, Angelo Van Gorp & Marc Depaep: Frictions between New Education Fellowship Protagonists: the Decroly/Montessori “method conflict” in the 1920s and 1930s.

Frédéric Mole : The Reception and Discussion about the orientation of New Education Fellowship by School Teachers in French-Speaking Switzerland (1920s and 1930s)

Regina Freitas Campos & Carolina Melo : Connections between the New School Movement in Brazil and the New Education Fellowship the reinvention of education in the transition between traditional and modern times (1920-1950)

Marie Vergnon : Helen Parkhurst's Dalton Plan : when pedagogical ideas meet with the N.E.F. Principles

The New Education Fellowship as a Platform of Cultural Exchanges. Diffusion vs Cohesion Strategies. (1920-1970) Paper Abstracts

Looking At Europe: Networks and Relations in The Progressive Education Movement in Spain

María del Mar del Pozo Andrés & Joan Soler Mata

University of Alcalá, Spain, University of Vic, Spain

In 1930, coming back from his long trip around different Latin American countries, Adolphe Ferrière stopped for a few days in Madrid and Barcelona. In his *Petit Journal* he wrote several entries about these stays, from which we can capture names of persons, groups, institutions and schools that can help us to build up an image of the progressive education movement in Spain. Instead of the homogeneity and cohesion which is often presented as a characteristic of the progressive education movement in Spain, this paper addresses the complexity and heterogeneity which is the theme of recent studies. Furthermore, our paper intends to explore new research possibilities for characterizing the progressive education movement in Spain (Del Pozo, 2003-2004).

The first part of the paper will analyse the state of art of the research about the progressive education in Spain, taking as starting point the categorization proposed by Laurent Gutiérrez (2011) for the French case. In the second part, and taking as leading thread the names and places mentioned by Ferrière, but not limiting ourselves to these names and places, we will identify and describe the networks and relations that make up the complex constellation that was the progressive education movement in Spain during the first decades of the XXth century and till the end of the Spanish Civil War. We will concentrate in two big focal points, Madrid and Barcelona, but we will also look at the Spanish territory as a whole, at the local networks of educators and at its connections

with the European ones, residing in cities like Geneva, Brussels, London, Paris, Rome, Berlin, Vienna, and so on. We will explore different categories of analysis, like known/unknown actors; high/low pedagogy; influence/ resistance groups; synonyms/ antonyms concepts (originality/adaptation, unity/diversity, eclecticism/creative synthesis, continuity/discontinuity, national identity/internationalism, pedagogy/politics, and so on). In the third part of the paper, and after showing the convergences and divergences that appeared within the Spanish educational reform movement, we will approach two issues that go beyond the analysed framework: a) the necessity of going into local and national approaches for exploring the possibility of making a global history of the progressive education in line with the new issues of World History; and b) the continuous presence of the progressive education in the educational reforms of the present and in the new learning pedagogies.

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Tumultuous Relationship between the International Bureau of Education (IBE) and the New Education Fellowship (NEF). Common vs Divergent Vision of the Impact of Soci-cultural Dimensions in Education?

Rita Hofstetter & Bernard Schneuwly

University of Geneva, Switzerland

The relationship between NEF and IBE exemplifies the tumultuous interactions between international associations with universal aims. Certainly, they shared the ambitions of promoting peace through education. Their official discourses presented fruitful collaborations among each other. The co-organization by the IBE of the sumptuous Locarno Congress in 1927 is a radiant example; the appointment of the IBE's director, Piaget, as a member of NEF's committee in 1930 also. In revisiting these relationships via the correspondence between the two organizations in the backstage of the official discourses one observes personal and institutional connections that were by far not so harmonious. Each institutions tried to survive and their representatives asserted their specificity, and in fact their supremacy. Behind the facade showing cohesion, cooperation and collaboration appear competition, tension and dissension.

Among the controversial objects one finds the fact that the NEF as much as the IBE considered to have the mandate of federating all associations that had the same educational aims. Each pretended to be the legitimate representative of local, national and international associations that promoted peace in the world through progressive education. Certainly, the IBE presented itself as a World Center of Comparative Education that privileged a radically objective and scientific approach of educational phenomena in order to document what happened everywhere in the world. On the other side, NEF called itself overtly to have a militant position that also appears in its manifesto that aimed at promoting its principles of progressive education everywhere in the world. As both parts recognized these most important differences, they could define a clear distribution of mandates that indeed appeared in many letters. These differences could have lead to a quite different view of socio-cultural stakes of educational phenomena. But in fact, we put forward the thesis that both shared the same naturalistic, invariant vision of childhood and child development that leaves aside socio-cultural dimensions. Whatever the issues and the discrepancies, both institutions seemed to gather around a core maxim stated as from 1934 by the psychologist Piaget, director of IBE and member of the NEF committee: "There is no such thing as universal teaching. What is common to all educational systems is the child or at least some general attributes of his/her psychology." (Piaget, 1934, p. 94). Educational systems and their characteristics, as described by theories of grammar of schooling, comprised the framework with the necessary and nevertheless flexible invariants to ensure as claimed then each child's education according to diversified national and local realities. Education is conceived of as a facilitating and accelerating factor of development, but not as a constituting one. This means that culture, as the

content of education, is exterior to human development. Although claiming both a leading role in federating educational associations on world level and therefore competing with each other, NEF and IBE defended in fact a common universal ideal of natural development of the child. At the same period Vygotsky developed the different concept of a historico-cultural human development in which education is conceived of as artificial development.

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The New Education Fellowship and La Nouvelle Education: an alliance in question

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The study of the links between the pedagogical association La Nouvelle Education (LNE) and the New Education Fellowship (NEF) shows growing tensions that will end up by questioning the alliance between these two organizations at the end of the 1920s. This conflictual episode, between two associations both promoting the New Education principles, questions the diffusion and cohesion strategies promoted by the New Education Fellowship during the interwar period. It questions also the respective expectations that became divergences over the years and the difficulties for the actors to surpass them.

In this paper, we will analyze the type of disagreement moved forward by the leaders of La Nouvelle Education. Choosing to step back from the NEF, the leaders challenge the internationalist scope of this association. Our investigation

is based on rich and diverse archives including journals of both associations and a recently founded correspondence between protagonists of the two groups.

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The Social Class and Gender Dimensions of the New Education Fellowship and its New Education Discourse, 1920-1950

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This paper fits within the conference sub-theme of 'Agents of Intercultural Education' and will trace the social class origins of the voluntary but influential organisation called the New Education Fellowship from 1920-1950 and its new discursive formation in education. The NEF developed an international network of like-minded educators to create and disseminate universal 'new education' pedagogic practices as the foundation for future world unity and democracy. Relatively little research has been conducted on this organisation and its influence has generally been overlooked in histories of the English education system, even in histories of progressive education, with only a few exceptions (e.g. Boyd & Rawson, (1965) and Selleck (1972)). This paper draws on archival research using the World Education Fellowship archives to develop an analysis of the organisation and its English journal (*The New Era*). It is my contention that the NEF, as an agent of intercultural understanding, constructed a unique intellectual field in education in the interwar period and whose international scope and influence generated a new orthodoxy in education (Jenkins, 1990). In seeking to establish the social origins of progressivism in education, I locate the social base of the movement in the emergent 'new middle-class' (Bernstein, 1977). Through an analysis of 'The New Era's' authors, the NEF brought together a range of related professions including teachers, teacher-trainers, educational administrators, academic experts, psychologists, psychiatrists and artists to construct New Education for the children of the new middle class (and by extension to all children) which

was explicitly oppositional to the authoritarian, 'old' education of the traditional middle class. Moreover, I will evaluate the role of women both as producers/shapers and reproducers of New Education discourse through the NEF and its journal.

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Frictions between New Education Fellowship Protagonists: the Decroly/Montessori "method conflict" in the 1920s and 1930s.

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One of the questions of the panel *The New Education Fellowship as a Platform of Cultural Exchanges. Diffusion vs cohesion strategies. (1920-1970)* wants to focus on, refers to the role of important figures and their interconnections in the existence and development of the New Education Fellowship. Already from the very beginning NEF struggled with rivalries partly due to the adoration some of these coryphaei enjoyed by their followers. This affected the so highly-praised solidarity and close cooperation for the benefit of the child. During the 1920s and 1930s a conflict ran on between Montessorians and Decrolians, culminated at the Locarno congress (1927) and actually held the potency to undermine NFE. These two camps propagated *Il Méthode* (1909), or *La Méthode Decroly* (1922), and for this purpose made use of *Pour l'ère nouvelle*, one of the NEF journals. E.g. in the Netherlands, the controversies carried on by the ambiguous Montessorian-Decrolian Cornelia Philippi-Siewertsz van Reesema, who supported an 'experimental eclecticism', ended in a division of the Montessori Society. Even Montessori's son, Mario, interfered by publishing a "fillipiche". In the long run, top people as Ensor, Ferrière, Claparède and Bovet -the last two likewise advocates of 'experimental eclecticism'- were compelled to take up a position in order to restrain the conflict, to emphasize again NEF's internationality and to guarantee its survival.

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The Reception and Discussion about the orientation of New Education Fellowship by School Teachers in French-Speaking Switzerland (1920s and 1930s)

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From the moment the New Education Fellowship was created, Adolphe Ferrière was convinced that New Education needed to go beyond the experiences underway in their new schools: it needed to primarily spread its ideas toward the masses of primary school teachers in public school systems, in Europe and worldwide. Indeed, in 1922, Ferrière wrote a letter to the secretary of *l'Internationale des Travailleurs de l'Enseignement* an organisation of revolutionary school teachers in which he attempted to show a possible convergence in the educational views and projects of the unionists with those of the Fellowship. He also affirmed that “in French-Speaking Switzerland, primary school teachers almost unanimously followed in the footsteps of the pioneers of the educational revolution”.

However, this neat, voluntarist certainty expressed by the editor of *Pour l'Ère Nouvelle* requires further examination. On the basis of research into the Ferrière archives preserved at the Archives Institut J.-J. Rousseau (AIJR), as well as an examination of the pedagogical debates that took place within the *Société Pédagogique Romande* (SPR), this paper endeavours to analyse the manner in which French-speaking Swiss school teachers given the professional culture that was specific to them would have perceived, examined and responded to the messages coming from New Education. The goal is to better understand the positions taken by these teachers, who were closest to one of the major

centres of the Fellowship, with regard to the educational orientation of New Education.

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Connections between the New School Movement in Brazil and the New Education Fellowship the reinvention of education in the transition between traditional and modern times (1920-1950)

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New Education principles adopted in 1921 by the New Education Fellowship in Calais, France, were received in Brazil during the 1920s, a period marked by ideals of modernization and expansion of the public school system, and by a new consciousness of the diversity of the country's population. European and American influences were welcome to overcome traditional social and educational practices seen as leading to backwardness by the country's elites. The educational agenda of the time was to homogenize the population in a common cultural pattern. The New School movement was perceived as leading to a best organization and organization of the educational system. Among the leaders of this movement are the educators Manuel Bergström Lourenço Filho (1897-1971) and Helena Antipoff (1892-1974), both responsible for the diffusion of New School ideals and of the work of the New Education Fellowship in Brazil. Lourenço Filho published, in 1930, an influential book entitled *Introduction to the Study of the New School*, intended to transmit to Brazilian educators the newly established sciences of education, and where the Fellowship list of thirty points is reproduced. For him, schools should be considered laboratories for new pedagogical practices. Inspired in Claparède and Dewey, Filho stated that the main purpose of public education should be the adaptation of students to a society in transformation. Helena Antipoff, a Russian emigrée, had been Claparède's student and assistant in Geneva, at the Rousseau Institute, and went to Brazil in 1929 to teach educational psychology at the newly established Belo Horizonte Teachers College. During the 1940s, she leadered the establishment of one of the best examples of the pedagogy suggested by the New School Fellowship, the

Rosario Farm School, an experimental institution guided by a democratic and functional pedagogy adapted to rural schools and to risky children and teenagers. Filho can be considered an example of how Brazilian elites would understand the Fellowship's proposals, while Antipoff proposed a more popular and inclusive type of schooling, sensitive to the demands of grass-roots populations.

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Helen Parkhurst's Dalton Plan : when pedagogical ideas meet with the N.E.F. principles

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Back in 1916, the American educationist Helen Parkhurst (1887-1973) tried out new educational forms in her Dalton School (Massachusetts, United States of America). Her approach was imprinted not only with John Dewey's thoughts but with Maria Montessori's, whom she vowed a great admiration to, as well. Within a few years, her educational proposals met with success throughout the world, as many of her fellow teachers found there a way to differentiate their pedagogy. The translation of her book about *Education on the Dalton Plan* (Parkhurst, 1922) into 17 foreign languages give evidence of this worldwide spread (Guisen, 1930; Kimmins & Rennie, 1932).

In the context of this paper, we intend to revisit Helen Parkhurst's path, especially the bounds she tied with various New Education Fellowship (N.E.F.) members. We will especially examine the hypothesis according to which her taking part to 1929 and 1936 N.E.F. Congresses contributed to the quick spread of her educational ideas as well as it broadened the large collection of pedagogical proposals advocated by the N.E.F.

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Panel: Observing and Testing. Cultures of production of knowledge about students within schools between 1800 and 2000

Coordinator: Sabine Reh & Patrick Bühler, Humboldt University Berlin, Germany & University of Applied Sciences Northwestern Switzerland

Chair: Sabine Reh, Humboldt University Berlin, Germany

Discussant: Inés Dussel, CINVESTAV, Mexico

Panel Abstract

Since approximately 1800, when school-practice was more and more guided by meritocratic principles in Central Europe, observing and testing increasingly became substantial elements in schools. Observing as well as testing produced knowledge, namely knowledge about students, about their developments, their learning and knowledge acquisition and their achievements. Thus, they generated knowledge about what is considered as effects of schooling at a certain time, that is, what is historically specifically categorized and attributed. Foucault already pointed out that examinations, observing and testing are functioning as processes of subjectivation. However, there have been very few historical studies about the transformation of techniques of observing and testing, about how pedagogical knowledge is produced differently within those practices as “knowledge-practices”. This is even more astonishing as they are a fundamental component of school cultures.

This panel brings together works that deal with the transitions of observing and testing over a long period of 200 years. This enables us to focus on the development and change of examinations in schools and scientific observations and their effects on schools. Hence, the leading questions are: How do the examinations in schools change over the last 200 years? What kind of knowledge about students is produced by testing and observing? How are these forms of knowledge ,used` in education, by schools, teachers etc.? Starting from the transformation of practices of observing, as shown by Lorraine Daston (2011), papers in the panel will outline how observing and testing was addressed within disciplinary discourse since 1800, and how the practice of observing and testing changed, from different points of view.

Paper presenters:

Kerrin Klinger, University of Jena. Knowledge and examination. About practices of evaluation in the early 19th century

Joachim Scholz, BBF DIPF Berlin, Germany, Kathrin Berdelmann, BBF DIPF Berlin, Germany & Sabine Reh, Humboldt University Berlin, Germany. German Essays as Examining Practice and Object of Observation The "Abiturexam" (finals) in schools between 1850 and 1950 in Berlin

Patrick Bühler, University of Applied Sciences Northwestern Switzerland, Solothurn, Switzerland & Michel Hofman, University of Applied Sciences Northwestern Switzerland, Solothurn, Switzerland. 'Culture of measuring' psychometric tests in Swiss schools since the late 19th century

Nelleke Bakker, University of Groningen, Netherlands. Children with 'learning and behavioral problems': knowledge practices in Dutch elementary schools c. 1950 1970

Andreas Gelhard, University of Vienna, Austria. Need for achievement: Competency-based testing and its normative premisses 1970 2000

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Observing and Testing. Cultures of production of knowledge about students within schools between 1800 and 2000 Paper Abstracts

Culture of measuring psychometric tests in Swiss schools since the late 19th century

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Using the example of Switzerland, this paper deals with efforts that were made to measure the mental performance of schoolchildren since the late 19th century.

As a consequence of the demographic growth and of the enforcement of compulsory education, a great many children attended school in the second half of the 19th century. Contemporaneously, the school system was differentiated into several levels. Mental abilities became the crucial factor to succeed in this system: All children who were thought to be educable should receive schooling and advance in the education system according to their achievement. In return, the less able students were declared to be «disturbing factors of school life» (Ruchat 1999, 274).

In order to cope with the large quantity of students it was considered necessary to categorize the children and group them by means of statistics. Based on the emergence of modern statistics in the course of the 19th century (see Porter 1986; Porter 1996), believe in the measurability of mental performance arose. A key factor in this context was the development of psychometric tests since the 1880s by Francis Galton, James McKeen Cattell,

Hermann Ebbinghaus, Emil Kraepelin, Alfred Binet, Théodore Simon and others (see, e.g., Gould 1996/1981; Lamberti 2006; Jones & Thissen 2007) and the implementation of such tests in school.

This paper is interested in the culture of measuring that emerged since the late 19th century. The following questions arise: Which psychometric tests were discussed by pedagogues and which tests were used in school? In what way were these tests adapted for school purposes? How did the psychometric tests shape the notion of mental performance?

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German Essays as Examining Practice and Object of Observation
The “Abiturexam” (finals) in schools between 1850 and 1950 in Berlin

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In the second half of the 19th Century views on the character and function of essay-writing in the German Gymnasium altered. Ludwig (1988) classifies this process as “Entrethorisierung” (essays weren’t any longer considered to be rhetorical exercises) and writes about a modified dealing with the texts in terms of their distinctiveness that is considered to be standing for students individual styles of expression (Hildebrand 1887, 1. Aufl. 1867). They were supposed to mirror personal experience of the students (Laas 1877). Although essays did not express a rather individual style in practice, after 1900 other modes of essay writing were established, like free-style essays (“freie Aufsätze”). By the end of the Century, the essay was a decisive criterion for passing the Abitur in the meritocratic and selective school system of the German Empire. Thus a situation evolved, in which essay writing was an element of practices of

assessment, where at the same time the written text served as an object of/for observation which was thought to allow detailed insights into students. Until finally, it became an instrument for psychological and psycho-diagnostic observation too (Kienzle 1936).

Resources for our paper are the extensive stocks of the Berlin Research Library for the History of Education as well as the Berlin Landesarchiv, which preserved records of Abitur-exams of Berlin Gymnasiums too, legal terms and policies, curricula, rules and regulations and the subject-didactic and psychological literature about essay writing. We investigate what knowledge about students was captured by practices of assessment and observation and how it was valued or judged. It is of special interest to us, how processes of standardization of observational and assessment-procedures slowly began to evolve notably in regard to the Abitur-essay. Furthermore, we analyse how competences and scope of action of professionals was determined by those practices and, finally, which subjectivating effects were generated on sides of students.

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Knowledge and examination. About practices of evaluation in the early 19th century

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Between 1770 and 1840 the schools in the small city of Weimar were reformed, elementary and higher education were systematically distinguished and separate school forms were established. Categories of distinction were based on the social ranking and the later professions of the students. A small

group of school experts defined different education profiles for different social classes: The “Gymnasium” especially for men of letters, but also for civil servants, the “Bürgerschule” for craftsmen and merchants, and so on. Throughout the course of reforms the experts defined and differentiated special fields of knowledge for each kind of school, especially for the higher education. While some of these fields were already established for example old languages and histories, some fields were new valued like mathematical subjects, were really new likewise lessons in physics. These changes in the curriculum of schooling were coupled with changes in the examination practices, since the old kinds of evaluation did not fit the new subjects. Take the new “Abitur” examinations as an example: here the traditional public speech given in Latin (“Valediction”) was not practicable for the topics of mathematics. But mathematics were relevant to examine the suitability for professions. These developments took place on the background of cultural changes in sciences just as in social structure, on the court or economic system. The presentation will show the solutions in Weimar, the new strategies of evaluation and their argumentative grounding there. The fundament of the submission are administration documents and statements of the expert group.

Children with 'learning and behavioral problems': knowledge practices in Dutch elementary schools c.1950-1970

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During the 1950s and 1960s the process of 'normalising' childhood, referring to both the differentiation between the normal and the abnormal and the correcting of the latter, reached a new phase. Across the West special schooling has grown and differentiated substantially in those years. In the Netherlands this expansion ran parallel to the academic recognition and rapid development of the study of learning disabilities.

Research into the history of special education has so far focused primarily on the first half of the twentieth century, when policies and interventions focusing on the identification and separation of 'feeble-minded' children were developed and special schooling for these children was institutionalised. The foremost instrument of selection for these schools, intelligence testing, has also received much scholarly attention. The post-war years, however, when new kinds of special schools for newly 'discovered' kinds of special-needs children developed, have as yet received hardly any attention. Nevertheless, those were the years in which more sophisticated evaluation techniques and science-based

methods of remedial teaching of children with all kinds of learning difficulties in regular and special schools were developed.

This paper addresses the knowledge practices used to identify the pupils for the Dutch schools for children with 'learning and behavioral problems', that were established from 1949. These schools were immediately successful in terms of numbers. Their pupils had a 'normal' IQ but had failed at the regular school because of 'partial defects' like 'word blindness' and behavioral problems that were likely to be caused by their learning problems. Which instruments and techniques were used to identify these children and make a distinction between them and 'feeble-minded' children on the one hand and children with more serious behavioural problems on the other hand? Which tests were used to establish the educational needs of these children and which role was played by classroom observation of children qualifying for these schools? And which role was played by these schools as 'laboratories' for the developing child sciences?

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Need for achievement: Competency-based testing and its normative premisses 1970-2000

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The paper presents a chapter in the success story called "applied psychology" which is also a chapter in the history of education. The story begins with the work of David McClelland who is widely considered as father of the competency movement. Based on pioneering research work of the Harvard Psychological Clinic in the 1930's especially on Henry A. Murray's *Explorations in Personality* McClelland issued a severe criticism on intelligence testing and provided the start point of a new testing movement which hoped to

avoid the theoretical problems and practical pitfalls of the traditional formats. McClelland's most popular contribution to this project is entitled "Testing for competence rather than for 'intelligence'" (1973).

The main target of McClelland's criticism was the psychological assumption of an innate general ability factor named "intelligence" that can only be tested, not trained. He countered this assumption by putting forward a thesis that has become the Mantra of the new testing movement: "It is difficult, if not impossible, to find a human characteristic that cannot be modified by training or experience." Having established this principle, McClelland concluded that it would be necessary to develop test formats which are sensitive to changes in what a person knows or can do. According to McClelland these formats couldn't be meant to measure innate characteristics, but have to refer to individual's motivation or its need for achievement.

I am going to argue that the notion of achievement can be considered as the normative core concept of McClelland's attempt to establish "a conception of psychological education that could be used to develop human competencies of any sort." One crucial point in McClelland's argument against intelligence testing is that the traditional IQ formats are apt to predict grades in school but don't succeed in predicting life outcomes as vocational success, participation and leadership in community organizations, subjective satisfaction with one's career or, as McClelland puts it, "grades in life". It is worth asking what "life" in this context may exactly mean. If human life is considered as driven by a basic need for achievement, McClelland's claim to "contribute to human improvement through education" is basically oriented by the model of an Achieving Society.

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Panel: Religion and Education in Social and Cultural Transitions

Coordinator: Simonetta Polenghi, Catholic University of the Sacred Heart, Milan, Italy

Discussant: Antonella Cagnolati, University of Foggia, Italy

Panel Abstract

In certain historical periods and geographical areas, though, religious education had to face challenges coming from the State, from new cultural models, from other religions or confessions. Aim of the panel is to show how, in different European areas, some of these challenges were dealt with.

In the age of Enlightenment, Catholicism was confronted with a strong attack from philosophical and pedagogical ideas, but the clash in Josephinistic age was gradually overcome. Protestant and rationalistic ideas and didactic methods were accepted, rejected, finally partially included in teaching religion to children in the Habsburg Empire.

At the end of the XIXth century the more tolerant approach of the Austro-Hungarian State, that opened inter-confessional schools in the newly occupied Bosnia and Herzegovina, was rejected by the people, who preferred confessional schools. But whereas Catholic and Orthodox confessional schools lost their battles towards the State school, the Muslim ones carried on. Religion was in fact an important factor of national identity.

In the Basque Country, during Francoism Catholic denominational schools lived a golden age. They promoted the realization of activities that moved around the schools consolidating the religious practices and covering an important part within the scholar curriculum. Many religious practices passed to the state schools in a context where the teaching of religion had a relevant role. In this case the State backed religion, whereas in Hungary the Communist State stopped a long story of co-operation between State and Church about education, so that denominational schools were nationalized in 1948. Only 10 of them were allowed to exist under strict constraints, mainly as a display for the West. The role of these schools changed in 1980s and particularly after 1989 and it is interesting to see how and why.

In Italy, a Catholic country with a lay government for decades after unification, Protestantism in its various denominations was a minority that was at first vigorously contested by the Catholic Church, then ostracised for a long

period, then tolerated, and finally, after the second Vatican Council, accepted and included in an ecumenical sense. The figure of Giorgio Spini, an Evangelic intellectual and historian of Protestantism, shows how these minorities had a significant role in educating young people.

In these different cases we trace how: the processes of modernisation and secularisation have challenged traditional educational patterns; how different State ideologies have favoured or hindered religious education; how people (belonging to religious minorities or not) resisted to or backed these processes.

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Paper presenters:

Simonetta Polenghi, Catholic University of the Sacred Heart, Milan, Italy. *Enlightened Catholicism for children: Teaching religion to children in the Habsburg Empire at the end of the 18th and the beginning of the 19th centuries*

Snjezana Susnjara, University of Sarajevo, Bosnia and Herzegovina. *Teaching religion to children in elementary schools in Bosnia and Herzegovina during the Austro-Hungarian period (1878-1918)*

Pauli Dávila and Luis M. Naya, The University of the Basque Country, Spain. *Religious and extracurricular activities in the religious schools in the Basque Country during the 20th century*

Gianfranco Bandini, University of Florence, Italy. The contribution of religious minorities to the processes of cultural and educational change: a research project based on the findings of Giorgio Spini

Gabriella Pusztai and  Inántszy-Pap, University of Debrecen and Saint Athanasius Greek-Catholic Theological College, Hungary. The Changing Social Role of Church-run Schools during the Communist Rule in Hungary

Religion and Education in Social and Cultural Transitions Paper Abstracts

Enlightened Catholicism for children: Teaching religion to children in the Habsburg Empire at the end of the 18th and the beginning of the 19th centuries

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During Joseph II's reign a deep cultural shift took place in a relevant part of the intellectual and religious establishment, with the acceptance of philosophical and pedagogical ideas that bore an Enlightened and a Protestant stamp.

This cultural shift was applied to the teaching of religion by some relevant figures of the episcopal and pedagogical elites (J.A.Gall, F.M. Vierthaler, F.de Paula Gaheis, J.M.Leonhard). New hand-books and text-books of the catechism were written which introduced new ways of dialogic style, more narrative, and borrowed Rochow's typology of moral short stories. The content of bishop Gall's books was heavily rationalistic, whereas subsequent texts tried to balance reason and faith. The more extreme thesis of Gall clashed with the faith of simple people, not to say with Catholic orthodoxy. Vierthaler, Gaheis, and Leonhard instead used a language that was more suitable for children and closer to the New Testament, with the use of parables and short stories. The so called Socratic method was differently used by these authors.

In the age of the Restoration, in spite of the process of school confessionalization the heritage of the spirit of Enlightenment was still present, since by law the pedagogy taught in the Empire's academic chairs was Milde's one, which bore a Kantian imprint, and stressed the importance of developing inner moral law in pupils.

So at the end of the 18th and the beginning of the 19th centuries a new way to teach religion was introduced, debated and contested in Habsburg catholic territories. Rousseau and Salzmann's theories were discussed; rationalism and faith, natural religion and revelation were confronted. In the end more attention was devoted to child psychology and language. The cultural fracture of Josephinism became less severe: orthodoxy was restored, but new pedagogical ideas actually entered the didactics of religion.

Whereas the historical framework of Josephinistic reforms and culture has been deeply investigated, an approach on the theme of teaching religion, based on the focus of history of education can shed new light on the question. The paper will reconstruct the concrete way of teaching religion to children. The research is new, for it is based on the reading of the original sources of the above mentioned authors and focuses on real didactic schemes, methods and changes. Aims of the paper are: to show how the Socratic method actually altered the teaching of religion; to detect the Protestant influx; to highlight how pedagogical ideas were applied to the teaching of religion; to point out the psychological tools and examples used in the Socratic didactics.

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Teaching religion to children in elementary schools in Bosnia and Herzegovina during the Austro-Hungarian period (1878-1918)

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This paper examines the presence of religious education in the school system in Bosnia and Herzegovina under the Austrian-Hungarian Empire. During the long domination of the Ottoman Empire, Bosnia and Herzegovina only had confessional schools which were built near the churches or mosques. In these schools children were taught how to read and write and the basics of mathematics. The priests were teachers in these schools. Religious education was a compulsory subject. There were cases where some rich individuals decided to build houses and gave them to priests in order to teach their

children the contents of the New Testament. When Austro-Hungary occupied Bosnia and Herzegovina, this country faced new challenges related to education. The new authority attempted to implement a new model of schooling so called inter-confessional schools. These schools were supposed to include children from three main religions (Catholic, Orthodox and Muslim). However, this attempt was rejected by the local population. The main reason was, that religious education was not a compulsory subject in these schools any more. Therefore, the government understood the situation and started to make moves more carefully. The teaching of religious subjects in schools was held as it was practiced before and took 2 hours in every class every week in one school year. Religious holidays were also equally observed and free days were included in the school curriculum. The new authority attempted to educate children in the spirit of loyalty towards the Austro-Hungarian Monarchy, also including into the school practice 'a school prayer' which took place at the beginning of class work and at the end. Each pupil had to know this prayer. Even though the Catholic and Orthodox confessional schools lost their battles with the state elementary schools and they gradually disappeared. Muslim schools continued to work because of their specificity. Namely, the local Muslim population barely adapted themselves to the new Christian authority and they considered modern schools as a danger to their religious interests. Another specificity of this population was their non readiness to let their female population attend schools which were obligatory according to the Law of Education in 1911. The Muslim population was afraid that education promoted according to European standards would influence their female children detrimentally and this would destroy their traditional families. Having in mind all these objections, the authorities decided to give priority towards educating male children who would contribute to public life after years spent in schools. Therefore, the aim of this work is to identify how the authorities managed to promote religious education in the schools in Bosnia and Herzegovina during the period of Austria-Hungary and how the members of different religions were treated at that time. Historical methods prevailed in this research and served as a tool for investigating various literature and legal documents from this period of time. The results of this work would presumably show the complex situation and peculiarity of Bosnia and Herzegovina in every angle concerning social communication and especially in communication in education.

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Religious and extracurricular activities in the religious schools in the Basque Country during the 20th century

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The presence of schools ruled by Religious Institutes in the Spanish educational system during the 20th century is remarkable, especially in the Basque Country. These schools maintained both curricular and extracurricular activities related to teaching of religion. During Francoism, these kinds of activities grew and spread to state schools. The Spanish Constitution of 1978 meant an essential change in these types of practices.

The objective of this paper is to analyse these practices focusing on the religious activities and the extracurricular activities. The first ones were activities done within the school. They were presented as daily routines which included, apart from the liturgical acts (masses, rosaries, etc.), other types of religious celebrations linked to the calendar of saints' days. The purpose was to orchestrate a ritual that made students live spiritually the religious teachings linked to the catechism, Gospels and sacred history. In addition, many of these activities were used for recruiting religious vocations facilitating the access of students to seminaries and novitiates. With respect to the extracurricular activities, these were wider and had to do with ludic activities (visiting museums, sports, and so on) and, in some cases, there were also school excursions. These activities were linked to religious or sports associations. In the 1970s these activities decreased or changed their objectives. To exemplify this process, which was extended at schools, we have focused on the De La Salle schools in the Basque Country.

The historical methodology has been applied depending on the analysed sources (photographs, archival documents, etc.). The wide documental corpus has been collected in De La Salle archives and museums and in both,

photographic and newspaper and periodicals libraries from the Basque Country.

As a conclusion, we can highlight that during Francoism the Religious Institutes lived a golden age. They promoted the realization of the aforementioned activities that moved around the schools consolidating the religious practices and covering an important part within the scholar curriculum. Many of these practices passed to the state teaching in a context where the teaching of religion had a relevant role.

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The contribution of religious minorities to the processes of cultural and educational change: a research project based on the findings of Giorgio Spini

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Over the centuries educational culture in Europe has been closely linked to Christian thinking and the experiences of the Christian faith. The powerful processes of modernisation and secularisation have challenged this arrangement, and in modern times educational practices have been characterised by recurring tensions between secular and spiritualist positions. As we know, it has not been a consistent, uniform process across all countries. The case study which forms the basis of this paper sets out the ideological positions of religious minorities in Italy and the ways in which they have contributed to educational and cultural transformation. Their progress alongside that of the Italian state can be traced as follows: protestantism in its various denominations is a minority that was at first vigorously contested by the Catholic Church, then ostracised for a long period, then tolerated, and finally, after the outcomes of the second Vatican Council, it was respected and included, albeit with effort, in an ecumenical vision. In the dialectic between the

various cultural, political and religious positions there has been a gradual move away from 19th century monoculturalism which has had obvious effects on the educational experience, and in particular on the way in which schools are conceived and their objectives.

This research will follow the work of Giorgio Spini: a recently-deceased scholar who left behind a vast and complex collection of historical studies, valuable for their critical acuity, methodological rigour and international significance. In addition to this, his biography reveals his strong commitment to ethics (through his opposition to fascism) and the significance of his intellectual research that brought certain aspects to light that have been too long neglected or silenced.

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The Changing Social Role of Church-run Schools during the Communist Rule in Hungary

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There are a number of sharply contrasting views on the respective roles of the Church in education in. According to one paradigm the Church and the State have been rivals since the very beginning, and the past two centuries have been all about the struggle between the old and the new dominating groups (Archer 1979), whereas according to another view certain social interest groups, leaning on the bureaucratic state for support, have got rid of the Churches in order to achieve civil rights (Polanyi 1944). The essence of the Archerian theory is the competition between different social interest groups for the control over the educational system. One of his two models is based on a restrictive strategy; the other one is the substitutive strategy. By studying the role of churches in Hungarian education we met a broad range of concepts. There are views stating that denominations are not in the need of separate education institutions (Schanda 2004). The theory reasoning for separate denominational institutions utters that those denominations that are in minority, were repressed for long years, are entitled to train their own young generation, that is, denominational

institutions are needed in every area of education. Even the rather different logic of the radical separation model argues for separate church related education (Schanda 2004).

Denomnational schools have played a fundamental role in Hungarian education for centuries. The relation between church and state was characterised by co-operation and a division of tasks. As a result of the Communist take-over, however, church schools were nationalized in 1948. Only 10 of them were allowed to exist under strict constraint. Our presentation wishes to point out the mechanism of the state control of church schools working in the decades of communism, their financial troubles, the formation of the students' numbers and the results of researches related to the students' social background. First of all, we look for an answer for the question, how they became - during the decades of communism - from the asylum of social strata deprived of their learning opportunities and forced into a marginal situation in the 1950s into partly elite schools by the 1980s, as well as how the transformation of the role of church-run schools determined their seeking ways after the political transformation of 1989-90. Meanwhile, church policy started softening in parallel with the erosion of state socialism. The communist power wished to utilize the churches' activity in the 1980s on such areas that had crisis because of the economic difficulties eg.: on looking after the handicapped, old, deviant and the poor. The ideological and political loss of the social strata on the margins of society was unimportant for the system, but certain churches started to get experiences in this field that time eg.: in gypsy mission, which have been used in the educational system in recent years. The present situation of denominational schools in Hungary and their seeking ways can be interpreted only in the knowledge of the past of public educational role-taking of churches.

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Panel: Educational Tourism and its Impacts: Intercultural Interaction Between Japan and the West at the Turn of the 19th to the 20th Century.

Coordinator: Yoko Yamasaki, Mukogawa Women's University, School of Education, Japan

Discussant: Kay Whitehead, Flinders University, Adelaide, Australia

Panel Abstract

This panel brings together case studies of three individual agents of intercultural transmission who were active in promoting educational innovation in the later years of the Meiji era. Starting from an autobiographical approach, the panel compares and contrasts the intellectual and geographical journeys undertaken by each. One British and one Japanese woman were concerned to elevate training for women teachers, and the modernization of pedagogy. The third a Japanese man whose experiences of American higher education and of missionary work amongst Japanese emigrants in Hawai'i prompted him to provide industrial schooling for an ethnic minority group in Hokkaido. We explore the distinctive social and cultural dimensions of their educational formation, motivation to travel, to study and to disseminate new practices, in the context of intercultural exchange between Japan and the West.

Elizabeth Hughes (1851-1925) was a promoter of expanded educational opportunity for all, especially secondary education in her native Wales and secondary education for girls. Her most prominent role was in teacher education as first Principal of the Cambridge Training College for Women from 1885. Her concern was for quality as well as for access, fostering an experimental and learner-centred approach to pedagogy amongst the teachers she trained. The pursuit of these ideals encouraged her invite visitors from overseas, including Yasui Tetsu from Japan. She also travelled widely, including an extended period of researching and teaching in Japan in 1901-2 during which she stayed with Yasui Tetsu.

Oyabe Zen'ichirō (1867-1941) was a Japanese Christian who studied in educational institutions in the United States between 1889 and 1898, such as the Hampton Institute, Howard University, and Yale University. He also worked briefly as a missionary among the Japanese settlers in Hawai'i. On return to Japan, he set about 'civilizing' the ethnic minority Ainu in Hokkaido, bringing them a Christian education based on the Hampton-Tuskegee model of industrial schooling. A focus on 'racial uplift', community association and

evening classes, and a conscious anthropological study of Ainu life, all reflect application of his American experience and will be considered for their enduring impact on minority and colonial education policies and practices in early 20th Century Japan.

Yasui Tetsu (1870-1945) graduated from Tokyo Higher Women's Normal School and taught at there from 1890. From 1896-1900 she visited England on behalf of the Japanese government to investigate educational theory and practice. In Cambridge she studied pedagogy under Elizabeth Hughes forming a strong professional relationship. She also investigated psychology at Oxford University in 1899. In 1900 at the Paris International Exhibition she met Inazo Nitobe, agricultural economist and educator who had studied at Johns Hopkins University in the USA and become a Quaker, later founding first President of Tokyo Women's Christian University 1918. Yasui succeeded as second President of Tokyo Women's University from 1923-1940.

The panel will then seek to interpret their significance and impact with the insights of 21st century historiography. We will reflect on the various primary sources available for these three and will draw on methodological and critical theory in comparing our interpretations.

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Paper presenters:

Yoko Yamasaki, Head of School of Education, Mukogawa Women's University. Yasui Tetsu (1870-1945) and transcultural influences in educational reforms for women.

Christopher Frey, Associate Professor, Bowling Green State University, College of Education and Human Development, US. Borrowing Hampton-

Tuskegee: Oyabe Zen'ichirô and Minority Schooling on Japan's Northern Frontier, 1904-1911

Peter Cunningham, Senior Research Fellow, Homerton College, University of Cambridge, UK. Educational pioneering and cultural exchange: the case of Elizabeth Hughes (1851-1925)

Educational Tourism and its Impacts: Intercultural Interaction Between Japan and the West at the Turn of the 19th to the 20th Century Paper Abstracts

Yasui Tetsu (1870-1945) and transcultural influences in educational reforms for women

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Japanese modernization following the Meiji Restoration drew on western educational theories and practices through the agency of educational pioneers in Japan. Historical accounts have often focused on male figures, but here I focus on a female pioneer, the prominent educator Yasui Tetsu (1870-1945). Following her graduation from Tokyo Higher Women's (National) Normal School in 1890 (Meiji 23), Japan's first institute of higher education for women (founded in 1875), Yasui remained there to educate prospective teachers. In December 1896 the Ministry of Education sent her to England to undertake research on 'Science of Home Economics' and 'Teacher Training for women', with a scholarship to study in England for three years. She departed from Yokohama in January 1897, arriving in London in March. She began by observing the methods of teaching home economics in a High School in Rochester, Kent, from April 1897, then moved to Cambridge and studied 'pedagogy' from October under the leadership of Elizabeth Hughes (1851-1925), Principal of Cambridge Training College for Women. Hughes took Yasui to Switzerland for her summer holidays for one month in June 1899, indicating their strong relationship and the intensity of intercultural interaction between the two. After returning from Switzerland Yasui investigated Psychology at Oxford University in October 1899. In April 1900 in Paris she met Inazo Nitobe (1862 -1933) at the Paris International Exhibition. Nitobe was an agricultural economist, educator and Quaker, who had studied in the USA and was later the founding first President of Tokyo Women's Christian University in 1918.

Considering the roles and impact intercultural transfer, two aspects of Yasui's work as an educational pioneer in Japan should be recognised: first was an emphasis on the importance of Liberal Arts for students in Tokyo Woman's University during her presidency 1923-1940; and second was her considerable work in translating the lectures of Elizabeth Hughes. Hughes had been sent by the English Board of Education in 1901-1902, to investigate education in Japan, and gave lectures at many Japanese Training Colleges about new curriculum and teaching methods in the elementary school: girl's education, early childhood education in the Kindergarten, discipline with social ethics in home, progressive curriculum such as children's drawing and drawing on the blackboard, Swedish gymnastics and methods of English teaching.

My principal research questions will be: What were the channels of intercultural interaction between western and Japanese educational modernizers and how did they operate? What was the significance of secularism and Christianity in developing and transferring western principles of liberty and equality in educational reforms? I will examine Yasui's significant networks in intercultural interaction, for their contribution to understanding and interpreting the formation of her educational thought, in particular regarding education for women who need to have the liberal arts in higher education. I will focus on three particular individuals within her network: Inazo Nitobe, Elizabeth Hughes and philosopher John Stuart Mackenzie (1860-1935).

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Borrowing Hampton-Tuskegee: Oyabe Zen'ichirō and Minority Schooling on Japan's Northern Frontier, 1904-1911

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Scholars of Japan's history of borrowing educational models from the West in the late 19th Century have tended to overlook the impacts of minority education models. Early Meiji Japan is generally not considered an 'imperial' era by most historians, but this ignores the country's annexation of Hokkaido in 1868, and the subsequent expansion of Japanese schooling among the Indigenous Ainu (Ogawa, 1997). This paper analyzes the activities of Oyabe Zen'ichiro (1867-1941), a Japanese Christian who studied at Howard

University, Hampton University, and later Yale, before working briefly as a missionary among the Japanese settlers in Hawai'i in the late 1890s. Oyabe's goal, articulated in his 1899 autobiography *A Japanese Robinson Crusoe* (2009), was to 'civilize' the Ainu of Hokkaido by bringing them a Christian education based on the Hampton-Tuskegee model of industrial schooling. This paper inquires how Oyabe refitted the Hampton model into the Abuta Industrial Training School into Hokkaido in the early 1900s, from a critical tribal race theory (Brayboy, 2005) reading of Oyabe's autobiography, primary source documents from Oyabe (Obihiro Sôsho, 1995-96) and the Howard and Hampton University Archives, as well as secondary sources in Japanese.

Oyabe's small school in Abuta reflected the Hampton-Tuskegee model in several respects. First its curriculum reflected the generally low expectations for academic rigor, and the focus on 'racial uplift' of the Hampton-Tuskegee model at that time. Second, Abuta teachers held evening classes and organized an Alumni Association (Obihiro Toshokan, 2012) similar to the Hampton group led first by Booker T. Washington, which was tasked with spreading the Hampton idea. In the case of Abuta, however, these auxiliary groups drew in local Ainu adults for lessons on patriotism and morality. Third, Abuta became a site of anthropological study of Ainu life, reflecting a similar pattern of work by Alice Bacon at Hampton. The paper concludes with some reflections on the enduring impact of Abuta school on minority and colonial education policies and practices in early 20th Century Japan.

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Educational pioneering and cultural exchange: the case of Elizabeth Hughes (1851-1925)

Peter Cunningham

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Elizabeth Hughes (1851-1925) is celebrated as a campaigner for the education of women and first head of the pioneering Cambridge Training College for women (CTC) founded in 1885. In this role she looked beyond British shores for inspiration and attracted visitors to her college from overseas. She was an extensive traveller, in personal and official capacities, for example as a member of a Royal Commission visiting the Chicago Exhibition in 1893. Her private income allowed her to travel the world after retirement in 1899, visited Japan in 1901-2 where she researched Japanese education on behalf of the British Board of Education, engaged with Japanese colleagues, and taught English for a time. Interests in Western education had grown in the Meiji era and by 1902 the Anglo-Japanese Alliance fostered increased cultural exchange including import and export of educational ideas.

Hughes' convictions and commitments were progressive in social, political and educational contexts from an early stage in her career. She campaigned for wider education for all, boys and girls, for extension of women's rights and roles, and for improvements in the quality of curriculum and teaching. For example she criticized education practice that was dominated by examination, and advocated the positive benefits of bilingualism. '... it is not so much what we teach, but how we teach it, that decides whether it shall cultivate the minds of our scholars or not.' Reverence for classical learning and ancient languages she considered undemocratic as they were the preserve of a small elite and reflected values in a society based on slavery and contempt for manual labour, compared with liberty and respect for labour in the modern world; and '... we do not learn from classical literature that wide generous sympathy, and that keen sensitiveness to the feelings of others, which we expect as one result of our modern liberal education'. (Hirsch, 124-5) She encouraged individuality in teaching, and experiment with regard to active and learner-centred methods.

A biographical approach to the subject will seek first to locate her agency of intercultural transfer within her career, the aspects of Hughes' personality and role that facilitated import and export of educational ideas and practices. I will review critically the sources of evidence consisting of Hughes' published writings and accounts of her students and contemporaries, together with a few manuscript sources. At this level the presentation will identify similarities and differences between her career and that of the other two agents examined by

colleagues in this panel. The paper will then proceed to analyse her agency in relation to the wider context of gender and social class, institutional structures and educational cultures in Britain and Japan. It will seek to evaluate the impact and significance of her work in that respect, comparing and contrasting the processes of cultural transfer with the Japanese examples presented by the panel.

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Panel: The Creation of “New” Citizens From the late 18th to the 20th Century

Coordinator: Ingrid Brühwiler, University of Lausanne, Switzerland

Chair: Daniel Tröhler, University of Luxembourg, Luxembourg

Discussant: Rebekka Horlacher, University of Zürich, Switzerland

Panel Abstract

The education of large populations requires specific strategies which vary over time, and according to different regions and countries. In this panel, we focus on two timespans: the first in the period of mass education and the emerging nation-state, thus foremost concentrating on the beginning of the 19th century (Horlacher, 2011: 55), and the second in the second half of the 20th century, relating to rising levels of participation in further education, and an increase in the number of educational certificates (Hadjar et al., 2006: 12). In both time spans, with efficiency and cost-effectiveness, people had to deal with the education of the broad sector of the population. Thus, during both analyzed time periods, the aim was to educate the future citizens to be part of a democratic nation. Therefore, in this panel, processes of mass schooling in Luxembourg, Sweden and Switzerland are analyzed and contextualized with historical and theoretical approaches. All papers deal in a broad sense with the effects and arguments that were used to create “new” citizens: Switzerland and Luxembourg, unlike Sweden, could not rely on the “one nation-one language-ideology” (Blommaert, 1999), but instead they materialized their respective visions of idiosyncrasy in order to integrate their future citizens into the nation-state.

In Switzerland (paper by Ingrid Brühwiler and Nathalie Dahn, University of Lausanne, Switzerland) public schooling has been organized at a cantonal level, thus research on the emerging nation-state and mass schooling has to be done relating to the creation of the national citizens within cantonal school systems. Therefore, two cantons are compared regarding how they organized mass schooling in relation to the emerging nation-state in the first decades of the 19th century. The Swedish paper by Johannes Westberg (University of Uppsala, Sweden) analyzes the historical conditions of mass schooling required for the construction of school houses in the timespan of 1842-1900. He challenges thereby previous research about forming nation-states with broad socio-economic and cultural context approaches. Luxembourg completes the panel with two presentations: the presentation of Catherina Schreiber, Ragnhild

Barbu and Barbara Rothmüller (University of Luxembourg, Luxembourg) stresses research in relation to curricula reforms, ideologies and gender in Luxembourg during the second half of the 20th century. Findings point to the legitimation in public and professional discourses of social differences between religious and supposedly secular curricular, which they will demonstrate with school book analysis. The second paper from the University of Luxembourg, presented by Matias Gardin, deals with Luxembourg's general elections of 1974, and the powerful rallying cry of "new" education. This presentation examines the idea of the comprehensive school which divided electorates, parties and press, and identifies similarities and differences in Luxembourg's public and professional discourse. Additionally, Matias Gardin examines international movements in relation to educational changes in Luxembourg in the 1970s by analyzing daily and weekly press.

In this panel divergent aspects of mass schooling are highlighted in three countries, and by that, previous research is challenged and some aspects as political and social circumstances deepened (see Green, 2013; Pinar, 2003; Popkewitz, 2013).

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Paper presenters:

Nathalie Dahn and Ingrid Brühwiler, University of Lausanne, Switzerland. *Educating "National" Citizens: Mass Schooling and Political Changes in 19th-Century Switzerland*

Johannes Westberg, University of Uppsala, Sweden. *Building Systems of Mass Education: An Analysis of the preconditions common to school systems and the school building process in Sweden, 1842-1900*.

Catherina Schreiber, Ragnhild Barbu & Barbara Rothmüller, University of Luxembourg, Luxembourg. Girls go to heaven, boys everywhere Curricular reforms, ideologies and gender in Luxembourg during the second half of the twentieth century.

Matias Gardin, University of Luxembourg, Luxembourg. Fortschritt und Verantwortung! Education as a rallying cry in Luxembourg's general elections of 1974.

The Creation of “New” Citizens From the late 18th to the 20th Century Paper Abstracts

Educating “National” Citizens: Mass Schooling and Political Changes in 19th-Century Switzerland

Nathalie Dahn & Ingrid Brühwiler

University of Lausanne, Switzerland

In public discourses from 1770 onward the duties that schooling owed to society can be described as promises to welfare, security, freedom, equality, and to political and cultural participation (Künzli et al, 2013: 57f.), which includes national citizenship. The last of these educating pupils to become national citizens was during the Helvetic Republic (1798-1803), one of the main reasons why the state induced the implementation of nationwide schools (Bütikofer, 2006: 223). Although this centralist system failed, the idea that public mass schooling was the way to educate a “national people” served as a basis for designing curricula throughout the 19th century (Frei, 1964: 242).

In the late 18th and in the 19th century Switzerland underwent major political changes at communal, cantonal and national levels. In this long process of the first half of the 19th century (when Switzerland emerged as a nation-state), we ask how mass schooling was organized, and which ideals were envisioned when it came to the future national citizens. In a confederative nation-state such as Switzerland, where cantons are sovereign, schooling is a cantonal task, not a national one. Therefore, because curricula are cantonal and local, mass schooling has to be analyzed at a cantonal level.

However, in 19th-century Switzerland national citizenship was non-existent from 1814 to 1848: the sovereign cantons were the bearers of citizenship during that time not the federal state (Zimmer, 2006: 108, 114f.). Therefore, it is of utmost research interest to figure out how cantonal school systems created

(or, rather, aimed to create) national citizens. We analyze this period in the light of the cultural features of “national” identification that were supposed to be taught in schools through many subjects – an area of research that is still understudied. We explore how “national and subnational forms of identification” (Zimmer, 2006: 114) were linked to school, and how they might have changed over time.

Therefore, the main question we address in this paper is the following: how is mass schooling related to political changes aiming at creating national citizens in the first decades of 19th-century Switzerland? Using sources as varied as school laws and regulations, as well as textbooks, minutes and reports, we focus in this paper on the relations between the emergence of the nation-state and the need for mass education of the envisioned citizens at the beginning of the 19th century in the Swiss cantons Fribourg and Vaud.

The relation between mass schooling and emerging nation-states of the (very late) 18th century and mainly the 19th century, in connection to the constitutions that defined the “citizen”, appears to be an understudied topic (Tröhler, 2014: 9). Thus, we challenge in this paper previous research results that focused mainly on the role and the nature of the state (see e.g. Green, 2013), to identify the reasons behind the development of mass schooling in 19th-century Europe. This way, we suggest that different actors promoted mass schooling much before the generally accepted decade of 1830s.

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Building Systems of Mass Education: An Analysis of the preconditions common to school systems and the school building process in Sweden, 1842-1900.

Johannes Westberg

University of Uppsala, Sweden

The emergence of mass schooling during the eighteenth- and nineteenth centuries is well-known. School enrolments rose, the number of teachers increased and schoolhouses were built in village after village. It became common for parents to send their children to schools where they were presented with a basic education and instilled with patriotism and bourgeois values.

This development, fundamental to the historiography of education, has been explained in different ways as a functional requirement, as a means of social control, a result of status group competition or state formation processes. This paper intends to shed new light upon the emergence of mass schooling during the nineteenth century, using the school building process in Sweden, 1840-1900, as point of departure. As a result of this novel approach, mass schooling is tied not only to well-known factors such as population growth, proletarianisation and the intervention of nation-states, but to a broader socioeconomic and cultural context that includes the organization of the Swedish parishes, the political culture of the school districts, the modernization of the credit market, changes in local tax systems, the liberalization of the real property market, and the expansion of the construction materials market. Instead of being portrayed as a response to a need to moralize the poor, schooling appears as motivated by factors such as the social position of farmers and the sense of rivalry between school districts. Thus, a broader and more comprehensive explanation to the emergence of mass schooling and national school systems is accomplished.

This study rests on an in-depth case study of 66 school building projects in the twelve rural parishes of the Sundsvall region, Västernorrland county, located in the north of Sweden. As this study deals with the school building process, its theoretical point of departure is the historical study of building activities in early modern and modern times. To ensure that the study has sufficient depth and breadth, a large amount of printed and unprinted materials have been consulted, including primary statistical data from the Ministry of Education and Ecclesiastical Affairs, information from the Demographic Data Base in Umeå, fire insurance documents from the former Fire Insurance

Agency, maps from the Land Survey Office, documents from rural courts and the multitude of documents found in church archives.

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ID150- Girls go to heaven, boys everywhere Curricular reforms, ideologies and gender in Luxembourg during the second half of the twentieth century

Catherina Schreiber, Ragnhild Barbu & Barbara Rothmüller

University of Luxembourg, Luxembourg

Although the Catholic Church had lost most of its institutional influence and was somewhat placed in a parallel world of religious instruction in the course of the 19th century and beyond (Barbu in press), but nonetheless the worldly organization of schooling remained to a large degree Catholic. In the twentieth century, Catholic reasoning, symbols and rhetoric are still reflected in education and carried by means of constructing a gender dichotomy between a supposedly emotional and moral religiosity of Luxembourg women and a rational bourgeois politicity of the Luxembourg men (Schreiber 2014). Due to the overall societal problems, such as the industrialization caused housing shortage, increasing alcoholism, but also the war-related hunger crises of the interwar years on behavioural deficits of the affected population, this kind of dualistic oppositions served among other things as strategy to explicitly focus on ideally, religious and civil connoted practices in education that appeared adjustable (ibid.): In the public debates the school subject "domestic economy" appeared as "the most successful fight against pauperism, immorality, alcoholism" (Luxemburger Wort, 24. März 1929). In our paper, we follow the American research approach of "curriculum studies" and analyse how such

gender-dependent "educationalization of social problems" (Smeyers & Depaepe 2008) was perpetuated and nationally legitimized by the juxtaposition of civility and religion in the second half of the twentieth century. By the duality between religious and secular supposedly curricular content social differences were legitimized in public and professional discourses. We will demonstrate this on the basis of a schoolbook analysis which will follow three major questions: a) Was the taught content transporting gendered constructions of religion and civility, and if so, what are these? b) Were gender differences in the curriculum legitimized in a religious-civil manner, and, vice versa, are religious patterns of thought in the curriculum legitimized in a gender specific way? c) Were there semantic and semiotic differences in terms of gender roles (religious vocabulary or similar distinctions)?

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Fortschritt und Verantwortung! Education as a rallying cry in Luxembourg's general elections of 1974.

Matias Gardin

University of Luxembourg, Luxembourg

Education became a powerful rallying cry in Luxembourg's general elections of 1974 (Linster, 1979, 2012; Hoffmann, 1974, 2012). For the first time in the country's post-war history, the Socialists and Liberals entered the government in unison, now with completely new plans for education. The unbroken rule of almost 30 years of the Christian Democrats was over. New 'global' educational concepts of the late 1960s and early 1970s, such as socialisation and differentiation, were employed to introduce changes in the national curriculum; the major aim being a transformation from an elite to a mass system of participation. One of these changes was the controversial idea of the

comprehensive school, which bitterly divided the electorates, parties and press respectively (Hierzig, 1975). Yet, this fundamental change has received surprisingly little attention in academic literature. As carriers of different socio-political ideas incarnated in dynamic politicians, what were the similarities and differences between the political parties when it came to educating 'new' citizens? Did the new international environment have an effect on the way the daily and weekly press were also to contribute towards educational change? By intersecting partisan politics, globalisation, media liaisons, and education, this paper examines the impact of 1974 on Luxembourg's public, professional and political discourse. The conclusion points to the central role the parties and press played in the proliferation of new citizenship norms, educational values and moral concepts.

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Panel: The Impact of Shifting Cultural Representations of the Child on Foster-homes Educational Methods and Practices (1950-1980)

Coordinators : Joëlle Droux & Véronique Czàka, University of Geneva/FNS, Switzerland

Chair and Discussant: Véronique Czàka & Joëlle Droux, University of Geneva, Switzerland

Panel Abstract

The postwar years were marked by profound socio-cultural changes, which have particularly affected the status and position of children and young people in Western societies: e.g. the democratization and massification of education systems, the liberalization of morals, the recomposition of family models, the development of a society of leisure and consumerism. These changes have contributed to multi-faceted changes brought to the representations of childhood- and youth-based educational models. The question addressed by the panel is precisely to grasp how these global evolutions at work in contemporary societies may have affected institutions of placement and their educational supervision in terms of organizational or educational values, but also in terms of staff recruitment, training, or supervision.

Papers presented in this panel will discuss the various partners, stakeholders and actors present in these institutions (families, children, placement services, social workers, educators) to identify the impact of outside societal and cultural changes within placement institutions, either on their methods or their educational practices. This panel aims to bring together scholars from various national and cultural areas in order to contribute to a better understanding of postwar evolution of correctional and educational institutions. They will also contribute to answer the questions raised by the revelation of scandals and abuses that were perpetuated within these placement institutions in the heart of the 20th century, a subject which has been actively researched in various national contexts over the last decade.

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Paper presenters:

Gisela Hauss & Christine Matter, FHNW Olten/SNF, Switzerland: Which child? The Professionalization of residential child care and the changing images of the child since 1950

Joëlle Droux & Véronique Czáká, University of Geneva/FNS, Switzerland: From curing to caring? Shifting notions of youth maladjustment in educators' professional training programs (French-speaking Switzerland, 1950`s-1970`s)

Ina Friedmann, Christine Jost, Martina Reiterer, Universität Innsbruck, Austria : Agency: Educational practices in collaboration of the institutions within the correctional education system in western Austria, 1945-1990

Nora Bischoff, Universität Innsbruck, Austria / Freie Universität Berlin, Germany : Negotiating masculinities in care homes: correctional education of male adolescents in Kleinvolderberg (Tirol/ Austria).

Jeroen J.H. Dekker, Rijksuniversiteit Groningen, Netherlands: Dutch legally forced child care after the Second World War: Shifting cultural representations of the child within a cyclical movement of belief in the effectiveness of child care.

Michaela Ralsler, University of Innsbruck, Austria: Medicalisation cultures. Early corrective education and the start of the expansion of the territorial claim of psychiatry on the child: Condition and impact.

Impact of Shifting Cultural Representations of the Child on Foster-homes Educational Methods and Practices (1950-1980) Paper Abstracts:

Which child? The Professionalization of residential child care and the changing images of the child since 1950

Gisela Hauss & Christine Matter

FHNW Olten/SNF, Switzerland

In our paper we will present an analysis of the efforts to professionalize residential child care in the post-world war II period. Since the 1940s, staff shortages, financial difficulties, and scandals widely reported in the media about the abysmal conditions in residential children's homes resounded throughout professional discourse in the German speaking part of Switzerland. During the children's homes campaign (Heimkampagne) in the 1970s we could observe an intensified controversy about this field of social work. The residential care system went through a crisis of legitimization: Social protest movements, politicians and policy makers, and the old established field of residential children's homes shaped this field of conflicting power relations. Most importantly, the perception of the children in these institutions underwent a dramatic transformation: the old-established perspective of the deviant child was contested by images of these children as oppressed subjects and possible agents of societal transformation and many more. Our contribution to the panel will focus on these changes and address the question how in a period of shifting cultural representation of the child and of childhood 'old' and 'new' ideas and concepts on education and on the role of children within society were brought into play and were developed and used to establish the 'professional' social worker and a 'professional' education in residential child care settings.

The training schools for workers in residential care mostly founded in the 1960s and 1970s were designed to prepare young adults for the "mission" to promote occupational quality in an area, in which until then no special training was required. However, what quality and professionalization in child care means was interpreted in very different ways, depending on the underlying social or religious norms and values. Drawing on a wide range of sources we will analyze the qualification process in these training schools. By tracing institutional practices as well as changes and controversies the training schools can be seen as "gate keepers" regulating the access to a professional position. The criteria and procedures of training and 'licensing' and the ways of dealing

with conflicts give interesting insights into how the images of the child changed and how the future professional social workers were referring to the changed notions of child and childhood.

From curing to caring? Shifting notions of youth maladjustment in educators' professional training programs (French-speaking Switzerland, 1950's-1970's)

Joëlle Droux & Véronique Czáká

University of Geneva/SNF, Switzerland

During the last two centuries, thousands of children and adolescents were placed in foster families, correctional institutions or reformatories in the name of various national child protection policies. It is now established that in most countries, the welfare of these children was often neglected, or left unmonitored, in the hands of local persons and institutions.

If the 1890's - 1940's have been the subject of thorough historical analysis, the conditions surrounding residential care institutions after WW2 is still under-researched. A research program funded by the Swiss national Fund, tending to fill this gap, will be partially presented here. We will try to identify the evolution of the debates and discourses about maladjusted children and care home upbringing in Switzerland, in connection with the socio-cultural changes affecting the representation of childhood and youth during the 1950s-1970s in Western Europe.

The material for this paper is drawn from professional journals and grey literature (educational, medical, law, social work, child welfare) dedicated to the training of specialized educators. We will discuss the evolution of the professional discourses addressing the issue of maladjusted children and their educational needs, and the impact of these shifting representations on the pedagogical methods promoted, debated, resisted or circulated in local child-welfare institutions.

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Agency: Educational practices in collaboration of the institutions within the correctional education system in western Austria, 1945-1990

Ina Friedmann, Christine Jost & Martina Reiterer

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Only recently a public discussion in Austria has started about the fact that thousands of children in public care institutions partly were subject to massive psychic and physical violence until the 1980s. Many of these children were examined at psychiatric children's units throughout Austria before being transferred to public care or correctional institutions. There their "need for education" and their "ability to be educated" were judged and it was also decided where the best "placement" for each child would be.

The structures of power within the public care system, as well as the scopes of action of the persons involved are being analyzed by two research teams, each focusing on one part of the regional system in western Austria after 1945: the correctional homes of Tirol and Vorarlberg and the Children's Observation Ward of the Psychiatric Clinic in Innsbruck/Tirol. The proposed paper aims in cooperation of both research teams to point out concrete practices of the efficient interaction of the different institutions and the persons acting within. To achieve this, the correctional home for school aged boys „Jagdberg“/Vorarlberg (1886-1999) and the Children's Observation Ward /Innsbruck (1954-1987) will be central, involving psychiatrist Maria Nowak-Vogl, long-time head of the ward and also consultant for Jagdberg.

The following theses will be presented and discussed based on documents resulting from the

analyzed regional institutions:

1. The diagnoses and judgments of these children and adolescents responsible for transfers into correctional institutions are related to the changing order of society and gender. Not every group of society was equally in the focus of those institutions.

2. Being a psychiatric expert, supervisor and scientific writer, Maria Nowak-Vogl's influence on the lives of children and their families was crucial and legitimated by science. Through her consultant function and regular presence at "Jagdberg" she essentially co-determined the local ideas and methods of education.

3. By a system based on mutual assignments the institutions were legitimating themselves, which will be demonstrated utilizing contemporary archival sources („ward records“, patient's records), but also narrative-

biographical interviews with contemporary witnesses. Thereby it is possible to illustrate the practices of treatment from different sides.

4. Everyday routine of the correctional institutions did not develop corresponding to society's ideas of education and instruction. This resistance to modernity is also shown in the examinations and judgments of the concerned children and adolescents, which were effective far beyond the structures of public care.

The scope of action of the individual persons involved varied within this hierarchically structured system. It is the intention of the proposed paper to illustrate agency on different levels and from different perspectives.

Negotiating masculinities in care homes: correctional education of male adolescents in Kleinvolderberg (Tirol/ Austria)

Nora Bischoff

Universität Innsbruck, Austria / Freie Universität Berlin, Germany

Residential care homes can be considered as powerful institutions which reproduce gender-stereotyping. Gendered mechanisms of inclusion and exclusion took an effect first on the proceedings of committal to care homes. Second, they affected the actual enforcement of correctional education.

Discussing the example of the public boys' reformatory in Kleinvolderberg (Tirol/ Austria), the paper aims at showing how, within the context of societal change in Austrian postwar society, correctional education became an arena where „hegemonic masculinity“ (Connell 1999) was vehemently negotiated. Within this process, concepts of masculinity interlaced with other axes of social inequality. Furthermore, the paper aims at depicting the relationship between the agents (such as social workers, educators, families, adolescents) and the cultural paradigms upon which their agency draws. By this means it shows the process of mediation between social structure and subjective engineering (Bourdieu 2005).

Therefore, not only documents resulting from the regional public institutions in charge of youth welfare (such as tutelage files, administration files) are considered for analysis, but also interviews with contemporary witnesses. Thereby it is possible to reflect on educational concepts as well as pedagogic practices.

The institutional records indicate that the alteration of adolescence during the postwar era was a source of potential conflict not only between the generations. Raised aspirations for autonomy from familial bonds and

obligations, as well as the prolonged quest of goals in life were perceived not only as endangering the intergenerational relationship but also as dangerous masculinity features.

With their potential for inclusion and exclusion, the youth welfare institutions made an essential contribution to defining and implementing „right“ and „wrong“ masculinity. Institutionally formulated expectations in socialisation results as is the empirical indication range clearly within the heteronormative matrix. According to the latter, (fulltime) employment is one of the cornerstones of the construction of masculine identity. Hence, the main objectives of correctional education in Kleinvolderberg, a public care home for boys aged 14 to 18 resp. 21, were aimed at integrating male adolescents into working life. Even scientifically supported reforms that were initiated by societal changes during the 1970s such as thesis of this paper could not challenge the crux of these pedagogic objectives. Concepts of hegemonial masculinity appear powerfully entangled with the ongoing impact of Christian morals, the influential norm of industriousness and ideas of class affiliation dedicated to confining male deviance.

Moreover, the specific effects and ritualisations within male-to-male education as exercised in Kleinvolderberg are analysed. Aspects of embodiment, militaristic structures and the grading of the educational process accompany the primacy of „labour education“. On the one hand, the adolescent inmates of the reformatory Kleinvolderberg became subjects of a diverse range of normalisation strategies concerning gender, generation, sexuality, or class relations. On the other hand, documents and interviews can reveal their strategies of adaptation, coping or even resistance.

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Dutch legally forced child care after the Second World War: Shifting cultural representations of the child within a cyclical movement of belief in the effectiveness of child care.

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When looking over time, the belief in legally forced child care as an effective system for the solution of bad parenting and of behavioural problems of children seems to behave like a cyclical movement of ups and downs, with some downs becoming real crises. Indeed, in the Post Second World War Netherlands, the belief in the effectiveness of legally forced child care and the political will to invest in it was characterised by major fluctuations in the demand for and the supply of child protection measures. While the belief was strong in the late 1940s and the 1950s, in the late 1960s and 1970s a dramatic downward trend of children in foster family or home care reflected a historically low belief in the effectiveness of child protection. It is true that for politicians this lower belief also could be used as a justification for cutting budgets in times of economic crises like the 1970s. But also the belief among workers in child protection, in particular in the homes, went deeply downward in the 1970s. Numerous reports tell that the system of child protection was in a continuous crisis with work satisfaction diminishing, pride of the job fading away, and child protection as such in those roaring sixties seen as an act against democratization and the recognition of maturity of youngsters. Also professionalization of care was criticised, both by the shop floor and by the Ministry of Justice. Even the Minister of Justice himself, J. de Ruiter, at the occasion of the seventy five years of child acts celebration ceremony warned against continuous professionalization that “might make the distance between the child protection workers and the interested citizen greater than desired”.

In this paper, the shifting representation of the child, outplaced because of child protection legal measures, will be studied in the context of the above sketched cyclical movement of the belief in the effectiveness of legally forced child protection.

Medicalisation cultures. Early corrective education and the start of the expansion of the territorial claim of psychiatry on the child: Condition and impact.

Michaela Ralsler

University of Innsbruck, Austria

Until the very recent past, it was scarcely known to the public that in the initial decades after 1945 thousands of children lived in public and private educational homes in Austria. Even less known was the fact that they were at the mercy of these educational institutions to one degree or another, which today is hard to imagine. The reappraisal of the home history begun in recent years in Austria of which the submitting research team understands itself as one part sees itself confronted with the fact that in one segment of public education, namely in residential or substitute education, up into the 1980s the idea of restrictive education persisted that in other societal areas can be viewed as essentially overcome. The paper submitted seeks answers to this question and hopes to provide initial results that will help clarify the condition and impact of illegitimate (educational) violence within the context of the corrective education system after WW2.

Three theses are introduced within the context of the paper and developed, supported by sources: 1. Light can only be shed on the history of corrective education if one takes into account the entire welfare (education) regime as an ensemble of power impacts; 2. Belonging to the corrective education regime are the educational institutions, the welfare apparatus with its players and the so-called welfare corrective (education) sciences including their discourse with society at large; 3. Crucial significance is attributed to the last two insofar that they legitimised, guided, respectively moderated the educational reality and treatment practice in the educational institutions and remedial child observation stations.

Using selected sources (juvenile welfare files and child illness files), that were tapped for the first time on the one hand in the research project "Regime der Fürsorge" [Regime of social welfare] and on the other in the project "Psychiatrisierte Kindheit" [Psychiatrically examined childhood]. It is to be proven with a local example (Tyrol/ Austria with its educational institutions and child observation stations) how early child psychiatry intervened in welfare corrective education, and how a defectological view on the so-called ward (child brought up in a home) was accepted. Thus, the way was paved for an initial medicalisation of childhood that was tested on one segment the marginalised classes deprived of privilege which lays claim to the public at large to this day.

At that time (the early post-war era), a psychiatrically informed remedial education advanced as the guiding science of youth welfare.

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Panel: Cultures of Synchronization? Historical Perspectives on Educational Rituals and Routines

Coordinator: Marcelo Caruso, Humboldt University, Berlin, Germany

Discussant: Sjaak Braster, Erasmus University Rotterdam, The Netherland

Panel Abstract

Synchronization is a fundamental technique for the production and dynamic of societies as well their educational systems and practices. All societal orders do rely on a considerable amount of synchronized actions and processes. Contrary to simple simultaneity, synchronization does not only occur, it is rather “produced” in specific settings. At least two different operations are related to synchronisation. First, the production of not casual simultaneity refers as bringing together different actions and “tuning” them. Second, synchronisation entails also “rhythmization”, where a regulated avoidance of simultaneity is in operation, bringing actions apart (Kassung & Macho, 2013). The production of synchronic actions in these two variations is certainly a multi-layered process. In some cases, synchronicity is the result of purposeful and intentional operations; in other cases, particularly in daily-life, the production of synchronicity follows rather implicit patterns of action, expectation, and meaning (Luhmann, 2009). In the field of education, synchronicity and the operations rendering it possible are certainly crucial for the production of educational interactions (Berdelmann, 2012; Akamatsu & Stewart, 1998) classroom practices (Diehl & McFarland, 2012), and even the functioning of school systems within society (Kirby, Maggi & D’Angiulli, 2011). Yet the issue of the production of synchronicity has rarely been addressed in the field of history of education (for the conduction of classrooms: Caruso, 2010) although historians early discussed questions related to synchronization at a political level (Hawgood, 1948).

The panel will discuss the production of synchronicity in educational practices in history. The papers will address the question of the cultural contexts shaping different techniques, dynamics and meanings of synchronization. With the dissemination of a synchronized and linear time enormously promoted by the generalization of clockwork, synchronisation has become a rather technical, rationalized and quite universal concept. The contributions coming from researchers from Latin America, the USA as well as two different research teams in Berlin, Germany will discuss synchronisation by addressing its cultural embeddedness in educational settings

in three continents. It will particularly address the micro-level of analysing educational rituals and routines and will ask in which ways their immanent cultural character has been transformed by the spread of universal and measured time and its particular form of synchronization. For discussing this question, it will address the realm of practices, their materialities, their embodiments and attached meanings. Following analytical approaches from the new cultural history such as image and discourse analyses, it will show how the rationalized, 'universal' and institutionalized time characteristic of modern times combined with localized cultural meanings and traditions eventually producing different cultures of synchronization.

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Paper presenters:

Marcelo Caruso, Professor for History of Education, Institute of Education, Humboldt University Berlin/Germany: *Synchronisation in crowded classrooms. Variations of routines in Spanish and Irish elementary schools in the 19th century.*

Ami Kobayashi, Humboldt University, Berlin/Germany: *Marching exercises: Synchronization and Political ritual in Japanese and German Schools (1873-1918).*

Noah W. Sobe, Loyola University, Chicago/United States: *One, Two Three, Eyes on Me: Pedagogical Practice in US Schools for Controlling and Constructing the Attention of the Child, 1900-2000.*

Cultures of Synchronization? Historical Perspectives on Educational Rituals and Routines Paper Abstracts:

Synchronisation in crowded classrooms. Variations of routines in Spanish and Irish elementary schools in the 19th century

Marcelo Caruso

Humboldt University, Berlin, Germany

In early modern schools, attendance was irregular, mostly seasonal, and it thus followed that programs and routines for teaching and learning took individuals and not groups as their points of reference. This changed dramatically in the course of the 19th century, being the crucial difference the existence of a proper system of interactions, absent in the individualized mode. The moments of idleness or uncontrolled behaviour, a central feature of the old instruction, were reduced to a minimum in modern group teaching. A systematization of interactions guaranteed that children did not remain unobserved any longer and this became a pivotal element in avoiding wasting instructional time. Only systematization could bring about the constant attention of children and the uninterrupted work of all students in the classrooms.

The systematization of interactions intended the interruption of inconstant pupil attention, the redirection of pupils' gazes and the emergence of a central dramaturgy of instructional sequences. 'Systematizing' means multiplying and synchronizing interactions. For this purpose, rationalized systems of organization became the main form of systematizing interactions and achieving synchronization of behaviour. Rules and regulations for the grouping of the students in classes and sections, the contents of the lessons and the dynamics of communication were aimed at producing recurring routines. The two most promising systems of elementary teaching at that time – simultaneous and mutual – showed many different flaws that were somewhat complementary in their nature. Whereas mutual instruction among children was considered to be of lower educational value than teaching by an adult, simultaneous instruction could not manage to put to work and supervise big groups of mixed-age and mixed-ability students. For this reason, different mixed systems emerged in the second half of the 19th century. Their main arrangement frequently entailed simultaneous and mutual instruction in different degrees.

This paper proposes a culturally differentiated approach to the forms these mixed systems adopted in distinct settings by achieving the 'common' task of

synchronizing behaviours and routines. It compares the patterns of synchronization in teaching practiced in Spanish and Irish elementary schools, two rather peripheral West European countries, during the consolidation of these systems from approx. 1840 to 1870. It addresses the question whether rather 'commercial' or 'state-related' representations of schooling respectively circulating in Ireland and Spain impacted the preferences for specific techniques while mastering the challenge of synchronization of teaching in big (mostly urban) schools. The paper discusses the patterns of meaning attached to the decision of mixing group and mutual instruction in different ways and reconstructs characteristic practices of grouping and class management for each context and gives a cultural explanation for the pace and shape of the reform of elementary teaching in the 19th century. The analysis is based on extensive surveys of archival and published materials from both countries, including numerous inspection reports. It combines discourse analysis with analysis of the materialities of schooling.

Marching exercises: Synchronization and Political ritual in Japanese and German Schools (1873-1918)

Ami Kobayashi

Humboldt University, Berlin, Germany

Synchronization played an important role in the process of modernization. In the era of modernization, nation states needed to evoke a sense of togetherness between people and to improve their productivity. The introduction of Greenwich Mean Time, introduced in Japan in 1885, is one example of this epochal transformation, because it showed synchronization at an unprecedented scale. Previously, official or public time had been announced by big bells in temples and shrines, a highly unreliable method, because the person in charge often preferred to stay home rather than going up to the mountain and ringing a temple bell. From the end of 19th century onwards, the temple bell was gradually replaced by a cannon placed in front of the city halls. It fired a blank and informed local people the public time at noon and at 6.00 p.m. In this way the Greenwich Mean Time began to regulate the daily life of ordinary people.

Parallel to the macro-synchronization of daily life, the state scrutinized relevant individual body movements in an effort to synchronize them. One of the most interesting examples is the synchronization (and subsequent transformation) of the individual gait. As most people can walk with their own two legs without any schooling, walking itself had not been a central

pedagogical issue. This changed when modern nation states emerged: the gait of the masses became a political issue, as the uniform gait of a mass of people could symbolically display an abstract idea like that of a nation state. To unite a mass of people under the name of a nation state, military events and political rituals were organized, in which masses of people marched together. However, the marching exercise was challenging for Japanese children, as their gait was totally different from that of the Europeans. For instance, American zoologist Edward S. Morse reported at the end of the 19th century that Japanese weren't disciplined while walking and never kept step with others.

In this presentation I will explore how the Japanese government tried to synchronize school life, especially students' body movements. In the period of consolidating the national school system after 1880, marching exercises became a way of "embodying the nation" by unifying individual's gaits with abstract concepts. I will focus not only on the synchronization of individual's gaits for marching, but also marching events in school yards and public celebrations attended by whole classes. In Japan this transformation resulted from top-down reform pressure, based on Prussian military and educational models. Therefore, I will briefly contrast the developments in Japan with the techniques and meanings attached to marching in the Second German Empire. Beside other educational reforms the emergence of a cult of militarism greatly contributed to synchronization of school life and students' body movement in both countries.

The paper draws on archival sources from both countries, focusing on local archives in their capital cities (Tokyo and Berlin) and the literature on physical education and hygiene of the time.

One, Two Three, Eyes on Me: Pedagogical Practice in US Schools for Controlling and Constructing the Attention of the Child, 1900-2000

Noah W. Sobe

Loyola University, Chicago, United States

This paper undertakes a historical examination of the various techniques that educators have used over time as 'attention getters' devices and strategies that have been used to generate a group-wide shared focus on the teacher or on some concept or object from which a learning experience is intended to flow. Capturing and holding the attention of children has been a longstanding concern of pedagogical theory and practice with a fascinating history of varied solutions and 'best-practices' that range include the use of 'interests', 'problems', activities, the natural world, objects, sounds, classroom lighting/environment, and catechisms to gather and direct children in school

environments. Whether installed as classroom routines or 'routinized' through recurrence and the establishment of shared expectations and norms, the techniques of school-room attentiveness have consequences far beyond the technical craft of teaching. Not only do attentive routines forcefully establish teacher-student relationships and have profound implications for the realization of pedagogical theory, they also work to construct the identities and subjectivities of both students and educators with significant dis/abling consequences.

Pedagogical "attention-getting" has a clear relation to synchronization and classroom management practices that unfold through the management of the distribution of bodies in time and space. By examining how-to manuals directed at teachers and intended for use in normal schools and university-level teacher preparation courses this paper seeks to chart the different dynamics and contours that attention-getting techniques have taken in US education across the 20th century. The relationship between attention-getting and synchronization provides a focal point for the analysis and allows me to address the central question of the paper: to what extent do different teaching craft techniques for 'capturing' children's attention vary across 'teacher-centred' and 'student-centred' pedagogies.

In American thinking about curriculum and teaching across the 20th century there has been an ongoing debate about constructivist, progressive and/or project-based teaching practices as contrasted with more script-driven, teacher-centred approaches. This dichotomy itself is an important social and cultural artefact, with different 'worst-practice' counter-examples serving as convenient foils at various points in time. However, by focusing in on attention-getting techniques as one dimension of pedagogical practice and exploring the ways that synchronization was considered to best appear in American classrooms across the 20th century, this paper seeks to cut through some of those debates and use a focus on micro-practices to shed light on the continuities and discontinuities in the temporalities that frame educational interactions and make up people(s).

Panel: The History of Education and The History of Emotions: Methodological Questions From Latin America

Coordinator Pablo Toro Blanco, Universidad Alberto Hurtado, Chile

Discussant: Elsie Rockwell, Centro de Investigación y de Estudios Avanzados, Mexico

Panel Abstract

In recent years a new perspective has arisen within historiography, presenting a theoretical, epistemological and methodological challenge to binaristic views of the past: the history of emotions. For the most part an outcome of European historical development, the research agenda for the history of emotions has been guided by such conceptual lenses as *emotionology* (Stearns, 1985), *emotives* (Reddy, 2001) and *emotional communities* (Rosenwein, 2006). All of these are dedicated to clarifying the role of emotions in history, working at a dynamic interface between the physical and neural bases of human behavior, and learned cultural patterns. As German historian Ute Frevert has noted, the current history of emotions research “surge is due to a veritable shift in systems of governance. As much as these systems start to target the self and enhance the quest for self-optimization and self-management, they have become aware of emotions as main motivators and switch mechanisms of people’s actions and non-actions” (Frevert, 2014: 32).

There is no doubt that the history of education could profit from research using this analytical lens, as Noah Sobe has shown in a well-informed appraisal of the current state of the field (Sobe, 2012). The lack of Latin American references in Sobe’s exploratory work on the history of education suggests that the history of emotions is an area that is only now beginning to influence Latin American historiography. The purpose of this panel is thus to, through the use of case studies, reflect on this new historiographical field and its links with the history of education, stressing how the singularities of Latin American culture and history present a challenge (if indeed they do) to the application of an analytical lens intended to be attentive both to specific instances and to universal patterns of human behavior. As emotions may be considered as cultural and social realities, one of the main purposes of this panel will be to raise and discuss general methodological issues involved in writing the history of education with an emotional approach.

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Paper presenters:

Heloísa Pimenta Rocha. Universidad Estadual do Campinas. Brazil: “Cleanliness and danger: the rhetoric of fear in Brazilian school textbooks”

Sandra Milena Herrera Restrepo, Humboldt University, Germany: "Patriotic Sentiments in Latin America Education in the early 19th Century"

Pablo Toro Blanco, Universidad Alberto Hurtado, Chile: “It’s in our nature sadness, melancholy and something else. Finding and defining juvenile emotions through textbooks and educational discourse in Chile (c.1930-c.1970)”.

The History of Education and the History of Emotions: Methodological Questions From Latin America Paper Abstracts:

Cleanliness and danger: the rhetoric of fear in Brazilian school textbooks

Heloísa Pimenta Rocha,

Universidad Estadual do Campinas, Brazil

Emotions play essential role in understanding constraints that drive individuals to conform themselves to social expectations according to Scheff’s studies (1990). The behavior’s governance attempts, which come along the civilization process, involve the domain of impulses, the control of emotions, the refinement of manners or, in other words, the conformation to a moral order, which is translated into feelings such as shame, repulsiveness and constraints related to certain gestures and body functions, preventing them

from public manifestations. In this process, healthy and “hygienic reasons” play an important role by defining what is considered as civilized (ELIAS, 1994).

In this paper, we examine the hygienic agenda offered to children through school textbooks produced in Brazil in the first half of the 20th Century. It is inquired, more specifically, the presence of fear in the game of emotions which presides the production of a pedagogical speech, which aims at preserving health, facing the evil and conjuring up the dangers, among them, disease and its final stage, death. The proposed analysis takes into account the following questions: how are narratives offered to children conceptualized in a way of shaping their gestures? Which attitudes do narratives seek to generate and how they do so? What references to emotions, and mainly to fear, are present in these textbooks? What place do emotions related to fear occupy in these narratives, which aim to build up healthy, hygienic and morally acceptable behavior?

By facing these inquiries we have examined the emotional content that pervades the school textbooks directed to build up hygiene knowledge and a lifestyle that is conformed based on a “hygienic rationality”. The analysis of this dimension can take us to the conclusion that the hygienic agenda offered to children, through school textbooks, is designed to govern their behavior by governing their emotions. In this regard, it is viable to consider the warnings made by Barbalet (1994) about the fear potential as an emotion that, far from leading to inertia and palsy, takes part in the interest development and guides the actions to achieve them; as well as about the importance of considering fear as an emotion that is strongly involved in the processes of social and political changes. Therefore, it is possible to question to what extent and how the prescriptions for a healthy life in these textbooks are based on the bonds between fear and change of behavior.

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Patriotic Sentiments in Latin America Education in the early 19th Century

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In the nineteenth century, the newly-founded republics of Latin America faced a major challenge with regard to the formation of new citizens. Individuals' sentiments of love and loyalty should not be directed toward the old Spanish monarchy, but toward the new republics. Discourses on what it meant to be a patriot and how one might shape and educate a patriot began to circulate in newspapers and in manuscripts. Songs, poems, hymns and chants were all taught in schools and disseminated in various publications in order not only to create a new kind of citizen with a personality founded on patriotic sentiment, but also to redefine the relationship between state and citizens.

Particularly in Nueva Granada (today Colombia), where the process of shaping the new republic was heavily affected by the instability of the regime and the new government's lack of political experience, the formation of patriots and the establishment of an emotional relationship between state and individual were fulfilled through the medium of education. The formation of patriots took place not only within schools, through the teaching of the above-mentioned texts, but also within the school-society relationship established through school-run contests and other public events where students demonstrated their knowledge and professed their love of country. Being a good patriot had become a demand which every child and young person in education had to satisfy. But what makes a 'good' patriot? Is it enough to comply with the prevailing rules and regulations governing one's conduct? Or should one also be emotionally engaged with the motherland? How did this patriotic sentiment come to permeate the school? Which pedagogical and philosophical theories guided the attempt to shape the 'hearts and minds' of children and young people and convert them into future patriots of the nation?

This contribution will deal with methodological issues in writing the history of education, with a particular focus on the history of emotions in the in Early Independent Latin America. How can school materials be read through the lens of the history of emotions? Which categories within the history of emotions can be used in the analysis of the sentiments surrounding emerging yet unstable political regimes? How can we analyse patriotism and what it means to be a patriot with a focus on the history of emotions?

This work takes as the subject of its analysis selected discourses on education published in newspapers at the time, where direct reference was made to what it means to be patriotic and what the role of education should be in the formation of new citizens.

It's in our nature: sadness, melancholy and something else. Finding and defining juvenile emotions through textbooks and educational discourse in Chile (c.1930-c.1970).

Pablo Toro Blanco

Universidad Alberto Hurtado, Chile.

According to contemporary educational experts, in the middle of twentieth century the accelerated growth of Chilean public education was not well synchronized with coexisting social and political reforms that eventually would lead to a genuine democratic system. Secondary schools (better known as Liceos) were still elitist and remained as devices for middle and upper classes for building their social networks. Nonetheless, an old common place in Chilean culture uttered that Liceo was a remarkable pillar of Chilean progress and democracy since nineteenth century and celebrated that institution as a fulcrum of ideological tolerance, progress and national identity. Polemists, critics and reformers (most of them sharing global influences of the New School Movement and John Dewey's pedagogical ideas) censured that perception as a myth and pleaded for a deep reform on traditionalist Liceo regarding, at least, two basic issues. The first was social democratization of secondary education in parallel with an urgent curricular upgrading to current national economical needs in a changing world. The second, which is key for the purpose of this paper, was about to introduce a vision of learning that focuses on a more comprehensive perspective for children and youth, integrating the contributions of psychology to education.

There is a remarkable interest in the study of emotions as shaping elements of social and cultural relations in recent historiography on education. In this context, this paper aims to identify and characterize the presence and eventual dominance of specific emotions in the literature and textbooks used in secondary education in Chile for nearly half a century. We seek to establish a dialogue between those emotional repertoires, available in the literature employed to train children and youth, and pedagogical discourse about desirable emotions, the latter with close relations with emerging transnational youth models. Our theoretical approach dialogues with Peter Stearns' concept of emotionology.

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Panel: Liberal Protestantism and changes in educational culture in 19th century Europe

Coordinator: Van Drenth, Annemieke , Leiden University, the Netherland.

Discussant: Joyce Goodman, University of Winchester, UK

Panel Abstract

In the first half of the 19th century new religious movements stirred up the dominant Protestant traditions, introducing a more open and tolerant approach in educational culture and pedagogical practices. These movements profoundly influenced expanding educational ambitions and structured the educational space in which childhood and education emerged as issues of social and political importance. The papers in this panel address the ways in which participants within new movements of liberal Protestantism initiated changes in educational culture, pleading for a new take on dominant 18th century Enlightenment views. Activists from three European countries (Germany, the United Kingdom and the Netherlands) will be presented. In Germany, during the turbulent period of Vormärz leading up to the revolution of 1848, a liberal religious movement (*Freireligiöse Bewegung*) focused on the right to individual autonomy that based on the idea that humanity was free by nature applied to men and women equally. This religious humanist and political movement, which recruited its participants primarily among German reformist Catholics and liberal Protestants, offered women scope for action in social and educational matters. The contribution on the UK discusses the educational thoughts and writings of Harriet Martineau, who exemplifies developments and challenges in liberal Protestant educational thought and action in the 1840s and 50s. This was not through working in schools but by her writings both on education itself and on all the issues that concerned her such as religion, political economy, anti-slavery, scientific medicine, social reform, empire and history. In particular Martineau desired educational reform and a liberal, modern education for all, including, indeed perhaps especially, working people and women. The Dutch situation will be examined by two papers, both showing the influence of a new theological movement, indicated as the *Groninger Richting*. The leading spokesmen of this movement introduced a more sensitive and non-fundamentalist form of Protestantism and advocated a 'compassionate pedagogy' in educational settings. The papers will deal with three representatives of this movement. Two of them worked in Groningen, the city where the movement was born: the professional teacher educator Berend Brugsma, who combined improvement of didactic skills of teachers in

elementary education with a more child-centred pedagogical culture in the classroom, and the female kindergarten-teacher Alberdina Woldendorp, who in 1827 published a Dutch manual for pre-school education. A second paper examines whether and how the Reverend Cornelis E. van Koetsveld, founder of the first school for children with 'idiocy' in the Netherlands, was negotiating his liberal Protestant approach from both the Dutch Réveil-movement, preaching the awakening of devotion and dedication to God and to other human beings, and the Groninger Richtiging. The combination inspired him to underline the importance of commitment to children, especially to the poor, the neglected and the disabled among them.

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Paper presenters:

Prof Ruth Watts, University of Birmingham, UK. Harriet Martineau (1802-77): a liberal Protestant/ secular educationalist.

Christine Mayer, Universität Hamburg, Germany. Interconnections between the Free Religious Movement and the emancipation and Education of Women in the Late German Vormärz.

Mineke Van Essen, University of Groningen, The Netherlands. Early 19th century child-centred ideas in the Netherlands. The religious inspired manuals for teachers of Berend Brugsma (1897-1868) and Alberdina Woldendorp (1799-1835).

Annemieke Van Drenth, Leiden University, The Netherlands. From preacher to teacher. Cultural transfer and the inner world of children with idiocy in the work of Reverend C.E. Van Koetsveld (1807-1893).

Liberal Protestantism and changes in educational culture in 19th century Europe Paper Abstracts:

Harriet Martineau (1802-77): a liberal Protestant/secular educationalist.

Ruth Watts

University of Birmingham, UK

Harriet Martineau grew up strongly entrenched in the liberal Protestant culture of Unitarianism in England. She not only imbibed its strong educational imperatives but became a lifelong deliberate public educator of others. This was not through working in schools but by her writings both on education itself and on all the issues that concerned her such as religion, political economy, anti-slavery, scientific medicine, social reform, empire and history. In particular she desired educational reform and a liberal, modern education for all, including, indeed perhaps especially, working people and women. Her abiding interest in religion, underpinned by the questioning attitude common to Unitarians and by extensive travel in the near East, eventually by the late 1840s, took her out of religion into agnosticism – a not unprecedented progression among nineteenth century intellectuals. Her educational commitments were unchanged, however, and typified, sometimes were in the vanguard of, the network of liberal educationalists she came from. This case study of the educational thoughts and writings of one leading public educator up until 1850 exemplifies developments and challenges in liberal Protestant educational thought and action in this period.

Interconnections between the Free Religious Movement and the emancipation and Education of Women in the Late German Vormärz¹³.

Christine Mayer

Universität Hamburg, Germany

During the turbulent period of Vormärz leading up to the revolution of 1848, calls for political participation by the citizenry and emancipatory movements by socially and legally disadvantaged groups – women or Jews – gave rise to religious, cultural, social and educational initiatives and activities that included women, frequently in prominent roles initiating and driving such

¹³ Vormärz, literally pre-March, refers to the pre-revolutionary period between 1830 and the revolution of March 1848.

movements. It was especially the Free Religious Movement (Freireligiöse Bewegung), a religious humanist and political movement recruited primarily among German reformist Catholics (Deutschkatholiken) and liberal Protestants, that offered women scope for action in social and educational matters. Along with religious freedom, its focus was on the right to individual autonomy that based on the idea that humanity was free by nature applied to men and women equally. This case study of the city of Hamburg will explore the links between the ideas of the Freireligiöse movement and the emancipation and education of women in the 1840s. It shows how improving the educational opportunities of women was regarded not only as a means to recalibrate gender relations, but above all also as a tool to break down barriers of class and religious affiliation.

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Early 19th century child-centred ideas in the Netherlands. The religious inspired manuals for teachers of Berend Brugsma (1897-1868) and Alberdina Woldendorp (1799-1835).

Mineke Van Essen

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In the first half of the 19th century new religious movements stirred up the dominant Protestant traditions in the Netherlands, fundamentalist as well as liberal ones. In search of a middle course between dogmatic Calvinism and rationalist Christianity, professors of Groningen University proclaimed a non-fundamentalist, evangelically inspired belief. Although soon evolving into a national movement, this so called Groninger Richting particularly influenced benevolent thought and action in the city where it had started. Next to university professors and reverends also some Groningen teachers played a role in spreading these ideas, among whom the female kindergarten and girls' teacher Alberdina Woldendorp (1799-1835), and the teacher educator and

school inspector Berend Brugsma (1897-1868). In line with its optimistic, sensitive and humanistic Christianity the movement advocated a 'compassionate pedagogy' towards children (Kloek & Mijnhardt, 2004). Both Groningen inhabitants wrote a manual for teachers in which they proclaimed this pedagogical approach. (Woldendorp, 1827, Brugsma, 1838). Their ideas can be perceived as a shift in the pedagogical ambitions which had consequences for the educational context in the Netherlands (Dekker, 2010).

The paper will examine the religious inspired views of Brugsma and Woldendorp which furthered a more child-centred pedagogical culture in Dutch classrooms, and paved the way for the New Education movement of the 1890s in the Netherlands. (Van Essen, 2006). By using a gender perspective the paper will also evaluate the professional role both teachers played as well as the historical esteem they got.

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From preacher to teacher. Cultural transfer and the inner world of children with idiocy in the work of Reverend C.E. Van Koetsveld (1807-1893).

Annemieke Van Drenth

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In the first half of the 19th century new religious movements stirred up the dominant Protestant traditions, introducing a more open and tolerant approach in educational culture and pedagogical practices. In the Dutch context both the new devotional movements of the Revèil and the so-called Groninger Richting underlined a humanistic-Christianity and focussed on what Jeroen Dekker (2010, 91) has indicated as a shift towards 'the best interest of the child'. Expanding educational ambitions influenced the existing educational context in a way that children's inner world became more central. A caring approach towards children resulted in interventions concerning children in terms of

protection and supervision (Dekker, 92). The aim in this paper is to examine how these changes, which structured the educational space in which childhood and education emerged in new ways, were influenced by ideas from the above mentioned new movements of liberal Protestantism in the Netherlands. Although in general educational initiatives concerning children with mental problems started relatively late (Weijers, 2000), the Reverend Cornelis E. van Koetsveld already founded his 'School for idiots' in 1856 in The Hague (Van Drenth, 2005). Central in this paper is the way in which Van Koetsveld transformed his 'pastoral power' into a regime of caring power towards these children (Van Drenth & De Haan, 1999). The aim is to analyse the cultural transfer of both religion and identity through a form of humanitarianism which was inspired by the educational élan of new forms of liberal Protestantism in the Dutch context. In this cultural transfer a new, also scientifically based, interest in the 'inner world' of children took shape, accompanied by a strong belief in the gender specific potential of women as educators and care-takers of children with mental problems. The primary sources used in this analysis consist in publications by Van Koetsveld on both his work as a preacher (Van Koetsveld, 1843 and 1858) and his involvement as a teacher in his School for Idiots (Van Koetsveld, 1856 and 1872).

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Individual Abstracts

Abstracts are listed alphabetically by first author's surname

Agents of intercultural interaction?: The role of foreign pedagogues in the configuration of secondary education in Argentina

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This paper analyzes the characteristics of the configuration of secondary education in Argentina with focus on the relationship between foreign pedagogues and discourses and local institutions. Intercultural interaction is analyzed through the analysis of school curricula during the period of creation of the *colegio nacional* (national secondary school) starting in 1863 and the presence of foreign pedagogues who intervened in this process. Who were they? What role did they play in the organization of secondary schools? Is it possible to identify patterns of foreign influences when looking at secondary school curricula by the end of the nineteenth century?

The influence of European pedagogy, particularly at the secondary level, has been recognized throughout the history of education in Argentina (Solari, 1992). Nevertheless, there have been few comparative historical studies that address the relationship between these so-called European influences and the Argentine secondary school. To do so, this work is based on the hypothesis that there has been a process of internationalization of ideas and models in the configuration of educational systems in general and the secondary school in particular. The concept of internationalization, as developed by Schriewer (2011), refers to the process of transnational migration, expansion, and reception, a process constructed historically in a range of logics of appropriation determined by deep cultural structures (Caruso and Tenorth, 2011). At the same time, it assumes the global expansion of transnationally standardized educational models and the persistence of various networks of socio-cultural interconnection (Schriewer, 2011).

In Argentina, the creation of free and compulsory elementary education was followed by the development of secondary education, which took the Prussian and French form of organization together with a propaedeutic function. These schools, in the figure of the *colegio nacional*, were the institutions responsible for the formation of the ruling classes and were oriented to the university. The selectivity and the humanistic content strengthened homogeneity both in students and schools in relation to the institutional model. The national State was responsible for the organization of these schools. It did so through organizing existing educational options in order to render secondary school education uniform. We understand this as a process of externalization because, in order to effect this change, the national State resorted to ideas and

practices— many of them already operative in the territory— advanced by foreign professors. With time, the national State itself began to develop instruments to organize the nascent system that were strikingly similar to those used in Europe, particularly France.

There are many ways to consider the encounter between external ideas and local practices: laws, organizational-pedagogical norms, State bureaucratic structure, curriculum, circulation of pedagogical ideas (publications, congresses, exhibitions), participation of European pedagogues (professors, principals, legislators, public officials), and State surveys. Here, we will analyze the participation of foreign pedagogues professors or principals- through the analysis of school curricula in three different national secondary schools between 1860 and 1880. The work is expected to offer historical evidence about an often mentioned but rarely studied process.

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Reviving the African culture of 'Omoluabi' in the Yoruba Race as a means of adding value to education in Nigeria.

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The concept of 'Omoluabi' is the standard which determines the morality and the immorality of an act in Yoruba society in Africa. But some of those virtues that make an 'Omoluabi' got gradually deemphasised as western education spread while other practically 'strange' ones are being emphasised especially as technology advances. Regrettably, this neglect, in part, is responsible for various challenges facing Africa, especially Nigeria; ethnic and religious violence, terrorism, kidnapping, rape, political mugging, corruption and other social vices which are making education irrelevant in terms of moral values. In the conceptual framework of value-added policy of education in the 21st century, 'Omoluabi', like mores and folkways in some societies, is now

being recognised today as a leeway to restoring several virtues through Civics, History and Social Studies in the school curriculum. This is a historical and descriptive study, the researchers will therefore adopt historical and descriptive methods. This entails social survey methods, which will involve interviews and examining secondary sources such as archival materials, government documents especially education curriculum and policy over the years in Nigeria. This paper will therefore focus its discussion on: 1.What is Omoluabi? 2.What are the virtues emphasised by 'Omoluabi'? 3. How did western education erode what 'Omoluabi' stands for and what are the effects? 4. How far can Civics, History and Social Studies go in reviving the 'Omoluabi' virtues. These questions and any other that may arise will be answered in this research. It is hoped that this study will sensitise all the stakeholders in education in Nigeria for the need to revive the culture and make western education worthwhile.

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Revolution in teen-age sensitivity: Jean Vigo's *Zéro de Conduite* and French boarding school culture

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If Jean Vigo's *Zéro de Conduite* is considered today a masterpiece of French cinema, in 1933, it was a virulent and vehement attack against early 20th-century French boarding schools and bourgeois society. This subversive aspect of Vigo's work did not go unnoticed by the audience and French authorities, who censored the film and delayed its release for more than twelve years. Indeed, the "Board of Film Control" considered the film "prejudicial to the prestige of the teaching body" and "a defamation of state education" and therefore refused unequivocally to grant Vigo's movie a "visa of exhibition". While scholars of the cinema are well aware of the censorship and autobiographical character of *Zéro de Conduite*, these issues have for a long time been overlooked by historians of education, who tended to focus on other sources, such as literary discourses, to analyze students' schooling experience. Only recently did a few historians

truly begin to analyze, from a history-of-education perspective, the movie, which was directly inspired from Vigo's own experience as an intern in a boarding school at Millau from age thirteen to seventeen.

Indeed, as Vigo put it in a presentation of his film in Brussels in 1933: "Everything is represented, the refectory smelling of beans, the classroom and the study where one day one of us said out loud twice what all of us were thinking". Building upon the work of Bruno Vanobbergen, Ian Grosvenor and Frank Simon, this talk is devoted to an analysis of Vigo's film focusing on its representation of students' daily life, with its rules and rituals. But it also moves beyond everyday routine, by revealing the interns' intimate impressions, feelings, and aspirations as well as the unavoidable clash between boarding school culture and students' sensitivity. After the numerous revolts of teenagers in French boarding schools during the 19th-century, well studied by historian Agnès Thiercé, a study of the representation of teenage revolts in the film and of its reception opens up a large window on the crisis of a well established institution in 19th- and turn-of-century France: the boarding school. Indeed, way before May 1968, this movie reveals a major shift in French school culture: the inadequacy of certain school institutions to teen-age sensitivity and emotion, thus revealing a definite breaking off from 19th-century school rituals and routines.

Women's education in the Ottoman Empire during WWI: "female students" in Europe

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Following the proclamation of Gulhane Imperial Edict [Tanzimat Fermanı] the change that took place in education field enabled the Ottoman women to receive education at different levels. Over this period of time with the establishment of Darulfunun, the Ottoman women who were already entitled to secondary education also gained the right to attend higher education. The Ministry of Education [Maarif Nezareti], which, after Tanzimat, began to send male students abroad in order to enable them to gain hands-on experience, sent non-Muslim female students as of the year 1911 and helped Muslim female students gain access to education abroad after 1913. The Ministry of Education primarily supported with scholarships those students who happened to go abroad using their own sources. It is only then that they opted to send female students abroad providing scholarships for them.

By 1913, the female students who had been sent to France, Sweden, Germany, United States, Hungary and Italy were in a state of either having to return or getting into schools in Berlin and Geneva after WWII broke out. The male students outnumbered the female ones by 120 to 9 in 1913, when the girls were all non-Muslim. By 1918, there were nearly 30 Muslim female students in various fields. During the war, the female students mostly studying in Germany, varied in terms of their numbers and fields of study, with the number of the female students rising and their fields of education diversifying.

With this paper, we firstly aim at mapping the generation of both Muslim and non-Muslim female students who were sent abroad during the WWI for the purpose of receiving education in Medicine, Dentistry, History, Literature, Philosophy, Pedagogy, Music, Domestic Economy [İ dare-i Beytiyye], Violin, Piano, Dressmaking, Sewing and Languages. We can thus discern what countries or cities they had been sent into, in which field they had received their education, what kinds of experiences they had undergone and whether or not they had returned and whether those who had returned kept practising in their field of training. And consequently, on the one hand, we aim to establish a correlation between the women who had received education abroad during the war and their modernizing process, on the other hand, we aim to study how the Ottoman State's position, the one which took part in the war, influenced the female students' situation. In search of the female students abroad during the WWI, we will draw upon some compilations on the issue, the related news in the war-time press, public records, and the corresponding collections from the Women's Library as the main sources, supplying documents from the relevant countries where the girls had had their education.

Modernising education and the crisis of terminology. A view of the Arab world in the nineteenth century

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The beginning of modern Arab education coincided with the Arab Awakening in the nineteenth century. The modern educational system witnessed its most important developments in the Arab world under the Ottoman rule. Examining the educational reform as discussed in the literary sources of the Arab Awakening, one finds that teachers and students alike faced great difficulties in dealing with the new scientific terms. The students were unfamiliar with the new scientific terminologies, and the professors, in turn, did not have suitable and accurate repertoire of scientific terms to use in the

delivery of their teaching material. Also, the Arab scholars, who returned from their Educational missions to Europe, were eager to write about and implement the ideas they had learned, but had limited linguistic resources to do so. How were they to translate these ideas into Arabic? Were there suitable words that could describe their new knowledge, or did new words have to be invented? This paper examines the crises of terminologies which challenged the development of a new educational system in early modern period of the Arab world. It also describes the expertise acquired by local scholars from foreign experts during their educational missions to Europe. The knowledge they gained enabled them to modernise the Arabic language upon their return. Eventually some of the terminology used within the new educational system filtered through to everyday use within the wider culture.

Instruments and writing supports

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The work analyzes the prescriptions and uses of writing instruments and supports by schools and regular people during their schooling process, in the first half of the 20th century in Minas Gerais, Brazil. We used three main sources to conduct the research: a) official documents of public instruction; b) advertisement of writing instruments, found in almanacs and catalogs; c) testimonies, via written and oral reports, and autobiographies. The research was based, theoretically and methodologically, on studies in Cultural History and Written Culture History, from which came our two main assumptions. First, if we consider written culture as the symbolic and material place that the written word occupies in certain social groups, it is not possible to develop studies in this field without dealing with the materiality involved in both the production of writing and the act itself. Throughout time, different devices, that may or may not have been created specifically for this action, have left marks in many material supports. A second assumption refers to the acknowledgment that some constitutive dimensions of written culture, such as manuscripts, orality, and non-schooling instances, tend to be overlooked by historiography. In this sense, it is relevant to study less conventional instruments and supports used in schooling and in other moments of social life. The work analyzes the instruments and supports explicitly produced to school and prescribed by it, considering that their use conditions the ways of thinking and writing, their conservation, the necessary gestures to write, the pedagogy, and learning. In the analyzed documents, we see a circulation of objects produced in other

countries, the import of necessary products to writing, and the idealization of what is considered the best way to write and the best support to be written on. The testimonies of several subjects confirm the circulation of prescribed objects.

The research also analyzes the instruments and supports that, in the absence of those prescribed, were constantly used by the average person to enable their own schooling process. Lacking financial resources and/or access to certain objects, the subjects innovated, experimented, and used non-conventional objects. Coal and wood sticks were used as writing instruments. Banana leaves, bread paper bags, individual blackboards, handmade notebooks used exhaustively - were used as supports. Starch glue, and “erasers” made with crumb and droppers show the complexity of use. There are evidences that the manner of writing conditioned ways of memorizing and relating with contents and writing objects. One can affirm that there is a relative distance between the writing the school wants to establish and the tactics that groups and individuals create in their everyday life, with the resources available. Perhaps this is the story of a great part of Brazilian population. It is up to History of Education and History of Written Culture to make it visible.

Education and the ideal republican progress in the 19th century: Rio Pomba, Minas Gerais, Brazil

Eloy Alves Filho, Maria Virgínia Dias de ~~Carvalho~~ Maria da Felicidade Alves Urzedo & Geraldo Inácio Filho

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This paper aims to analyze the education of the state of Minas Gerais from the perspective of the 1892's educational reform, after the Brazilian Proclamation of the Republic in 1889. Therefore, this paper seeks to understand the role of education in the process of civilizational transformation and, also, as an alternative to contribute to the economic, social and cultural progress of a society in development.

Education was a challenge to Brazil in the turn of the 19th century, such as a model of cultural changes as for the need to face illiteracy rates of 80%.

In the first years of the Republic, since the national legislation had not been implemented, the states and cities assumed the responsibility of organizing the educational process, continuing what had been inherited from the imperial period.

In Rio Pomba, the regulation of the public primary education was legally established by the city in 1984. This law, called *Lei de Instrução*, tried to organize, discipline and structure the work of educational institutions, showing a concern from the City Council about the education of future citizens and the future basis of social-economic development of the region.

Rio Pomba is the oldest city of the region called *Zona da Mata* in the state of Minas Gerais, and, with a cultural and journalistic tradition, was chosen for this study. In loco visits and research were made at the city's museum, the *Museu Histórico*, at the City Hall, at the City Council, and at the local papers active at the time to gather sources and data.

Despite the efforts of the City Council of instruction and development, the city papers were also engaged in this crusade, claiming the relevance of education for the city's investments and criticizing the lack of money for essential sections, such as electricity, roads, railways, factories, etc. The weekly paper *Nova Senda*, for example, in the second decade of the 20th century, published an article called "O Progresso" (The Progress), affirming that the instruction, the social mechanisms and communication must be vast and easily accessed by the population. It argued that the wide dissemination of education would make it easier to govern and to provide justice. It would signal the triumph of the good and of civilization in the search for progress.

The government was a tireless advocate of progress, having an integrated vision regarding changes and social-cultural development, considering that the improvement of the living conditions of the population and the increase of the individual and collective wealth would, inevitably, go through the trails of education.

Despite being the object of the local and regional elites, this progressive ideal was in agreement with what was also promoted in other regions of the state of Minas Gerais and of Brazil.

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Cultural paradigm and the development of nomadic education in Nigeria

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Nomads in Nigeria are broadly categorized into the Pastoralists, Fisher Folk Communities and Migrant farmers. The Nomadic Pastoralists constitute the largest and most educationally disadvantaged of these groups. The Fulbe Pastoralists formed the bulk of this group. Their mobile way of life has created difficulties in providing them with education and social amenities because of the failure to understand their culture, peculiar lifestyles and needs (Aminu, 1991 :Umar & Tahir, 1992). Earlier efforts aimed at providing them with education failed woefully because their culture was not taken into account in the design and implementation of the various educational programmes. It followed that the success of any educational plan designed for them depended on the extent to which their culture was related to the system of education (Aminu, 1991 & VerEecke, 1991). This paper examines the evolution and development of the Nomadic Education Programme (NEP) in Nigeria which accommodates their cultural identity after the earlier attempts aimed at providing them with modern education failed. The paper traces the evolution of the efforts aimed at educating the nomads right from the Colonial days through the Independence period, the ugly years of the military dictatorship up to the present democratic dispensation. In the historical narrative, the influence of the culture of the nomads on each facet of the educational system would be highlighted. The implementation strategies of the NEP considered relevant components of the Fulbe culture in the design and implementation of their education. Cultural elements such as shyness, modesty, dignity, self-respect, chivalry, bravery, truthfulness, freedom, compassion and herdsman ship among others were used in different approaches adopted for provision of education to the Fulbe nomads (VerEeck, 1991: Muhammad, 2003 and Muhammad & Ardo, 2010). Gradually, over the years, the Curriculum materials were culturally filtered to suit the needs and lifestyle of the Pastoralists (Muhammad & Aliyu, 2012). This influenced the emergence of the Seasonal nomadic Schools and subsequently the semi-nomadic and permanent schools for the children of nomadic pastoralists. To a large extent, the achievements recorded by NEP in over two (2) decades since its inception were as a result of the understanding of cultural peculiarities of the nomadic pastoralists. The paper recommended that because of the success of this approach of integrating cultural identity into the educational service delivery among the Fulbe nomadic

pastoralist, similar approach can be utilized in providing education to people with similar cultural inhibitions.

Holding on to identity: Preserving a Protestant school identity while participating in a socialist school reform experiment on comprehensive education. The case of the Dutch Anna Maria van Schurman School (1974-1986)

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In 1976, the first experiments started with Dutch comprehensive education. According to the socialist Minister of Education J. A. van Kemenade, this was the first step of a massive reform of the Dutch educational system. But despite these high hopes, the Dutch never realized comprehensive education on a national scale. Van Kemenade longed for replacing the tracked Dutch school system of the 1970s, characterized by early school choice by a comprehensive school system in which children could explore and develop their individual talents. As in other countries, this innovation was meant to enhance equal opportunities. But Van Kemenade added an obvious socialist tone to his plans. In so-called Middle Schools (*Middenscholen*), he wanted to raise emancipated critical minds that could change the existing social and economic structures. To stimulate this 'social awareness', he made concrete proposals on curriculum issues, such as the integration of school subjects, which fitted the notions of progressive education. His ideas caused a great deal of controversy in Parliament, especially among the right-wing liberals and the religious parties. The first expressed the fear of indoctrination and uniformity; the latter feared the threatening of the hard-won Dutch constitutional freedom of education.

Despite the serious hesitations of the religious parties, one of the first schools that voluntarily participated in the experiments was the Protestant Anna Maria van Schurman School, which is located in Franeker, a city in the province of Friesland in the Northern part of the Netherlands. Using the school archive, we studied the role of its Protestant identity in implementing the basic principles of the Dutch Middle School plan. The study concludes that the school translated the basic principles into a form that was acceptable for both the school community and the region in which the school was located. It made a carefully thought-out choice to focus on cognitive goals, such as the integration of school subjects, instead of focusing on non-cognitive goals such as social awareness. The school argued that non-cognitive personal development was

not the central task of the school, but of other domains such as the family and the church. Next to an understanding of how this Protestant school translated national policy ideas, which bore a tense relationship with the school's own identity, into daily school practice, this case study also shows the practical difficulties the school had to deal with when participating in this experiment. Therefore, the case study also adds to our understanding of the reasons why the Dutch experiments with comprehensive education eventually did not lead to the implementation of a comprehensive school policy on a national scale.

Amsing, Hilda T.A., Linda Greveling, Jeroen J.H. Dekker, "The struggle for comprehensive education in the Netherlands," *History of Education*, 42 (4), 2013.

Family on the pages of children's magazines during the time of the Polish People's Republic

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The study deals with the subject matter of the image of family and family relationships depicted in children's magazines, such as 'Wierszczyk' and 'Pomoczek', issued during the time of the Polish People's Republic. The editorial office's aim was to bring joy and warmth to the child's everyday life by reading the magazines mentioned above. Educational issues in a family are presented in clearly defined sections and are mainly concerned with: mutual care between family members, for example, during a disease; leisure activities, maintaining contact with a family living in the countryside or in another city; helping with field work; parents' professional work; school problems and dealing with them in a family; the relationship with grandparents; the relationship between siblings, parents and children; celebrating the public holidays and anniversaries which were forgotten during the period of socialism. At the same time, it should be noted that in the decades following the year 1945, on the pages of children's magazines, one can observe a clear influence of political factors which defined the functioning of families in our country, for example, the economic plans made by the government of the day as well as holidays and public celebrations carried out according to the Soviet way of thinking. The content of children's magazines enforced a planned preparation for living in a socialist family and it was deeply embedded in the Marxist-Leninist ideology. These magazines, thoroughly censored, were an effective weapon of indoctrination carried out by the socialist state. It should be emphasized that the children's periodicals (as well as school books), were used to educate people on the citizens of a socialist country.

The main purpose of the paper is to define the image of family and its problems as shown on the pages of children's magazines published in Poland in the years 1945-1989. The essential questions of the study which will be referred to in this dissertation can be formulated as follows:

Did the image of family shown on the pages of children's magazines change throughout the period of 1945-1989?

What factors had an impact on the creation of a family model shown on the pages of children's magazines from the period of 1945-1989?

Did the content concerning the functioning of a family at the time of the Polish People's Republic influence the youngest generation's awareness and family aspirations?

The study has been conducted by method of a historic-pedagogical monograph and through the techniques of document analysis, critical analysis of the sources and diagnostic survey. The survey study has been conducted among the generation of Polish people aged 55 to 75, whose childhood and adolescence were in the period of the Polish People's Republic.

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Traditional religion education since the foundation of Turkish Republic and education in mosques: A qualitative study

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Traditional civic educational institutions can be said to be Ottoman Primary Schools which give education to the public at elementary school in Ottoman

Turkey. Especially with the Westernization movements, schools giving modern education were established in increasing numbers besides such traditional education institutions as the Ottoman Primary School and the Moslem Theological School (Madrasah). Due to the Law of Unification of Education, which put into effect ending this dual structure of education, the government's effort to structure religion education turned religion education into a stressful area. Religion education is always demanded by the society, and formal ideology has influence on religion education. Also, there are different interpretations of religion education and alternative ways for education. In a sense, religion education removed from schools continued informally in mosques and in other alternative places.

In fact, religion education in mosques can be regarded as an extension of religion education given in traditional education institutions in Ottoman Turkey. With Turkish Republic, religion education was taken by the government under supervision, and its content was changed. As a result, such alternatives as religion education in mosques occurred. People continued religion education by sending their children to alternative places including religious communities in cities and towns.

From the establishment of our Republic to date, the government's perception of religion education has changed. Religion education in mosques and related practical examples are important to reveal the government's viewpoint regarding religion education. The purpose of this study was to evaluate the adventure of religion education in Turkey considering the change in perception of religion education mosques.

In the study, the qualitative approach was used. The research data were collected by reviewing the related literature and using the interview method. The participants of the study were retired mosque leaders and employed mosque leaders. In the light of the analysis of the interviews held and review of the related literature, the phases of changes in religion education in mosques in the Republic of Turkey were examined in three periods. These periods determined are open to discussion and important and beneficial to reveal the changes in religion education in mosques.

In the study, it was observed in all the three periods that the government is somehow involved in religion education in mosques. In the period of deadlocks-quests (until 1950), the government was involved in a number of issues such as determining the content of this education, determining the materials to be used and deciding on who would use the materials and where. In the period of seeking and discussing freedom (from 1950 to 2009), though it seems there was no

intervention, the government did not lean towards any religious communities or groups involved in religion education. On the other hand, religion education was allowed in mosques under the supervision of the Directorate of Religious Affairs. In the period of Encouragement (after 2009), the government also funded the religious officials giving religion education in mosques. Consequently, the government has always played an important role in religion education in mosques.

The role of calligraphy in the Catholic culture and education in modern times

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Catholicism, as a Religion of the Book, has always privileged a very tight relationship with the written word. In the medieval era beautiful Gospels were manufactured by monks, and in modern times, a good handwriting has always played a great role in the expression of catholic culture and education. The vatican chancery employed professional scribes for their offices, while handmade diplomas, missals and prayer books were so manufactured by hand. Calligraphy became a fundamental issue for catholicism in general, and people claimed for handwritten documents for their religious purposes. A great variety of calligraphic papers have been produced; important church documents like dogmas and important prayers (such as Pater Noster) were often beautifully handwritten. While this particular aspect has been rather disregarded by researchers and scholars, I will talk about all these aspects, focussing of how this particular catholic culture has invaded the ordinary life of religious people till nowadays.

The effect of foreign religious doctrines and obsolete indigenous cultural practices on girl-child education in Nigeria

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A lasting legacy which the proponents of Islamic religion and Christianity bequeathed to the African continent is the introduction of education, whether Islamic or western literacy education. After over a century of the introduction of western literacy education and the launch of popular free education programme at various stages of political development of the nation (1955, 1957, 1976 and 1999) education of the girl-child is still being hampered by

several factors. This study examined the effects of embracing foreign religious doctrines Islamic and Christianity, as well as adherence to indigenous cultural values on the education of the girl-child in Nigeria. The study examined the theme during different phases of political development of Nigeria from pre-independence period till 1975; girl-child education from 1976-1999 and girl-child education from 1999 to date. The study relied mainly on primary records. The data collected were analysed using thematic approach and answers were provided to pertinent questions raised in the study? Findings revealed that though parity in enrolment between boys/girls has not been achieved, the education of girl-child has improved significantly over the years; that insufficient knowledge on the position of religion of Islam on rights of women constitutes inhibition to the education of the girl-child. However, aside from religious and cultural issues, challenges of insecurity, unemployment, partial implementation of free education programme and poverty among others constitute formidable inhibitions to education of girls in Nigeria. In conclusion, it was recommended that Government should be more alive to its responsibility by providing education for all as a matter of duty; provide instructional materials for schools to facilitate learning; demonstrate that it is capable of protecting lives and properties of individuals within the nation by securing the release of Chibok girls and ensuring that schools and other public places are protected from kidnapers, suicide bombers, ritual killers and other vagabonds.

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Western literacy education and assimilation of foreign cultural values as the bane of educational, political and socio-economic underdevelopment of African States: The Nigerian experience

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Education is one of the most powerful weapons ever developed by every society, developed or developing, to promote the interest of its members and guarantee the continuity of its cultural practices through learning in formal and non-formal settings. The introduction of western literacy education into the shores of Nigeria by the Christian missionary organisations in the 19th century and the collaboration of colonial administrations in spreading western literacy education produced an unintended result of assimilation of cultural values of the west by Nigerians and eventual relegation of traditional African values to

the background. This study examined how the introduction of western literacy education and its embedded European values have robbed African nations of the opportunity to evolve or fashion out a kind of education system and political arrangement that could be of value to African societies and would have been a panacea to technological, political and socio-economic problems plaguing the continent. The study is historical in nature. As such, primary and secondary sources of historical records were made use of in conducting the study (books, journal articles and archive documents were consulted). The study sought to provide answer to the following pertinent questions “why have the systems of education that worked wonders in other parts of the world failed to produce the same results when imposed on African nations?”, “Has the assimilation of European/foreign cultural practices been of assistance in our quest to produce well-bred educated Africans?”, “Decades after independence, what efforts have been made to reflect our cultural values in our school system? Findings from the study were analysed using historical methods of data analysis. It was revealed that blind adoption of foreign values has done unquantifiable damage to our value system as Africans. Besides, persistence in propagation of foreign values and customs is at variance with our desire to fashion out a kind of education policy and programme that could facilitate rapid development of our nation. That African nations experience turmoil in political arrangement/structure because of total adoption rather than adapting European political systems to suit our local needs. Based on this, it was recommended that to produce a generation of Nigerians worthy in knowledge and character, implementation of our national policy on education must be taken seriously; education must be adapted to our local needs; our cultural values/systems must not be jettisoned rather cultural values must be protected from being unduly bastardised.

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The role of Fernando de Azevedo and his serie *Atualidades pedagogicas* in the progressive education movement in the Brazil during the decades 1920-1930

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The paper present the results of the PhD research with the title “Highlighting the debate between tradition and modernity in pedagogical ideas during the 1920-1930 decades: the sketch of a conflict”. The main source of this research is the *Serie Atualidades Pedagógicas*, edited by Fernando de Azevedo, one of the leaders of Brazilian Progressive Education Movements. We delineate the sources over the period from 1931 to 1939 in which the *Serie* had published the majority of titles linked to Biology and Psychology Sciences, due to the projections of these sciences for innovation of Education by Progressive Education Movements. The research question can be describe in the next questions: “How did the aspects of tradition and modernity constituted the pedagogical ideas in Progressive Education Movement in Brazil? What is the contribution of Biology and Psychology in the discussion about the old and new in Education among the titles published in the *Serie Atualidades Pedagógicas*?”. The main aim is to apprehend and analyse the relation between “tradition” and “modernity” in the clash of the pedagogical ideas in the first part of the XXth century from the analysis corpus. The specific objectives can be described as in the next points: (a) Comprehend the clash between the “tradition” and “modernity” in the Azevedo Pattern in the *Serie Atualidades Pedagógicas* (1931 to 1939); and, (b) Reveal the contributions of Biological and Psychological Sciences to innovate the pedagogical ideas, considering the concepts of school, teacher and children. The theoretical framework to support our analysis is based on the Cultural History, highlighted theories by Marc Depaepe and Michel de Certeau. In sum, the theoretical framework used in our source’s analysis contribute to understand the historical, social, economical and cultural context in which is developed the society, the education and Fernando de Azevedo’s reforms and his educational discourse. The analysis of the sources let us to apprehended of the homogeneous and heterogeneous ideas from Progressive Education Movement, the role of Biology and Psychology in the educational thought and analysis of the sources from analytical categories: school’s, teacher’s and children’s conception.

The 'strange death' of Scottish history? Examining the Scottish past performed in historical pageantry

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'For two and a half crowded hours ghostly figures from Scottish pageantry, wild, staid, pompous, and romantic, live a brief while again as they slowly cross the stage, linger, and disappear back into the pages of the history books.' (Evening Citizen, 23 June 1928.) This description refers to a major historical pageant, 'Glasgow: the Story of the West', which was performed in the summer of 1928. Spanning the 6th to the 18th centuries, the pageant advertised a total of 7,000 performers and a grandstand capacity of 16,600 for each of the seven scheduled performances. For a large part of the twentieth century, historical pageants such as this were a hugely popular form of entertainment that attracted large audiences, with contemporaries referring to outbreaks of 'pageant fever' and 'pageantitis' during the Edwardian period. But, the historical pageant also had educational aims, and these can be seen clearly in the context of the performances that took place in Scotland. This small northern country, famous for its tradition of working-class autodidacticism, held pageants that were an effective means of promoting Scottish history to a mass audience and, notably, provided a powerful way in which Scottish identity could be emphasised and celebrated within the context of the United Kingdom.

This paper will examine questions about the presentation of the past and popular engagement with history through an exploration of key pageants in Scotland. Recent scholarship has shown that a Unionist, Whig bias was a common trait in the work of historians of yesteryear and that, during the nineteenth century, this did undermine ideas of separate, Scottish nationhood. Yet, alleged attempts to erase Scottish history and subsume it in the wider British narrative never succeeded outside of academe. For most Scots, the 'strange death' of Scottish history simply never took place. To participants, organisers and spectators, pageants operated as a powerful transmitter of particular versions of the Scottish past and as a vehicle for promoting other types of influential cultural memory, from traditional balladry to the novels of Sir Walter Scott. What this brief examination of pageants will reveal is that in popular consciousness, the romance and heroism of the Scottish past was particularly fitted to the pageant format, and that this can tell us much about changing ideas about Scottish national identity over the course of the twentieth century.

This paper is based on our UK AHRC-funded project, 'The Redress of the Past: Historical Pageants in Britain 1905-2016'. See www.historicalpageants.ac.uk

The foundation of Turkish National Student Union and the attendance of International Student Union to the Second Warsaw Congress

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The 20th century was a period when international relations were tensely experienced. With the footsteps of globalization, the period between the end of the 19th century and the beginning of the 20th century was an era of comprehension of the significance of universalism. Several ideas, formations, and transformations achieved international dimension rather than individualism. For instance, several institutions like student unions, labour unions, education unions and teacher unions also tried to establish peace by taking common decisions in a world weary of wars.

One of them is the Confederation Internationale des Etudiants (C.I.E.) [International Student Union], which was founded in Strasbourg by the French National Student Union. This union was officially founded in 1921 in Prague and its by-laws were accepted by the representatives of the participating nations. The second meeting of the International Student Union was held on 4-24 September 1924 in Pest and Warsaw.

Among the nations of the world, almost all nations wanted to establish their national student union for participating in the International Student Union by means of their representatives. Believing that this is a fundamental need in a globalizing world, the new Turkish state did not wait for long to join this union. Several student associations in the Turkish state attended these organizations by The Turkish National Student Union, which emerged as a project and was founded in a short time.

Diverse student associations that existed before the Turkish National Student Union and were founded by university students after the Second Constitutional Period, realized organizations with certain missions as holding debates and protests and organizing conferences related to the political, social, and cultural issues of the state. For instance, they protested he teachers who did not support the national struggle.

In 1924, these unions which were located in Turkey and had worked unmethodically until then were re-designed as a national union called the Turkish National Student Union. The by-law of this union was formed by analyzing the by-laws of the unions of several European nations. This union attended the Warsaw meeting in September 1924 to represent Turkey. This can be analyzed as the self-presentation of the culturally transformed and reformed new Turkey in the field of education in the international arena.

In our study, the realization of this project and the participation of Turkey in the Second Warsaw Congress will take place. Furthermore, by making use of the printed sources and reports of the period, our study will take into consideration the Student Union founded in 1919 and the decisions of the congress.

Key Words: The Foundation of Turkish National Student Union, Confederation Internationale des Etudiants (C.I.E.) [International Student Union], The Second Warsaw Congress, French National Student Union, Educational Congress.

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Primer as the shield of faith: Religious, culture and Education on the eve of the 18th century in Russia

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The paper will discuss one of the first Muscovy primers printed in the early 18th century. The primer's structure and its concept are analyzed in detail. The paper also considers the primer's dictionary section and the theological concept which allowed to offer Russian students a three-language study book containing study materials in three languages (Church Slavonic, Greek, and Latin) but one Orthodox credo.

Theoretical framework : The primer is a complex cultural thing created not only to learn how to read but also how to interpret social, religious and cultural environments. It was made in order to instruct a pupil in mundane (less) and spiritual (more) things, to implement how to interact with them, and to develop her/him in religious context as the most important for Russians. Such books can be called 'guardians of tradition` and the 'shields of faith` instead of the mundane training goals. In this way it is very interesting to study religious topic

in such books like cultural 'roads` for pupil to be involved into religious socialisation.

Expected outcomes/results : Compiler of the book views it as a comprehensive integral whole embracing teaching how to read, the knowledge of the principal prayers, doctrinal education, and moral exhortations by the authoritative Orthodox fathers, and the knowledge of words pertaining to various realms of life, and also learning the rules of behavior in these realms. The etatist, faith-teaching, propagandistic, moral components are the leading ones. The practical point consisted in comprehending the faith and in the confessional Orthodox upbringing through mastering the texts included in the Primer as the basics for the students to rely on in their lives. Playing the part of a certain "cosmos of the Russian paideia," Polikarpov's Primer offers itself up as a variant of a transition from the Pre-Petrine era toward the modernizing Russia. Fedor refused the Czar's demand to print prayers in the civil type, but he included in his primer the basics of Latin and secular subjects. The 1701 primer was intended for strengthening the Orthodox faith through studying the letters of the Slavonic, Greek, and Latin languages, for those who developed within themselves the need to read religious books, to master their faith and piety through the written culture. References: Charlotte Appel & Morten Fink-Jensen (edd.), *Religious Reading in the Lutheran North. Studies in Early Modern Scandinavian Book Culture*, Newcastle: Cambridge Scholars, 2011; Johannes Biberus, Martin Mylius, Petrus Artomius, *Nomendator, Selectissimas Rerum Appellationes tribus linguis, Latina, Germanica, Polonica, explicatas indicans, Thorunii Borussorum, Cotenius, 1603* ; Max J.Okenfuss, *The Discovery of Childhood in Russia. The Evidence of the Slavic Primer*, Newtonville, Oreintal Research Partners, 1980 ; Fedor Polikarpov, *Bukvar Slavyano-Gracko-Latinskij*, Moscow, Pechatnyj Dvor, 1701; Dzhamilija Ramazanova, *Slavonic-Greek-Latin Primer by Fedor Polikarpov (1701): history and sources of trilingual elementary education in Russia*, *History of Education & Children's Literature*, 2014, IX:2, pp.59-70 ; Vittorio S. Tomelleri (ed.), *Der russische Donat vom lateinischen Lehrbuch zur russischen Grammatik: historisch-kritische Ausgabe*, Köln Weimar Wien, 2002.

Education and cultural vanguard movements. The Brazilian experience before the military coup of 1964 and the international spread of these movements: An example in Quebec.

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This research study makes use of documentary and bibliographical sources to examine a period before the military coup of 1964 in Brazil, which was characterised by a significant set of cultural and educational events that had a great effect on Brazilian society and also influenced other countries. At this time, which was during the international climate of the Cold War (1947-1991), Brazil was undergoing a historical transition from agrarianism to urban-industrial expansion that brought about a social ferment led by the workers (agrarian and industrial) and the new emerging urban middle-class. On the educational plane two phenomena stood out: 1) a debate about the new national system of education (as laid down by the Lei de Diretrizes e Bases da Educação [Law setting out the Guidelines for the Foundation of Education]), in which the conservative sectors were in favour of maintaining the duality that prevailed in basic education between State schools and private schools; 2) a national literacy campaign for adults implemented by the Brazilian educator and political philosopher Paulo Freire. With regard to cultural events, there were several movements that revolutionised the arts in Brazil: a) the “new wave in the cinema”, which created a radical new aesthetic for the Brazilian working-class in its historic struggle against social exclusion; b) a theatre based on popular culture, which broke away from the traditional colonising (and distinctly European) concept of the scenic arts and was most significantly expressed in the “Theatre of the Oppressed” of Augusto Boal; 3. the “bossa nova” (“new trend” in music), which put Brazilian music on the world stage. Both the campaign for literacy and the popular theatre were able to rely on the support of the National Students Union and the Brazilian Communist Party (PCB). After the civil-military coup of 1964, which depended on the material support of the US government, these educational and cultural events (which were based on the concept of popular culture in opposition to elite culture) were broken up with violence and their main protagonists such as Paulo Freire and Augusto Boal, became the victims of repression and were driven into exile from Brazil. However, the vanguard events spread overseas and were practised in several countries. In this Paper, we will be particularly concerned with the concept of popular culture which had a powerful influence on Brazilian education in this period and which despite being banned by the military dictatorship, inspired a number of experiments in the 1980s in the context of a struggle for democracy. The international influence of these Brazilian vanguard movements can be illustrated by investigating the effects of the popular theatre of Augusto Boal in Quebec during the 1980s.

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Popular University of Piracicaba: A proposal of popular education

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The Popular University, created in 1896 by George Deherme, in France, was an alternative model of popular education, whose main objective was to vulgarize the education. Initially directed to the workers to awaken their intellectual interests, will have different characteristics in other countries where it was created. On the one hand, in France the popular universities were directed to the men who worked at the factories, in Portugal, they were created to attend the purpose of cultural and social integration, with no social distinction. Among the many institutions of this nature we shall dwell on a specific experience: The Popular University of Piracicaba. Created in august 29 of 1910, opened in September 3 of the same year. Set up as a pioneer philanthropic experience which although last two ephemeral years, joined the educational movement of that city. The Popular University of Piracicaba U.P.P., institution who was intended to lead to the population what was taught in schools and colleges, had strong positivist trait and saw in the social organization the best way to complete development of mankind. According to the second article of its status, the purpose of the institution was to vulgarize the matters that were the subject of the secondary and superior teach, regarding to sciences, to literature, to arts in general and to all branches of human activity; the physical development of man by gymnastic exercises and rational sports and by the knowledge of essential principals of hygiene; developing a sense of friendship between men and nature and men together; and the women education facing to manage the domestic economy. The Popular University of Piracicaba, chaired by Jacques Arié (agronomist) had as members, among others, Fabiano Lozano (musician and maestro), Honorato Faustino, Juvenal Penteado and Antonio Firmino de Proença connected to the Complementary School of Piracicaba. Counted on a library opened to the public and considered one of the pioneers in the state of São Paulo, whose collection continued to

exist after its extinction. Later part of this library collection will be incorporated into the library of the Normal School of Piracicaba. One first question to make about the creation of the Popular University of Piracicaba is what would be its actual goal and what was its role in the cultural and educational universe of the city. Starting from these few evidences about this institution, we pretend to reveal characteristics of a Republican cultural project, with positivist character, developed by intellectuals sent to Piracicaba, on the first Brazilian Republic and to understand the peculiarities of this institution on the international scene of the Popular Universities.

Religious symbolic construction at the republican construction of the body to the Portugal

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It is in the existential dimension of space and time that forces political, economic, religious, etc. have left their marks. Therefore, it is necessary to denaturalize the body to understand. This project requires an analysis which refers to the construction of the body in an historical setting. Michel Foucault (1987, p.28) writes about this that historians have studied the body from different perspectives (demographic) and what they have shown how historical processes were involved in what is regarded as the basis of biological existence. But the body is also rooted in a political dimension, relationships of power and domination. For centuries, the body was the word through which Christianity is manifested as a privileged experience of God. Humanity that God has announced is experienced in the body.

However, if we take as an example the Portugal, the new project of the State put in place by the Republic (1910) has assumed a new interpretation and a new investment in the body. According to Vigarello (2001, p. 173), State, which broke with religious and harsh regime, hierarchical legitimacy must be not only health, but also educational. Then, it is important for us to know effect relationships of power and domination have worked in teaching, creating new man, through the new evangelization Republican. In this sense, we organize the following research questions: (i) what are the continuities and discontinuities that can be identified in education of the body in the monarchical regime change to benefit the Republican regime and lay? ; (ii) what are the imaginations which are confronted with plastic body education in two regimes of truth? For the realization of this study we will use several types of sources:

laws, textbooks, media, educational magazines and iconography. As a methodology, we will mobilize analysis documentary and discourse, on the basis of the following dichotomies: Religious/ secular; sacred/ profane; Christian doctrine/civic education; body/ soul; woman/ woman; subject/ citizens; disease/ health.

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Educational revolution and Italian humanism: The treatise of Pier Paolo Vergerio

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A principios del siglo XV, comenzaron a publicarse en Italia los primeros tratados pedagógicos, que pretendían establecer los fundamentos de la educación de la generación más joven. La cantidad y la calidad de tales escritos se debió, principalmente, a los cambios acaecidos en la región durante la Edad Media, que afectaron a todos los órdenes de la vida: las personas dejaron de preocuparse casi exclusivamente por lo ultraterreno para centrarse en la vida activa, propia de las ciudades, ahora dirigidas por las élites y las prósperas casas de mercaderes y comerciantes. Lo cual precisó que los dirigentes tuvieran que formarse e instruirse en otros valores morales, en los expresados en las obras de los clásicos griegos y latinos.

El primer tratado educativo de la época fue *De ingenuis moribus et liberalibus adolescentiae studiis*, escrito por Pier Paolo Vergerius, un distinguido humanista que vivió entre 1370 y 1444. En esta obra se destacaron los papeles desempeñados por la familia y el tutor en la formación del carácter de los adolescentes, al tiempo que estableció un plan de estudios moderno y eficaz,

que luego fue retomado por todos los humanistas, convirtiéndose en un modelo que seguir e imitar.

Basando su modelo de curriculum en el antiguo gimnasio, Vergerio insistió en algunas disciplinas que - de acuerdo a su convicción personal - son elementos para nutrir el alma tierna de los discípulos contenían; por lo que el diseño, el cual tiene la capacidad de refinar el sentido de la estética y el arte de juicio sobre lo que consideramos bello, seguido por la retórica que sirve para “elaborada elocuencia”. Un papel principal es, por tanto, lo que corresponde a la música, el arte tan singular que puede “gobernar de acuerdo con la razón los movimientos del alma”: su estructura es tal que, trabajando en las proporciones de la que fluyen las armonías, puede estar relacionado con la ciencia de los números tales como la aritmética, y variables como la geometría.

Otros dos áreas se colocan en el proyecto educativo: la astronomía, la investigación de los movimientos de las estrellas y los planetas, ciencia de la belleza maravillosa que puede descubrir las maravillas del cosmos, y la física, a través del cual podemos conocer “los principios y el cambio de las cosas naturales, animado e inanimado, y lo que está contenido en el cielo y en el mundo, las causas y efectos de los movimientos y wetsuit-mentes”. Esa acumulación de disciplinas asume el objetivo de permitir al alumno a comprender por cuál de ellos es más inclinado, con el fin de aplicar con su ingenio sólo a lo que es más adecuado para las predisposiciones innatas de cada uno, y dedicarse a un estudio analítico y preciso.

Franciscan presence in universities during the 13th and 14th century

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Incursion into the upper educational centers of the Franciscans began in Bologna, Italy, an important University in the 13th century. However, their most important role will begin in Oxford, England, in 1224 (Merino, 1993). For the cultivation of science and the practice of poverty they quickly gained the sympathy of students and especially of the Chancellor of the University, Roberto Grosseteste. This authority created public courses in the convent of the Friars Minor in 1228, becoming the Centre of the Faculty of theology of Oxford. Ten years later, the own Franciscans were teachers, standing out several of them, but the most important will be Roger Bacon, Juan Duns Scoto and Guillermo of Ockham (Sharp, 1930). At the same time, the Franciscans order also had arrived to the suburbs of Paris in 1219: however, this situation changed when, in 1231, with two important facts: first, the Pope Gregorio IX

managed that the Friars Minor could settle in the lands of the Abbey of Saint-Germain de Pres, close to the University District; secondly, one of the most prestigious academics took the Franciscan habit, fray Alexander of Hales, who was born in England and had begun his studies at Oxford where he met Roberto Grosseteste. Alejandro organizes a school that is placed in the foreground of the University, turning the convent of the Franciscans in Paris into the most important intellectual Centre of the whole order; besides the own Alexander, the Italian Saint Bonaventure and the already mention British people, Bacon, Scotto and Ockham.

Their biggest contribution lies in that unlike the Dominicans, they will teach the Aristotelian philosophy in their texts introducing elements not only rational in the philosophical discourse, but rather a personal and community experience is present in their daily life and praxis, which conditions their thinking with Augustinian elements (Caiceo, 2014). At the same time, Roger Bacon will be the forerunner of modern science and Ockham philosopher to delivered items that will be present in modern thought (Otero & Gibert, 2014).

The Franciscan presence is a specific expression of the medieval scholastic in the universities.

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Overcoming the contradiction of Southern Dictatorships regarding girls` secondary education: The proposal of a cacalaureate for young ladies in early Francoist Spain

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The policy of Southern European Dictatorships of the thirties regarding girls` secondary education faced the contradiction between its stated goals and its actual organization. The dictatorial regimes of Italy, Portugal and Spain aimed to train girls for their own female destiny, but they kept a curriculum similar to that of the boys, characterized by its academic emphasis and narrowly linking to further studies at universities. In case of Spain, different proposals

during the forties tried to overcome this contradiction by a specifically female baccalaureate not oriented to universities.

This paper analyses the proposal of the Jesuit Ignacio Errandonea, a prominent leader of the Catholic educational movement, who defended at different times throughout the forties a proposal of female baccalaureate, which was extremely coherent with the principles of National-Catholicism. The proposal of Errandonea developed a curriculum aimed to educate girls for home, marriage and motherhood, and not for colleges. However, this proposal was far to be a general claim to educate in general female virtues. On the contrary, it was address to a very particular sector: upper class girls. Thus, Errandonea proposed a new baccalaureate aimed to educate the future upper class wives and mothers which abandoned the traditional claim to train girls to perform housework and substituted it for the education of the lady of the house properly trained to oversee the work performed by others.

A different history? Textbooks and teaching in Italian post-fascist high schools and middle schools

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Following the Fascist period, Italian education split into three major pedagogical factions: Secular, Marxist and Catholic (Allemann-Ghionda, 2000). On the one hand, Catholics upheld the educational choices of families, religious education in public schools and government support for private schools. On the other, Secularists and Marxists advocated that public education should be free and open to all in order to meet social needs and demands. This generated a debate within the educational system which hasn't yet been solved and that calls for attention in order to better understand Italian pedagogical culture.

When Italy became a republic (1946), the country had to change from a totalitarian to a democratic system, and consequently sought to build a new kind of citizenship. Was education a key factor in citizenship building? My paper aims to examine a specific aspect of this political and cultural process: the teaching of history in Italian schools as a means to provide Italians with an education that would enable them to participate in democratic public life.

Though scholars have addressed the writing of history textbooks up to the fall of Fascism (Galfrè, 2005), post-war schoolbooks have been the object of a limited number of studies (Ascenzi, 2009). In my paper, I will address this gap in historiography by providing some concrete examples that show how the

process of “de-fascistisation” of Italian schoolbooks only partially succeeded. More specifically, I will address the following questions: How did the content of history textbooks change between 1945 and 1960? Who were the main authors and to which pedagogical faction did they belong? How did writers of post-war history textbooks address Fascism and “anti-Fascist” opposition?

Methodologically, I will compare the writings of authors with opposite political views, i.e., those printed by the secular publishing house, La Nuova Italia, and those issued by the Catholic house, La Scuola. In order to further contextualize this comparison, I will examine the archives of La Nuova Italia and the pedagogical debates in three important journals of the period: *Scuola e Città*, *Scuola e didattica*, and *Il Ponte*.

In conclusion, I will outline the main stages in the writing of Italian history textbooks from World War II to the mid 1960s and, in particular, I will focus on the lack of major editorial changes with respect to fascist publications notwithstanding a few positive exceptions. This rereading, I believe, will provide a useful map for current debates in the history of Italian education.

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The professional culture of the teacher in Brazil training, paths, identity

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Education as a higher value on human development has an intrinsic relationship with the culture that historically has been rebuilt according to the requirements crossing in local and global contexts. On the one hand, there is the predominance of individualistic values which derive all the others and on the other hand, there are the collectivistic values that provide another pattern of perception and assimilation in education and in the historical course of human life. The very concepts such as democracy, freedom, equality and respect take on different meanings and connotations as stated historically by their origins. It decisively affects the habits, the "modus vivendi" and the education of children and young people in a globalized world. This paper

presents results and reflections of a research conducted on the evolution of the culture of professional teaching in Brazil (CULTPROF), the evolution of working conditions, access mechanisms and promotion, values, collective positions, images of themselves (collective identities) and majority opinions of the teachers. It aims at analyzing changes that occurred before, during and after the Brazilian democratic transition, and thereafter, until the present days. The objectives are: characterize the professional culture in Brazil; record and analyze the existing changes in the teaching profession; map the professional culture of education professionals that work in Elementary Education according to the categories arising from the definition of professional culture developed by the research group and based on theoretical studies of some authors about this topic, highlighting ~~Os~~ Vieira Pinto, Terry Eagleton, Paulo Freire, Pères Angel Gómez, Andy Hargreaves, Alfredo Bosi and Dermeval Saviani; understand how the collective of teachers became identified almost unconditionally with the institution in which he/she works, associated with the well-being and progress within a bleak outlook on current professional practice in Brazil. It is used in the research dialectical methodology that relies on the concept of praxis (Adolfo Sanchez Vazquez). The universe comprises the country, taking as a research hub a large municipality in the metropolitan region of Curitiba-Paraná/Brazil, with the participation of all teachers and pedagogues of the municipal education system. All professionals from the municipal schools, unions (through documentary analysis of material produced by those agencies and scientific bodies), press and specialized journals, articles and papers devoted to the profession and its exercise published in major newspapers and specialized magazines are investigated in different historical periods, such as before, during and after the democratic transition in Brazil. We analyze primary and secondary sources.

Race and hierarchy in common school textbooks of nineteenth century America

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In *Democracy in America*, Alexis de Tocqueville observed that the United States was comprised of three races: Anglo-Americans, Indians and Blacks. His assertion was commonplace, but to eighteenth and nineteenth century natural scientists, Tocqueville's observation masked a more complicated picture: European scientists used the criteria of skin color, cranial structure, and social organization to identify a world comprised of between two and sixty-three

racas. While disagreeing as to the number of races, naturalists also organized them into hierarchies that confirmed the superiority of the so-called white races and the inferiority of the black, brown and red races. European colonialism supported scientific racial theory on the relative positions of the races. This paper examines how textbook authors represented the races to students in the nineteenth century common schools. In the United States common schools were primary level institutions that taught basic skills in reading, writing and computation, and while there was little uniformity in the textbooks that students used, educators generally relied on them for the curriculum. We examined the narratives of a sample of geography, history and reading texts published in the United States between 1790 and 1890 to determine how the races were depicted; and specifically how Africans, African Americans, and Native Americans were portrayed. To what extent did the texts mirror Tocqueville's taxonomy? To what extent did the text reflect the more complex scientific racism of the day? Based on the information conveyed in the texts, we identify and discuss racial concepts and their relationship to social organization and hierarchy. We include ample quotes from the textbooks to demonstrate how the textbooks, in varying degrees of thoroughness, shape and reinforce the racial perceptions of students via topics such as the origin of the races, the relationship of skin color to climate, the association of race with particular forms of social organization, and the nature of racial superiority and inferiority. In these representations, the textbooks generally portrayed American Indians and African Americans in negative terms, although in select literature sympathetic and personal descriptions of the races could be found.

Schooling and culture in the Portuguese Republic: Lay teaching against the educational principles of the Catholic Church (1910-1929)

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This work intends to discuss the rupture in the relations between State and the Catholic Church in Portugal, focusing on the battles occurred in the cultural dimension and educational, during the First Republic (1910)-1926. The sources which fed this research were the following: the magazine *Broteria*, the newspaper *Novidades*, *A Voz*, *o Diário de Notícias* and *O Século*. These documents were gathered in Biblioteca Nacional de Portugal, Arquivo Nacional da Torre do Tombo, as well as in Arquivo-Diplomático do Ministério dos Negócios Estrangeiros. Due to the analyzed dimension, it is noticeable the concern of the

Portuguese in regard to organizing teaching, since the schooling process represented for the Republican regime a motive of pride. Anyway, the republicans wanted more than simply teaching Portuguese children how to read and write. Their intention was to provoke the arousal of another kind of school, supposed to be patriotic and bound to the republican values. With this backdrop, the relations between State and Church, during the first Portuguese Republic (1910-1926) were - in their first years - based on the laymen policies of the government. Regarding education and the reorganization of teaching, the republicans introduced a 3-partisan system: a lay, a compulsory and a charge-free. They reorganized the religious teaching, limiting it, as they determined the end of the Faculdade de Teologia, carrying over the preparatory studies to the Higher Schools. Nevertheless, a strong reaction of the Church against the lay action, brought about by the First Portuguese Republic. As a by-product of these negotiations/ruptures, there was an approximation between State and Church and, already in the 1920 decade, the Vatican became the place for a new bond. This re-approximation allowed the Church to introduce principles of Catholicism in the Portuguese schools, v.g., the usage of curriculum with disciplines, such as, sacred history as well as the presence of religious holidays. Truly, it can be said that there was an illusion of the republicans, as they installed the new regime, which produced soon a type of in-satisfaction, regarding the regenerating projects (Salazar's period started in 1926). In summary, this work endeavored to understand the approximations/tensions between State and the Catholic Church in Portugal. In addition, it tried to explain the political and cultural interests within the Portuguese society, which were permeated by these conflicts in the educational field.

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The relationship between education and material culture in model school "Benedito Leite" (Maranhão-Brazil)

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This paper deals with the relationship between education and school material culture within the Model School "Benedito Leite". That institution with the objective of renovating and modernizing the public education in Maranhão from The United States and Europe cultural artifacts such as furniture, reading and writing materials, instruments for chemistry, physics and biology laboratories. The first materials were intended for administrative activities such as paper for the correspondence between the principal and the students' parents, books of frequency and registration and materials to preserve the school building. The following materials were linked to educational activities, which varied according to school subjects, the

knowledge level of the students - elementary school, middle or complement and the gender of the students. This theme - the school material culture, embraces, thereby an interweaving of knowledge and practices which to be understood in its multiple dimensions should consider some aspects such as school curriculum, geographic location, and especially the different forms of circulation, appropriation and use of those materials, which are related to the type of school, graduation and teaching method. We focus our historiographical research in three moments. At first, we found out the various materials used in everyday school life. Then we analyzed the processes of production, circulation and use of the artifacts adopted in the reading and writing process of boys and girls. At last, the artifacts seeking to print ideas of progress, civility and modernity. The search was done in the principals' reports, in the legislation and in the periodical press.

When Harry met Julius: Harry Messel, science education and popular culture in Australia in the long 1960s.

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John L. Rudolph wrote about the way in which American research scientists were enlisted into curriculum development in the wake of the Sputnik launch in 1957. Rudolph wrote that:

In examining the history of science in this period, one finds that education, particularly pre-college education, was but one component of a broader effort

on the part of leading members of the scientific community to reshape the social and cultural environment in which they worked. It included forays into public relations and advertising, science writing, television, and films (Rudolph, 2002: 2).

In this paper I examine the ways in which science education from the late 1950s through the 1960s, as identified across a broad spectrum of evidence, moved Australia society into a culture of scientific awareness unlike anything that had been experienced before. Science gained a surprising popularity. People seemed to revel in exploring difficult concepts, learning about basic physics and reading about the latest scientific developments. Popular culture embraced science, and scientists became popular figures and cultural heroes. This paper argues that the cultivation of a culture of science was part of a broad push to increase science education for the whole community. As science curriculum was changing in the schools, the wider community recognised that learning should not stop at the classroom door. In particular this paper explores the work of the School of Physics at the University of Sydney under the leadership of Professor Harry Messel in the development of a popular culture approach to science education.

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Educators and the broadcasting language in the 1930s

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In the 1920s, broadcasting in Brazil progressed thanks to the initiative of scientists, professors and writers, who shared the belief that this kind of communication would contribute to defeat illiteracy and ignorance that were responsible for the local underdevelopment. In the 1930s, these Brazilian intellectuals intensified their campaigns to the control and standardization of radio broadcasting for educational purposes. In their view, this group of thinkers should accomplish the mission of implementing a radiophony free from readings they deemed to be harmful, thus ensuring the construction of a homogeneous culture. In the selection of radiophony shows, their primary objections were raised against “sambas” and soap operas. They understood that

the mediocrity of such cultural manifestations lied on the use of an inappropriate language, marked by slangs related to commercial exploitation, which were highly attractive and led to increased levels of audience. This kind of communication was deemed a trap to a naïve people, who was unable to conceive what should be recommendable for a personal growth. Educators sustained that the irradiations should be controlled, as they consisted in an access mean to information and in a strong element for building minds since the earliest age, being thus considered as part of children's education. In an attempt to protect radio broadcasting from this kind of commercial use, members of the Educational Brazilian Association and of the Radio Broadcasting Brazilian Confederation prepared a pedagogical speech on the shows, to characterize them, to point out the relevance thereof and to convince parents and educators to share their position in this matter. Within this context, they organized a series of guidelines for the design of radiophony shows. These parameters ranged from the form of exposing contents, the kind of message to be transmitted and the language to be employed. The purpose of this work is to analyze the investments performed by educators to create an authorized radiophony language, or, in other words, to disclose a kind of expression that would be suitable to culture dissemination and to the nation's educational development. Our work also encompasses the fight of these intellectuals for the sake of a national language deemed as suitable for radiophony. This process included the vocabulary used by the speakers, music and comedy shows, namely anything that could integrate the show schedules of radio stations. Some topics shall deserve a particular attention, such as: the concept of culture; the strategies used by radio educators for the implementation thereof, such as their understanding about popular cultural elements and the way how these positions interfered both at the approval and dismissal of certain shows; the role played by radio educators in the 1930s as cultural mediators. As sources, we shall use some texts published at journals and newspapers, minutes of meetings held by the Educational Brazilian Association and by the Radio Broadcasting Brazilian Confederation, as well as the legislation itself. This study intends to contribute for new visions on the broadcasting history and on the educational role of this communication mean.

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Public staging of the Other: A propos of the case of the colonial exhibition in Porto (1934)

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The first Portuguese colonial exhibition was held in the Crystal Palace gardens of the city of Porto, between June 16th and September 30th, 1934. The exhibition, inspired in other similar events that took place in Europe (Marseille, 1922; Antwerp, 1930; Paris, 1931) since the 1880s, was organized by the Porto Industrial Chamber and aimed to show, through exotic staging, the variety of ethnic groups of the Portuguese empire (from Cape Verde to East Timor), their architecture, social organization, way of life; to propagate the colonial ideology of the nationalist authorities through a new device (the exhibition); to join supporters for the economic development and effective occupation of the Portuguese overseas territories (Correia and Silva, 2015).

The exhibition had many purposes (social, ideological, politic, economic, scientific, cultural and educational) in order to satisfy all types of audiences of the metropole, including the illiterates (circa 50% of the population aged over 10 years old at the time). The exhibition, by staging the otherness of the native inhabitants of the Portuguese colonial dependencies, could also reflect, like a mirror, or play an additional role concerning the fabrication of the national identity, the modernity of the Portuguese people, its normalcy (see Blanchard et al, 2011) and the political legitimation of the Estado Novo regime, formally established in the previous year (1933). In the context of this dialectic process, the exhibition could be considered a tangible lesson of colonialism (Marroni, 2013) and a symbolic event to promote, in the public space and with a massive adhesion, the affirmation of the specificity of the regime by ceremonial pedagogy (Schriewer, 2009), based in a constellation of historical myths, visual representations, ethnic shows (with some half-naked adults and naked children) and prejudices about the degree of civilization of the figurants.

This paper aims to discuss, based on a critical approach to the Porto exhibition, the role played by Portugal in the development of basic education needs, both in the metropole and colonial dependencies (see UNESCO, 1955), and the socio-cultural significance of colonial exhibitions in Western countries in the 1930s (see Educational Yearbook, 1932).

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Images of textbooks for school initiation in Argentina, 1884-2014.
Snapshots of an investigation

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This research is based on elementary school textbooks for literacy, in particular the analysis of images of more than seventy books, since 1884 to the present.

The investigation aimed at analyzing the production of visual memory regarding identity and the production of a cluster of images that remain stable and homogeneous along time.

The proposal we presented was conceived by questioning the devices that create meaning, paying especial attention to those representations in school textbooks – images and words validated and legitimized by the school universe –, that offer and act as the world. A world that has been and continues to be taught and is being represented in the process of teaching and learning as a model to be achieved. This, in the end, implied that we also had to ask ourselves about how our identity is formed.

For a long time, in Argentina, the content of school textbooks – both in terms of words and images – has been regulated, evaluated and approved by a Committee. Teachers could choose what textbook to include in their syllabus as long as it had been approved by the Committee.

The analysis of the over seventy samples of textbooks for school initiation from 1884, first year schools were in operation, to 2014, offers elements that allow us realize the different characteristics – thematic, stylistic, etc – that contributed to the configuration of an established repertoire shared by the readers.

The investigation objectives consisted in:

Research, inventory, description and analysis of school textbook images created for the first year of elementary school taking into account the themes and motivation for the images represented over time within its context when in circulation.

Establish a set of time frames in which the images changed styles or remain constant in their representation.

Expose the repetition or constant of the chosen themes, styles and motivations in the supposed heterogeneous body of work. This allowed us to realize how the repertoire was created stage and actors which as a (hidden) curriculum contributed to conform a stable series that became the memory we share.

The presentation will focus on these series of apparent heterogeneity and of singular persistence, as well as other findings that show how we arrived to our conclusions on the matter.

Practices and rituals of legal education at the University of Coimbra (1950 to 1970)

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Founded in 1290, the University of Coimbra, for centuries, has constituted a proper academic culture. A culture marked by the use of specific costumes and public rituals that demarcated the social distinction between teachers and students of other members of society. Practices which have created an *ethos* and a specific *habitus* from that academy. However, little is known about teaching practices and rituals adopted within the institution, in addition to the student memories that emphasized the academic routine of the late nineteenth and early twentieth century. Silence much higher when it refers to the Faculty of Law and the training undertaken, especially related to the decades from 1950 to 1970, when the attention turned to the resistance to the dictator António Oliveira Salazar's regime and to the international student movements. The investigation featured, among others, the dynamics of lectures, activities related to forensic practice and the lessons of Legal Medicine. This article examines the rituals for teaching at the Faculty of Law of the University of Coimbra in the timeframe indicated, focusing on practices in the classroom and in sociability experienced by teachers and students through cultural activities. It also raised the way they used to apply written and oral exams. The study was based on the assumptions of Cultural History and used literature sources that have discussed categories

like field, capital (symbolic, social and cultural) and practices (Bourdieu, 2008), and rely on the representations of former students and teachers (Chartier, 2002). The results helped to understand the type of training undertaken through the exercise of symbolic power from what teachers invested to prescribe, judge, and with the establishment, enshrine the ones should also be invested of a particular social identity, capital holders and a specific symbolic power. It presents, in summary, the social ideal of the "bachelor" in Portugal.

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Windows on the Iron Curtain. A music teacher's efforts to reform Hungarian music education during the communist dictatorship

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The border changes played an important role in the twentieth century history of Hungary, since they largely affected the cross-border political, economic and cultural relations. After the Second World War, in his famous speech in Fulton, on 5th March 1946, Sir Winston Churchill, former English Prime Minister was the first to mention the 'iron curtain' which descended between the East and the West, splitting Europe into two parts for a long time. The Iron Curtain separated nations and parts of countries until the end of the eighties; and it did this not only physically, politically, economically,

ideologically, but also culturally. The communist regime was quick to realise the possibilities lying in culture and in music, which could be used to spread the ideology. Art works which had national or ecclesiastical value, were rarely released to the public. In the sphere of education and culture, thus, in choir activities also, only those movement songs, oratorios and cantatas could be published without prohibition, which promoted the ideology of that time.

The presentation seeks to answer the question: 'What efforts and attempts were made in Hungary in order to integrate the classical Western music culture during the presence of the Iron Curtain?'. In this context, the presentation introduces the work of Mátyás Ivasivka, Hungarian choir director and music teacher, who was secretly establishing relations with composers over the 'Iron Curtain' during the Cold War era, in order to improve and refresh the local music education and music culture. The music teacher looked for foreign composers (Igor Stravinsky, Paul Hindemith, Carl Off, Benjamin Britten, Dmitri Shostakovich) in order to obtain prohibited compositions.

This research is based on the content analysis of available primary sources (English language correspondence of Mátyás Ivasivka and foreign composers, local history writings, books and the oral history interview with the music teacher). Moreover, the exploration of the social context of the research topic is also assisted by secondary sources (studies and books describing the social, cultural and political events of the 20th century).

Due to Mátyás Ivasivka's illegally established relations, a hole arose in the Iron Curtain, with the help of which the works of talented foreign composers could get into the Hungarian music education, contributing to the formation of today's high-quality music culture.

Constructing gender and social class identities: The Ottoman Greek "elite" schools for girls.

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The paper intends to present culture, values, content of studies as well as rituals and routines in everyday school life of the "elite" Ottoman Greek Schools for girls, through which gender and class identities of the bourgeoisie girls were constructed during the last quarter of the 19th century and the first two decades of the 20th century (1875-1913).

During the Tanzimat period (1839-1876) a period of reforms aiming at modernization as well as the creation of an Ottoman multiethnic/ multicultural

yet unified nation - all non-Muslim religious communities were legally recognized as administrative units and were granted the right to run their religious, cultural and educational affairs with a self-defined administrative mechanism, as long as the Ottoman state of civil affairs was not challenged. Therefore parallel to state schools, a millet-based school network was created by each religious/ethnic community, - to a large extent of parental choice -, while state schools were attended almost exclusively by Muslim students. In regard to the Orthodox/Greek Community, a broad, dense school network for boys and girls was gradually developed from the 1840s onwards, funded and maintained by the community as well as by private individuals and/or education societies. This multiplicity of education agents resulted to a wide range of school administration types (community schools, self-sustained and self-administered, semi-community, private and 'national' schools), which addressed different social classes and corresponded to different patterns of educational provision.

The study refers to the self-sustained and self-administered schools, which were established and funded by rich Greek expatriates or education societies, and addressed the upper bourgeoisie class. This type of school provided girls with an edification and education "appropriate" for their social origin and future social roles. The paper focuses on two schools of this type, Zappeion High School for Girls (1875-) in Istanbul and Omircion High School for Girls (1881-1922) in Smyrna (Izmir) for the issues under question. More precisely, the school buildings, school life, routines, dress codes, school regulations and curricula, qualifications of the teaching staff, and the social status of the individuals involved in the administration of the schools are examined, while 'gender', 'social class' and 'nation' constitute the categories of analysis implied. Comparisons with communal schools (which addressed the lower social classes) as well as European fashionable schools (French and Swiss schools), where educational/cultural models were transferred from, support the outcome and thesis of the study.

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“I salute you, Italy!” Rituals and ceremonies in journals and copybooks of Italian schools during the Fascism.

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The present contribution aims at deepening the analysis on some new textual typologies, namely the teachers' registers and the pupils' copybooks, as significant sources of study and research on the school culture. This contribution follows the line of the studies on school writings, that have been initiated in the past few years following the growing interest around the historiography on the material culture of school and education. These studies have been proposed, so far, in many national and European seminars, included the very ISCHE 36 seminar in London.

The documentation coming out from the schools has an extraordinary relevance in terms of information, but also of suggestions for the reconstruction of life in Italian schools.

In particular, the study aims at verifying the impact of the rituals and ceremonies promoted by the Fascism for involving the youths in its own doctrine, not only in the school rooms but also in the pupils' daily lives. The documentary sources are represented by the teachers' registers and the pupils' copybooks that are kept at the “Center of Documentation and Research of the History of School Institutions, of the Schoolbook and of Children's literature” (CeSIS) and at the “Museum of School and People's Education” of the University of Molise (Campobasso, ITALY), that together hold a patrimony of about 900 registers and over 400 copybooks.

The teachers' records, in particular, help to reconstruct those celebrations, dates, recurrences that altogether intended to legitimate the heritage of the Roman/imperialistic history (the March on Rome, the Roman Christmas, the foundation of the Fascist fighting units, the National Labour Day), and the use of practices finalized to the education of the “new man”. The teachers' writings offer a framework of the daily life in Southern Italy schools, that reflects the adherence to the Regime's values: pupils in uniform, salutations to the Duce, the King and the “beloved Homeland”: the chants and the patriotic anthems, the performances, the gymnastics' competitions, the mass gatherings and the listening to radio broadcasts.

The pupils' compositions kept in the Archive “Giuseppe Lombardo Radice” of the University of Roma Tre, that include 6 copybooks belonged to the pupil Carmine Spedaliere di Montorio dei Frentani (Molise, ITALY) in the school year 1934-35, help to verify the extent to which the educational objectives

imposed by the fascism intruded into the school programs. In particular, the attention will be focused on the chronicles found in the registers of the rural schools of Molise, which inform on the tasks and the function of the “rural teacher”.

The study will attempt at crossing these two typologies of sources - teachers` registers and pupils` copybooks - with the aim of interpreting how adults on the one hand, and children on the other hand, perceived the modalities with which the Fascism intruded in the school lives, and how this affected culture and, in particular, school culture.

Constitution of French (mother tongue) as a school subject for primary school in French-speaking Switzerland (1830-1900)

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In the 19th century, the development of public education systems in many European countries went along with the emergence of the so-called school subjects (Dorier, Leutenegger & Schneuwly, 2013). Several researches showed that the constitution of French (mother tongue) as a school subject was built from a set of basic components that gradually unified and stabilised at the turn of the 20th century (Savatovsky, 1995, 1999; Chervel, 2006) - however, all these investigations were carried out in a French context.

The purpose of this contribution is to study the development of the subject French as a mother tongue for primary school in a different context - Switzerland, which is a federal, multilingual and multicultural country, more precisely in the French-speaking part of Switzerland. We will focus mainly on one of the conditions that Savatovsky (1999) described regarding the constitution of French as a subject for primary school: “expand gradually the set of basic skills (reading/writing/arithmetic) by introducing new types of knowledge related to the acquisition of the national language” (p. 37). The case of Switzerland, which has several national languages, as well as education systems specific to each canton, makes it all the more interesting to study.

To achieve this goal, we will perform an analysis of the set of cantonal instructions enforced between 1830 and 1900 in primary school in three French-speaking cantons - Geneva, a urban and protestant canton; Vaud, a more rural and protestant one; Fribourg, a catholic and clearly rural one - and attempt to answer the following questions:

Which components were used to establish the basis of the subject French as a mother tongue? What were the main steps of its development?

What goals were assigned to the teaching of French and how did they evolve through time?

Did some cantonal specific features impact the process of building this subject?

Our corpus is composed of laws and regulations related to primary school education (1830-1860) the early 19th century being characterised by the lack of curriculum for primary school and school syllabi (1860-1900). Through a comparative and qualitative analysis of these documents, we will first identify the components of this subject and highlight their gradual unification. We will then focus on the underlying and explicit aims of its teaching, and finally study the exercises which are prescribed.

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A cultural change in the Italian deaf mute education: the oral method promoted by don Giulio Tarra (1832-1889)

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In June 1855 the catholic young priest Giulio Tarra became the first director of the Pious Institute for poor country deaf mute of Milan. The Institute was opened in 1854 to educate the deaf children whose families could not afford the costs of a private boarding education at the Royal Institute, the other Milanese school for deaf mute, founded in 1805.

The adoption of the sign language as the prevailing teaching tool, often combined with manual alphabet and with writing, characterized the Institute in its first fifteen years of activity. Italians institutors for the education of the deaf mute mostly preferred the sign method (promoted in France by the Abbot C.-M. de l'Épée) to the oral method (mainly led by the German S. Heinicke), the other

system widespread in Europe. Indeed, the sign language was quite easy to learn and ensured good educational results in short times.

The French method was well known in Italy, because the first deaf mute institutors of the Peninsula, for the most part ecclesiastics, spent a study period in Paris, as the Abbot Tommaso Silvestri and the clergyman Benedetto Cozzolino, or appreciated de l'Épée's writings, as Ottavio Assarotti, Tommaso Pendola and Severino Fabriani. Besides, this system was spread by the Napoleonic dominion.

Giulio Tarra was strongly involved in the European discussion about the teaching and educational methods for deaf mute. He studied the scientific literature of the time and visited some Italian and French institutions. After a period of coexistence between the oral and the sign method, in 1870 Tarra established the first one as the only system to be used in the Pious Institute. He was firmly convinced that teaching «words with words» could stimulate the social inclusion of deaf mute.

At the famous International Congress on Education of the Deaf, organized in Milan in 1880, Tarra was appointed president. He strongly defended the superiority of the spoken word over the signed word. His speeches were appreciated by the European institutors present at the Congress, who declared that oral method had to be absolutely preferred. Even if the Congress' deliberations were not fully applied by all the Italian deaf mutes institutions, at least until the end of the nineteenth century, Tarra's contribution was crucial.

The paper, summarizing the results of an archival and bibliographical research, highlights his work: from one side, the priest's struggle in favor of the oral method permitted a major attention towards the deaf mute social integration; but on the other side, his opposition to the sign language intensified the distance between the defenders of the two methods, creating a permanent caesura in the Italian deaf mute culture.

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Female youth between traditional education and cultural modernization in West Germany in the 1950's and 1960's

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After the Second World War, besides political changes, there were also changes in relation to cultural conditions of people's everyday life in West Germany. In the 1950's, young people grew up in a phase of reconstruction and also modernization (Schildt 1998) and, at least since the late 1950's, youngsters experienced a phase of cultural transformations ('the long Sixties', Marwick 2006). Enhancing living standards in the 1960's were linked to rapid economic growth and technical innovations as well as socio-economic changes. Youngsters benefited from new leisure activities, mobility and diverse consumption. In contrast, traditional beliefs of education were still characteristic in this phase, which led to social debates on education (e.g. in guidebooks or sociologic research) and family (e.g. family related political actions). Particularly for the period after 1945, research on education history refers to generation conflicts in families. While these conflicts were mainly described as "male conflicts" between fathers and sons, conflicts between fathers and daughters or between mothers and daughters have not been subject to research yet.

In my presentation, I will focus on education and socialization contexts as well as on the experiences of young women in Germany in the period from the mid 1950's to the mid 1960's. My thesis is that female youngsters grew up in a phase of social conflicts, which was created by opposed tendencies of modernization and tradition. In this regard, everyday life was affected by inter- and intra-generational negotiation processes within families and in school as well as in peer-groups. These negotiation processes were linked to social acceptance but also exclusion and disputes. Non-traditional views of life experienced in peer-groups supported the cultural independence of youngsters and their active contribution to symbols and values of the youth culture at that time. From the mid 1960's on, these symbols and values also obtained a political dimension, which became obvious in the student protests during the late 1960's and the new women movement in the early 1970's.

In my presentation, I will proceed in two steps:

Historical contexts of education and socialization in the conflict between modernization and tradition will be reconstructed based on existing historical research. Thereby, structural and cultural changes in family, school and peer-group will be analyzed.

Based on a series of biographical interviews with women, who experienced their youth in the period between 1955 and 1965, I will analyze experiences and orientations of these women in relation to their interactions with family, school and peer-groups. These biographical interviews will be based on the interview approach developed by the German sociologist Schütze (1987) and will be analyzed following the documentary method developed by the German educational scientists Nohl (2006) and Bohnsack (2008).¹⁴

The analysis, which combines socio-historical and cultural-historical approaches, contributes to the research of transformation processes in relation to education beliefs and education methods in course of political and cultural changes. Furthermore, values and actions of former female protagonists as well as their impact on cultural and institutional changes can be analyzed on the basis of biographical interviews.

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¹⁴ The interviews were made in the context of my doctoral research, where I analyzed the political socialization of female activists of the student movement in the end of 1960's ("Das politisierte Geschlecht. Biographische Wege zum Studentinnenprotest von '1968' und zur Neuen Frauenbewegung" Dehnavi 2014).

The cult of 'order' as the underlying pattern of the colonial and neocolonial 'grammar of educationalization in Congo. Exported rituals and routines?

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Our analysis of the history of primary education in Belgium (Depaepe et al., 2000) has demonstrated how the idea of 'order' has structured classroom reality in the course of the 19th and 20th century. More specifically, this 'order' is not only visible in the internal organisation of schooling (e.g. division in year classes, a structured timetable, the use of the didactics of teacher-centered instruction), but also in the design of the curriculum. Good behaviour and moral decency were consistently prioritized over 'intellectual knowledge'. Whereas in a Catholic environment, good behaviour was embedded in a broader religious education of the child, even the neutral school centred on the socialisation of the (future) citizen. In a Catholic context, 'order' was supposed to lead to God, whilst in state schools 'order' was connected to the idea of progress. In other words, the pupil was not only supposed to learn how to read and write, but also learn to read the rules of a strict normative code.

Very similar paternalising practices including the cult of order were transported to the Belgian colony (Depaepe, 2012). The implementation of these practices, however, did not go smoothly, because the African context of missionary education was totally different from the Belgian educational context. Yet, precisely as a result of these difficulties, the core characteristics and ditto mistakes of the transported 'grammar of educationalisation', become even more apparent.

On the basis of a variety of sources (including visual source material) from a recent study on cultural identity formation of 'evolved' Congolese after the independence, this paper demonstrates that secondary education for boys in the Belgian colony of Congo was founded on the same educational norms and values that characterized 19th century Belgian education. In this respect, order was considered the *conditio sine qua non* for discipline and self-discipline. Yet, in contrast to what Nikolas Rose has argued (cf. Rose, 1999) the Foucaultian paradigm although attractive and interesting is not imperative in explaining the educational strategy of order. On the contrary, the development of the history of education as a science could benefit from a theoretic framework coming 'from within' the discipline. Until today, the history of educational practice has been explained from a history of education perspective only to a limited extent. By exploring the duality of a didactic grammar of schooling, on

the one hand, and an educational semantics of moralisation, on the other hand, this paper contributes to the development of a theoretical framework from within the history of education.

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Heterogeneous community. The cultures of student's life and associations at the teacher training colleges (Seminare) in Zurich about 1900.

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When Wilhelm von Wyss, the director of the higher girl's school (Höhere Töchterschule), died in 1930 he was highly praised for having transformed the school in a „true community“. The communities in different colleges already in the first decades of an institutionalized teacher education after 1830 were considered to be an important educator to virtuous behaviour of the students. The so-called formation of the character (Charakter-/Persönlichkeitsbildung) one of the main goals of 19th century teacher education in Zurich should happen through the community that was perceived as a family with the principal representing the housefather. The college-family was supposed to replace the guidance of the families many students had left behind to join the teacher training. Unlike the narrative of university students, however, the future teachers were not supposed to live the so-called “academic freedom” that included intellectual freedom as well as the freedom to challenge established social rules (Mazón 2003). Arguments against academic freedom in teacher education were for example the short duration of their studies, which would not allow a self-reliant encounter with scholarship and the huge responsibility for the future society that lay on the student's shoulders once they had become a teacher.

Whereas the college community, thus, was sublimed in an almost sacred status and suggested the existence of one uniform culture focused on the college family, at the various teacher training colleges since the 1870ies there have been students associations and activities planned and carried out by the students that might have had also exclusive characteristics. The oldest student's

association in the teacher training college in Küssnacht was one for athletics, which was funded by the state as it was very prestigious for the colleges to win the nationwide competitions held in that field. Another officially funded student association was the one for shorthand stenography that taught the students the technique and superseded a stenography teacher. But there were more associations, which had no funding and were barely subject to the control of college authorities such as the association for literature and theatre or the association for an abstinent life conduct. The latter for instance was criticised especially by elder teachers who were used to go to the tavern for a beer during the morning break (Schmid 1982).

Based on various archival sources, this paper explores whether in spite of the claim of one uniform college culture or family there can be traced different cultures in the various student associations. Heterogeneous clubs and fraternities might have undermined the notion of one uniform college culture. Referring to subtheme a) and f), the paper thus explores whether there have been more than one community under one institutional roof and whether these cultures produced by routines and rituals were compatible with each other or clashed and hence produced sub-cultures or changed the dominant culture.

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Memories of The Holocaust. Testimonies by today's children interacting with children who lived the Shoah

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"I shouldn't be telling you this but I must. In my memory I have my books, my little ship and all my childhood" L.N. 87 years old. Auschwitz survivor.

"On the one hand, I got very sad and I left because I was very upset; on the other, I was very happy because she survived and many could not". L.C. 12 years old.

We suggest the analysis of statements related to the teaching of genocides at school with children and based on the testimonies of survivors who went to school during the war.

This is a challenge for the teacher, the student and for the speaker since they discuss experiences, assessments about every day life, adult view points, thoughts and learning categories.

The ones who tell their experiences define school as a place of survival, identity construction and transgression; a place for agreeing and disagreeing on knowledge, attitudes and people.

Telling the experience of learning under the conditions of the Second World War, where a minority was discriminated, is a trip through the memories that 70 years later is told to children of the same age who listen in a context far from time and place. It faces prejudice, heroism, feelings and sadness that unbalance but cause to learn.

The possibilities of analysis of children and adults go beyond theories and teaching practices. They claim contributions from psychology and anthropology to analyze the impact on the children's psyche. They question involvement conditions of the ones who question and the ones who answer.

The adult who was there and is telling a story and the child who is here and is listening become accomplices that question items such as childhood, learning, the position of the adult, assessments, possession of objects, health and feeding which.

It has become a challenge to join games and death in the same picture; a provider adult and a traitor adult in the same person; art and hanger at the same time. It demands from the mediator teacher both accompanying and protection strategies, putting in context the story and the analysis possibilities from the ones who are listening. It involves using transmission tools and ideas where there are theories of representation and memory. Events, names and positions approach both the specific content recovery and its forecasting.

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The 1930 and 1931 International congresses of teachers of secondary education public system

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The 1929 XI International Congress of the International Bureau of National Federations of Teachers of Secondary Education Public System that took place at Hague was acknowledgeable through the Coueslant edition. But it is almost

unknown now. However, we know that, one year after, the Portuguese Association of Lyceum Teachers in 1930 asked for a grant of between five or six thousands of escudos for José Júlio Rodrigues to organise and participate actively in a similar International Congress at Liege. This was finally realized at Brussels, where he talked about the first theme: pupils overwork at secondary teaching; and the second theme: secondary teaching establishment and organization under didactic, aesthetic and hygienic viewpoints, following New School advice about pupil's primary and secondary school fatigue.

Professor José Júlio Rodrigues took notes and made a detailed report of many positions taken by delegates of many of the participating countries. So, we can see how he performed at this Congress and also how he understood the interventions of other representative teachers of other countries, contributing to our knowledge of many hidden problems of the teacher profession. Also, we can see from his report how the congress was organized and difficulties were surmounted. Personally, José Júlio Rodrigues had some successes over the need to introduce a psycho-physiological application form at secondary schools entrance. Teachers opposed this proposal; they were afraid of the intrusion of doctors into school organization and as a consequence his ideas of medical assistance were defeated in 1930. He was prepared for the next battle in 1931 and convince all to introduce pupil medical care at secondary schools. It was planned also to realize the XIII edition at Lisbon with a modest and mainly artistic program, with also the aim of attracting some people to the conference who wanted mainly to be tourists rather than participating in the work of the congress.

One year after, the XIII Congress was realized in Paris José Júlio Rodrigues had a complete victory on pupil healthcare because was prepared to argue with the Faro Lyceum example, where he was the rector, and so convince all of the necessity of doctors working in secondary schools as both psychological pedagogues and psycho-didactic experts.

This argument was not well accepted by the dictatorial regime in Portugal and in spite of the personal victory of José Júlio Rodrigues, expressed in Congress conclusions and his self-assessed patriotic performance with the help of his companions, his policy was not supported by any grant and one year after, he was expelled from his school rector position. He was also excluded from his teacher job for three years. Nevertheless in 1931, he gave us a good and impressive world-wide portrait of the state of pedagogic practice in secondary teaching.

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Catholic church, popular religiosity and public education

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With the advent of Military Dictatorship and after 1933, the Salazar Dictatorship, the Catholic Church transformed itself into a pillar of the Portuguese corporative and authoritarian regime and so, gained political legitimacy in order to occupy a socially comfortable position. This situation was very different from Germany, where Catholicism was in peril or in a situation requiring submission to Hitlerian ideology that was not accepted by German Catholic Bishops as it was known in Portugal.

By contrary, in Portugal, the Salazar myth was a construction of the Catholic hierarchy in order to construct a new state that adopted Catholicism as the official religion of state. The same happened in Spain. It received from Portugal not only financial support but also military help to defeat the Spanish Republican Government. So after 1939 the Catholic Church was the prevailing religion in the Iberian Peninsula. Also Pope Pio XII was a close friend of D. Agostinho de Jesus e Sousa, Bishop of Lamego who fought with energy the multiple forms of popular religiosity to make it conform it to an idea of universal religiosity commanded by the Vatican, reinforcing pragmatically the cult in honour of Our Lady of Fatima.

Symptomatically, with the election of Pio XII, Charles Maurras had his canonic condemnation clear up by the Congregation of the Holy Office. Also D. Agostinho de Jesus e Sousa was the new papal representative as Visitor of the Catholic Seminar in Portugal with the mission to control theological teaching not only in Lamego but in all Portuguese dioceses to give a new order to religious organization and priests' theological education.

Public education was secular until the New State was transformed. Teachers were now obliged to teach Catholic Moral Education in Primary School. All was done in connection with local traditional organization, where the parish priest, the "regedor" as a state representative and also municipal power, was the basis of corporate state. This was articulated with a complete reorganization of all economic sectors and other superior administrative levels. Political

organization was supported by União Nacional that was like a Party but without autonomy to have its own ideas. It was an obedient supporter of Salazar. Also youngsters were organized and controlled by Mocidade Portuguesa with rules and practices similar to those of Mussolini's political organization for youth.

For public and private education the mission, after the Carneiro Pacheco Reform at 1936, was to develop youth as model citizens that obeyed the State and Catholic Church: a final defeat for the anticlerical opposition that during XIX Century was hegemonic in Portuguese society and was linked to masonry and that with Salazar lost power and influence.

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Fighting against the “Hereditary enemy of mankind”: The Rockefeller mission to Luxembourg of 1920

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The Rockefeller Foundation became active in the French context during the First World War when it established the Commission for the Prevention of Tuberculosis in France in 1917, marking the beginning of large-scale American philanthropy in Europe. The choice of France was not accidental, as the country had the highest death rates of tuberculosis of all industrialised countries, a situation additionally complicated by the war. Although France had a comparatively well performing medical system, public health had been neglected by authorities. Besides help in institution building on the national and local level, the Rockefeller Foundation launched a comprehensive information campaign on the dangers of tuberculosis. The situation in Luxembourg was under many respects similar to that of France. Whereas Luxembourg had practically been spared from wartime destruction, it had a considerable population of mostly foreign workers employed in the steel industry, Luxembourg's foremost economic sector, concentrated in the south of the country. These workers lived under often miserable conditions and were seen as particularly exposed to tuberculosis and in need of pedagogical measures. Based on documentation in the Archives nationales de Luxembourg, this contribution discusses the background of a Rockefeller mission to the Luxembourg in May 1920. Modelled after similar campaigns throughout the

French territories, a Rockefeller travelling unit composed of American and French representatives gave lectures and held exhibitions in the capital of Luxembourg and several provincial cities. Which were the motives of the Rockefeller officers in France to expand their mission to Luxembourg? On the other hand, did the local elites of Luxembourg see the Rockefeller mission as a welcome incentive to educate students, peasants and the working force as well as to urge a more comprehensive public health legislation in Luxembourg? Finally, what did the Rockefeller staff tell their Luxembourgian audience and how did they convey their message? How did the target populations react to the pedagogical efforts of the mission? This contribution tries to tackle these questions on the crossroads of the history of education, humanitarianism, public health and the transnational circulation of knowledge.

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Pedagogical teaching everyday in public schools of Mato Grosso (1889-1899)

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We have focus on temporal and spatial cut of the years 1889 to 1899, in Cuiabá City, Mato Grosso, Brazil, with the specific organization of daily teaching routines, the use of teaching materials in classrooms, in addition to the education infrastructure of research existing primary public during the study period. This study has been done in the project effective 2014-2015, Registration No. 060 / CAP / 2014 / UFMT / Cuiabá. Have been found that in the speeches of public authorities was the defense of a school that could

promote public education in the localities, but identified in the documentation analyzed the lack of buildings and furnishings appropriate to an educational environment with insufficient teaching materials. Therefore, we sought to analyze how teaching materials were used and how was the pedagogical organization of teaching. According Gonçalves Neto (2006), after the proclamation of the Republic, states and municipalities have gained autonomy. Identified, however, that this did not confirm to reduce the high levels of illiteracy, since in Mato Grosso schools there were not or were missing several teaching materials. Thus we aimed to assess the functioning of schools in Cuiabá as well as the teaching materials used and the infrastructure of the rooms. We bring the following issues to be investigated: the defense of modern public school presented the line school model established in Cuiabá? The Cuiabá public schools were subsidized by appropriate teaching materials for the development of activities in the classroom? We have based in the Reform Souza Flag occurred in Mato Grosso state in 1889 and from it developed our study. We have used as official historical sources Messages of State Presidents, laws and decrees related to the primary public education; public education reports. We point out that in 1889, the year of the Proclamation of the Brazilian Republic, there were some problems in Mato Grosso schools as the precariousness and lack of teaching resources; lack of qualified professionals, subjects repeatedly exposed in the messages issued by governments. Murinho referring to public education stressed that it was necessary to continue the State "organization of services incumbent upon it" (MURTINHO, 1893, p. 3). He said this was due to shortages by which passed the state and the inability to afford the resources necessary for their development and maintenance, including teaching materials. The General Public Instruction Director Joaquim da Silva Rondon (. 1899, p 5) narrated: "presently struggling with the lack of qualified personnel to govern the schools have created, with the lack of appropriate places to its functioning and school supplies essential, must be limited to the action of the school directors, for now, to improve the conditions of existing schools. " We have identify, in short, poor in school infrastructure, lack of teaching resources, lack of qualified professionals, Cuiabá schools without the minimum operating conditions, featuring complete lack of public policies consistent with the needs of the Cuiabá population to be educated.

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Maps in geographical textbooks as an educational-cultural symbolic device during a period of "State Formation": The case of the Jewish-Zionist geographical textbooks in Palestine (Eretz-Israel) 1918-1948

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The maps in the Jewish-Zionist geography textbooks during the British Mandate in Palestine (Eretz-Israel), 1918-1948, were researched in order to analyze this central symbolic device that connects education and culture in the historical process of "State Formation". Benedict Anderson mentioned three "imagined" means of national communities - 'Census, Map, Museum'. The map introduced new names, locations and geographical-national terms by visual means. All the visual components (photographs, illustrations and maps) in 18 Zionist geography textbooks (the total number of the books in those days) were analyzed according to a method that combined 'semiology' and 'iconography': 1) representation (denotation); 2) symbolism (iconography, connotation); 3) broader iconological interpretations. These components were classified under 15 categories, divided into two groups - 8 of 'national contents' (new settlements and the sites within them etc.) and 7 'geographical means' (diagrams, maps etc.). The current presentation exemplifies the 'means' of Zionist "maps setting down the historical and current borders" of Eretz-Israel.

The maps span the whole period from the biblical times to the Zionist era. Some present large towns, some specific regions, mainly of Zionist settlements with biblical names, and others represent larger regions: Western Eretz Israel, the entire Middle East, or at least both banks of the Jordan. Many maps were employed didactically as a basis for questioning the pupils. In some blank maps were used. In the political maps, the 'Jewish national homeland' lay to the west of the River Jordan, with the existing Arab states surrounding it. The physical maps showed the names of the Tribes of Israel that had settled in Canaan and the names of the mountains and natural regions in use at the time of the First and the Second Temple. Separate maps of the south and the north of the country at the time of the First and the Second Temple, with the names of the tribes at the time of the First Temple written in red, as well as the Zionist

settlements, some of them still bearing Arab names; the names of the Arab settlements appeared only in the background, to emphasize the difference between the two types of settlement. The periods (mainly biblical) of national grandeur are reflected in all the maps by means of Jewish settlements that have retained the ancient names, and archaeological sites and synagogues on both sides of the Jordan, manifesting the glorious past in the present .

The maps included historic Jewish sites and landscapes on the other sides of the borders, on the east bank of the River Jordan and in Syria (the Golan and the Horan). The Kingdom of Jordan was established as late as 1922, and settlements founded in the early years of the 20th century on the Golan and the Horan survived only for a few years. However, all the books portraying them visually appeared in the 1930s and 1940s, so the books did not reflect the reality of their time, but rather the longing for the 'Greater Israel' of the Twelve Tribes, when it had reached its maximal size.

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The 'professional culture' of Spanish primary education teachers between pedagogical reform and persistence, reflecting the process of school inspection the case of Cuenca (Castilia-La Mancha), 1866-1894

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In the emerging and consolidating liberal regimes of the 19th century in Europe, education was seen as an important instrument of accelerating the changes of the “new” societies and of consolidating the ideological frames of the established regimes. In this context, the institution of school inspection was very important and the corresponding state officials became crucial agents in

the elaboration, transmission and control of administrative and pedagogical norms and regulations. Furthermore, and especially referring to the advisory function of school inspectors, this process is linking the spheres of pedagogical theory and practice in a specific way. Altogether, school inspection offers outstanding opportunities for analysis in the history of education. While research has mainly been focused on the mechanisms of administrative and political control, school inspection also refers to analytical potentials approaching the professional culture of teachers and their way of dealing with these demands.

My presentation will be situated in this context of the interaction between school inspectors and teachers, analyzing the strategies and opportunities of action the teachers have in this process. This will be exemplified in the case study of Spanish teachers of primary education in the second half of the 19th century, examining their “professional culture” in the interplay of political and legal demands, pedagogic norms and multi-layered influences of school inspectors, local elites and parents as well as material and infrastructural conditions on the one hand and the professional ethics and persistence of passed down teaching practices on the other hand. In the context of the consolidating liberal Spain, the control of schooling is seen as an instrument of pedagogical change as well as ideological hegemony, and school inspectors were important agents in the transmission of the paradigms to establish on curricular, material or organizational aspects. Confronted with this setting of norms, the teachers` strategies of action illustrate complex patterns of adaption and self-assertion, a mix of pedagogical reform, accommodation to normative demands and the persistence of personal and professional routines of teaching in the context of the corresponding local conditions of action.

To analyze this specific professional culture, the presentation will be based on historical sources and archive documents of the process of school inspection. The corpus consists of about 300 reports of elementary schools of the Castilian Province of Cuenca between 1866 and 1894, exemplifying patterns of change and persistence of a specific professional culture of these regional teachers in the context of school inspection.

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The impact of Russian Tsarist Colonization on the Islamic education system in Turkestan

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The Russian expansion in Turkestan changed the social, cultural, political and educational life of Turkestan society. Islamic institutions such as maktab and madrasahs, which played a major role in society, were neglected by the Turkestan governors. Russia colonized Turkestan not only territorially, politically and economically, but also mentally and spiritually as the Turkestan governor von-Kaufman explained as follows: "Only public education can occupy this territory entirely and spiritually. Neither weapons, nor legislation can do it. Only the education system can do it and be successful" (Ostroumov, 1899). Neglecting the maktab and madrasahs, they neglected the whole social life of Turkestan society. The Russian Tsarist government established a new type of education system which was aimed at creating a Russified and Christianized society in place of Islamic education institutions. This was the main breaking point of the society. Turkestan society lost its natural development abilities becoming the mental slaves.

In this paper how Russian Tsardom created the new nations through education will be discussed. Which kind of mechanisms or methods did they use? How did they become successful in this region? In this paper, I argue that one of the main reasons for today's undeveloped Central Asian countries is the 'neglected' and 'really well planned' educational system which was established during the Tsarist period.

Integration of cultural and linguistic minorities through foreign language teaching before 1940

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Some classical researches have underlined the « monolingual habitus » that the school policy developed between 1850 and 1940. In Switzerland, the constraint of national cohesion led school authorities to promote the learning of foreign languages. But too many languages can't be taught in the regular

curriculum, beside classical languages and English, that seems more and more necessary to learn. The association of Swiss secondary teachers discusses the ways to integrate Italian for example in the course of study for Swiss students.

Secondly, an other aspect of integration will be analysed. The content of Swiss textbooks before 1940 shows not only an idealized vision of the own country and preconceived ideas about foreign cultures but also attempts to integrate foreign students and to neutralize other kinds of differences inside the classroom.

The paper aims to contribute to highlighting the origins of mother tongue tuition for immigrant pupils in present school systems in Europe through the example of Switzerland and to pointing out some unexpected aspects of the question.

The methodology adopted is based on recent researches from both authors about the teaching of German as a foreign language in French speaking Switzerland extended to other foreign languages such as Italian, Spanish and English too. The historical approach investigates official sources, handwritten reports and textbooks in two key periods around 1890 with the Reform Movement and the foundation of business schools and in the 1920th with the discussions about the creation of a modern languages diploma in Swiss secondary schools.

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The role of education in refining, developing and promoting Nigerian indigenous cultural identities and practices across the Globe.

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Nigeria the most populous African country is situated in the sub-western region with the population of over 140 million people and over 250 independent ethnic groups with a distinct culture. However, as rich as the culture of these various ethnic groups were, they were not documented. As society expanded and time passed by most of these cultures began to be distorted and forgotten due to absence of the writing skills. Many deities that played important role in the formation and development of each society could not be advertised to the outside world. Works of life and many indigenous practices such as institution of marriage, naming, religious worship, acrobatic display among others that could have developed the communities and members of the various ethnic groups were not known to the outside world, hence, they could not be patronized. Cultural values and talents continued to be wasted in various communities. However, the advent of western education in Nigeria especially the English type in 19th century arrested Nigerian cultural value system from ignominy. The Christian Mission that brought education to Nigeria though discouraged some aspects of ingenious practice, those Nigerians that acquired the education tried to educate the western world on some of the practices of indigenous people. Many cultural practices were translated into foreign languages by educated Nigerians which made many people to understand and appreciate it. The Phelps-Stokes' Report of 1922 also gave recognition to Africans' practices and thus recommended its inclusion in the schools' works. This was reflected in 1926 educational ordinance in Nigeria which made provision for the inclusion of some indigenous practices in the curriculum at the elementary school level while the ancient administration of Nigeria like Benin empire, Oyo empire, Kanem Bornu empire were developed into Nigerian history and included in the curriculum which replaced the teaching of European history at the more senior level. This made many people even Non- Nigerians to read more about Nigeria cultural value. The Nigeria government also in 1977 organized the Festival of African Culture where Nigeria cultures were advertised to the whole world. Through it, many religious festivals and cultural practices were recognized and celebrated by the United Nation Education, Science and Cultural Organization. Giving the situation a closer historical observation, this paper concludes that, the celebration of Nigerian cultural value system internationally today could not have happened if western education has not come to Nigeria. The paper, therefore, urges

Nigerian leaders to continue working with all relevant educational institutions and agencies both internally and internationally in making sure that the opportunities opened by western education in showcasing our cultural value system globally are continuously tapped and utilized.

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The “reason of schooling” beyond the classroom: study field trips and school museums in Portugal in the first half of the XXth century

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The emergence of modern pedagogy in the beginning of the XXth century triggered a debate about the aims and purposes of education and its methods. In Portugal, the secondary education reforms of 1894/1895 focused on the need for students to acquire a “broad culture” through active methods (Moniz 1894). Furthermore, during the first half of the XXth century, Portuguese pedagogues reiterated the connection between students’ acquisition of cultural capital (Bourdieu 1986) and its expected outcome: becoming knowledgeable people.

But what was meant by a “broader culture”? In this research I inquire this debate to understand: i) the ways in which this concept was intertwined with the acquisition of knowledge; and ii) the role assigned to study field trips and school museums towards such goal. While study field trips took young students outside the institutional space, referring physical displacement as a central condition of knowledge; school museums brought a wide set of objects representative of several scientific domains inside the school walls. My aim is to examine how these two active methods were imagined, implemented and undertaken in relation to the aims and purposes of modern schooling.

In the intersection between curriculum, objects and practices within the pedagogical debate, the research engages in a Foucauldian approach to discourse due to its intents and purposes (Foucault 1970, 1994). Through the analysis of Portuguese educational press articles of the first half of the past century, it is possible to map a way of thinking about education in which an idea of culture resembles an atlas (Serres 1994) of knowledge. Therefore, a critical perspective (Popkewitz, Franklin, and Pereyra 2001) allows for the

exploration of the ways in which the “reason” of schooling and the “alchemy of the curriculum” (Popkewitz 2014) were carried out beyond the classroom.

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Religion and Education in South Africa: A journey away from discrimination towards recognition of equal rights for all.

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Present day South Africa is a constitutional democracy with a rich population of diverse cultures, languages and religions. However, this rich diversity has not always experienced political and social acceptance. South Africa's historical-political past (prior to 1994) was characterised by segregation and discrimination on the basis of race, religion, culture, linguistic background, gender and social class. This paper focuses specifically on the history of religion and education in South Africa from 1948 to the present day, and the implications thereof for the study of religion in public education. Historically, religion in the educational sphere has been intertwined with political ideologies, and this specific period is no exception. In 1948 the apartheid system was legislated by the Nationalist Government. This regime was closely associated with the policy of Christian-National Education which resulted in compulsory Religious Instruction in schools. This compulsory Religious Instruction was Bible-based, privileging the interpretations of a particular denomination of the Christian Church. It sought to produce distinctly religious outcomes (Chidester 2003: 264). In this system Christian denominations other than the one favoured by the Nationalist Government and other minority religions, were denigrated and marginalised. From 1994, the year of South Africa's transition to democracy, the educational policies have undergone significant reforms. These reforms included the removal of Christian Nationalism and sought to redress

the religious privileging of the past. South Africa as secular state posed new questions for the relationship between religion and education. Should religion feature in education at all in this nascent democracy? If so, how could religion in education reflect the democratic and Constitutional ideals of dignity, equality and freedom, and therewith advance educational rather than religious goals? In 2003, a National Policy for Religion and Education was passed in parliament. The model for religion and education in the policy affirms the rich and diverse religious heritage of South Africa and is formulated within a human and Constitutional rights framework. It focuses on learning about religion, religions and religious diversity. Ideally the approach allows for critical study, interrogating inter alia the intersections between religion and culture, religion and gender, religion and democracy, religion and justice, religion and human rights. Against this background of the history of religion and education in South Africa, the paper will present some of the possibilities enabled by the right to the freedom of religion or belief, as well as some of the challenges that have emerged in contemporary society as Christian confessionality prevails, despite the transition to democracy and the recognition of religious diversity in policy.

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The “German Schools” in the South of Brazil and the preservation of cultural/ ethnic identity of immigrants: 1850-1945.

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From the second half of the 19th century, the Brazilian immigration policy stimulated the entrance of European immigrants into the country. A great part of them was made of German Protestants who have been settled in areas with low population density and along the borders in the Southern region of Brazil. As minority groups, having their own language, habits, values and religious convictions which naturally separated them from the locals, they started structuring their own way of life according to the basic references of their culture. In such context, the school stood out as the institution in which communities reserved the role of passing on their cultural inheritance from generation to generation in a methodical and organized way. The research has as its object of study the “German schools” as the element for preservation of ethnical and cultural identity for those immigrants. The main goals were: going over the purpose of those schools, their study plan and their education practices, as well as analyzing the measures adopted by the government in order to nationalize them. It is a documentary study based on Documents and Requirements made from principals and schoolteachers, Public Instruction inspectors, study plans and the written press. It was clear the importance for the protestant immigrant the creation of schools that targeted on teaching how to read and write in German and developed in children values according the precepts of their own religion. Learning how to read and write in German was of great importance for the practice of their religion, which was ritualized: singing hymns, studying catechism, confirming their faith and preserving the “Deutschum”, or the German culture. Within literally every immigrant group, a school was created and kept by the community. Most of the schools were located in rural areas and had only one teacher for all the grades, usually a member of the community. The urban schools were far more organized and followed a hybrid study plan, just like the schools in Germany, although obeying the Brazilian legislation. In the 1930's the Southern region of the country had literally hundreds of schools that belonged to German immigrants. According to the Brazilian Army, such schools aimed at forming future “German and Nazi citizens” and threatened the Brazilian unity. The groups of immigrants have then been considered as “ethnic cysts” and the schools they supported have become a target of repression. During the Dictatorial regime, called New State (1937-1945), a Nationalization Campaign was undertaken in the schools, whereas the Brazilian government took control of them.

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Public education in Mato Grosso/ Brazil: 1889-1900

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Years from 1889 to 1894 are important reference in Mato Grosso State education because they have brought decrees regulating public education. These decrees have directed conception of education in situations emerged and changed provincial organization, especially given to political and economic changes which were processed since the beginning of 1889 and at the close of that year had initiated the Brazilian Republic. This study aims to analyze public education of Mato Grosso State in light of: Decree No. 10, November 7, 1891; Decree No. 139, January 2, 1903; messages issued by state representative from 1892 to 1900. From these data we developed a general framework of expansion of public education in the state, in the period between years 1889-1900. We seek to answer: a) What are the duties related to public education, delegated by the political representations of Mato Grosso State and municipalities in the period? b) Seizing the school as a central office or location, how did official documents, decrees, regulations and president messages advocate the need for public education? The study covered official sources deposited in the Public Archives of Mato Grosso (APMT) and Legislative Assembly/MT. We have consulted messages from state presidents in the Center for Research Libraries. We noticed that the state of Mato Grosso worked intensively in the consolidation of public instruction implementing educational reforms articulated with economic development and linked to weak investments made in schools. In Mato Grosso, administrative organization has found a decisive concern for public education. Laws, decrees and regulations outlining an educational action with evidence of the presence of a decentralization legislation, the administration of teaching, promoting local educational regulations. We noticed in message of Murtinho (1893) an attempt to occupy, still in an incipient way, a decision-making position in the educational field as he proposed to engage in a "system of education" in the State. In 1894 message,

the same president recommended that "the statement of the reforms that are required to operate in order to recast once the legislation concerning the public education" (MURTINHO, 1894, p. 9). In the decision the president from Mato Grosso State found circulating educational perceptions in the period, a time and a coherent educational approach with modern conceptions that the Republic intended to install and moving until year 1900. We believe we launched new observations and point of view to Mato Grosso public education, enabling us to ponder the particular dynamics of functioning of this state at the beginning of the Brazilian republican period.

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The cultural influence in the building of the Western philosophy of Education

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This article is intended to summarize and systematize the historical course of the Philosophy of Education field managing the route pursued by the discipline, according to the cultural influences within different countries: United States of America, Brazil, France, Spain, United Kingdom, Germany and Portugal. Throughout the XX century, the western world has seen the proliferation of several Philosophies of Education: the American pragmatic Philosophy of Education led by John Dewey, the British analytical Philosophy of Education headed by Richard Stanley Peters, the French pedagogical Philosophy of Education under the direction of Olivier Reboul, the Germanic ontological-philosophical-educational reflection led by Dilthey and the Portuguese personalist, ontological and anthropological Philosophy of Education led by Ribeiro Dias. According to this perspective, the challenge embraced here is an attempt to clarify whether, in the cultural History of in Western XX century, is it more correct to discourse on the existence of a Philosophy of Education or different Philosophies of Education. The purpose of this paper is to examine the associations between Philosophy of Education and culture from the historical perspective. Understanding the pathways leading

to the consolidation of the several methods of conceiving the Philosophy of Education, is the challenge undertaken in the following pages.

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Cultural paradigm shift in Hungary between the two World Wars

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According to the Paris (Trianon) treaty concluding World War I, Hungary, as one of the losers of the war, lost two thirds of its territory, while its population was reduced from 21 million to 7.6 million. 30.2 % of the inhabitants of the annexed territories were Hungarian. Society, the economy and the infrastructure equally became victims of the lost war. The peace treaty fundamentally changed the structure of Hungarian education as well. Two thirds of public elementary schools, over one half of secondary schools and two of the four universities of Greater Hungary were located in the annexed territories.

It became clear that new common goals had to be set for the nation's survival and to endure the loss. The formerly multi-ethnic nation, in which the proportion of Hungarians was 48.1 % in 1910, became a homogeneous state in a flash. In the history of Hungarian education before 1920, the determination of the framework and content of ethnic education was the decisive problem, while after the peace treaty the paradigm of the cultural elevation of a unified Hungarian nation became the target of education policy. This task is associated with the name of, Kúnó Klebelsberg (1922-1931), the Minister of Religion and Public Education of the time, who believed that the development of culture would lead to economic development, therefore he strove to maintain and elevate Hungarian culture by the construction of public schools, public colleges, libraries, boarding schools and university buildings, by the publishing of calendars, prayer books and by the foundation of scholarships abroad. By 1931

5,748 classrooms, 2,278 teachers' apartments, 1,555 public libraries were built. The new schools were modern brick buildings equipped with red-pine floors and slate roofs. The public schools, by their modern equipment (projectors, radios, gramophones), brought culture closer to the entire family, thus their positive effect was not only exerted on children but on adults as well. In 1925, Klebelsberg published a new curriculum for public schools, in the focus of which patriotism, faith and morals were placed. The goals set by individual subjects also conformed to these objectives. "We were forced to go along with the political Trianon, but cultural-policy surrender would be voluntary." declared Klebelsberg.¹⁵

The professional literature background of my research is mainly constituted of primary sources (correspondence, pictures, blue-prints), and partly of secondary sources, among others a book authored by Andor Ladányi, entitled: Klebelsberg's education policies, the research volume edited by Péter Miklós, entitled: The Hungarian Minister of Religion and Public Education with the Greatest Dreams, and contemporary articles, memoirs, for example an article by G.H Becker, entitled: Kuno Graf Klebelsberg (Ungarische Jahrbücher 1932.), an article by B. Hankó, entitled: Graf Kuno von Klebelsberg (Rivista di Biologia. Vol. XV. 1933. XI.).

In the course of my research I explored how the paradigm shift emerged on various levels of the education system, on the one hand from a structural point of view, on the other hand from the viewpoint of educational content. How does the concept of revisionism (the re-annexation of the lost territories) appear in elementary education?

My research method was the analysis of primary and secondary sources.

The results of my research illustrate that not only the emergence of multiculturalism can cause a paradigm shift in cultural-policies; rather cultural homogenization also necessitates a new approach. Even though Hungary lost the war, the expansion and development of education, the emphasis on national culture provided people with hope and a way out, on an individual as well as on a societal level.

¹⁵ Neo-nationalism. Compiled newspaper articles by Count Klebelsberg Kunó. (Athenaeum), Bp., 1928. 247. p.

Comparing the capability of attending primary school and the need of special education. Analysis of students' reports of the German Democratic Republic (GDR)

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The project is part of a comparative study between the German Democratic Republic (GDR) and the Federal Republic of Germany (FRG). Of special interest in this project are primary school children who took part in an examination process because of their learning disabilities. This process decided whether this child is capable of attending primary school or had to be admitted to special education institutions. This decision for segregating primary school children or not will be analyzed in its historical context concerning cultural conditions, consistencies and variances. Thus, the project covers the conference theme "education and culture", in particular the subtheme "rituals and routines".

The presented sub-project focuses on the academic segregation of primary school children in the GDR and is based on the analysis of reports of primary school children in the years 1954 to 1989. Reports from the FRG are analyzed in the project of Lisa Sauer.

The guiding research topics will be:

1. Which range of attributions ascribed to the children can be found in the reports during the evaluation period?
2. Do these attributions represent types of children capable of attending primary school and in need for special education? Which synchronic and diachronic variations of those types can be found?
3. Considering the final decision, which contextual facts and events in the GDR can explain the capability of attending primary school or the need of special education?

Due to the main interest the project refers to historical primary school studies and historical studies on special education, furthermore connected to approaches of historical childhood studies.

The data source contains reports about the examined pupils that were written by educational and non-educational institutions. They include general descriptions and the final decision on the further type of education institution. Also parts of the data source are context documents, e.g. documents of education policy or professional and scientific publications.

The general perspective on the analyzed data is the socialconstructivism of Berger and Luckmann (1980). The applied research method will be Vogt's historic-contextualizing content analysis (2015). This method is based amongst others on Mayring's content analysis (2010) and Landwehr's historical discourse analysis (2008). It provides the extraction of a grounded construct and its contextual interdependencies in synchronic and also diachronic perspective. Based on Wittgenstein's methodological approach of "familiar similarities" (1957) the attributions in the reports are subsumed to types of children. Furthermore these analyzed types are compared to the decision on the type of school further attended. It is expected that firstly - the decision for a need of special education is characterized by historical consistencies and variances and - secondly is constructed by the involved institutions themselves.

Currently the project is focusing on the survey of the data source that was found in an archive in Görlitz. In correspondence with the FRG-project the quantity of reports to be analyzed will be determined. Using a sample this step also involves pre-tests concerning the theoretical framework and its applied methodical approaches. At the conference these results shall be presented.

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Education and culture in British West Africa: Issues and challenges in the colonial and post-colonial periods

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Education is the vehicle for the transmission of culture in every human society as it is for the peoples of British West Africa in the Gambia, Ghana, Nigeria and Sierra Leone. British culture was introduced into these countries as a result of their colonisation by Britain in the nineteenth century. Consequently, there are aspects of British culture that these countries share despite their attainment of independence more than fifty years ago. However, both indigenous and British cultures practised in these countries since the colonial

period are challenged in this twenty-first century by cultural influences from America, China and the Arab world. There are issues of identity, language, religion and other core African values that are challenged as a result of these contacts. This study used both primary and secondary sources to explore the issues and challenges the indigenous cultures of the peoples of British West Africa have been confronted with. Education at all levels has become a tool for maintaining African identity and sustaining their cultures. Since the third decade (1980s) of the post-colonial period, there has been a transformation in the education system, curricula, theories and practice and teacher pre-service preparation of these countries in order to reduce the level of acculturation. At present there is more emphasis on integrating African languages, food habits, dressing and many social activities in the formal educational system of these countries. However, much more is being achieved through informal education whereby young boys and girls are acculturated. In this way African culture in these countries would be sustained.

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Teaching: Professional culture and educational paradigms

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This article reflects on the development of the professional culture of teachers. It arises from the research group CULTPROF - The Culture of the Professional Teacher - that investigates the issue. It is understood that education is conceived as a phenomenon conditioned by the events that surround it; it is historical, as well as society is. This movement

occurs through the contradictions present in everyday life, where the starting point is the thesis, which is denied by its contradiction - the antithesis - which in turn will also be rejected, and consequently will compose a new synthesis. The research method is based on these aspects dealt from primary and secondary sources in several historical periods. The objectives of this research aim at analyzing culture in relation to cultivated values and their effects in education. Culture can be conceptualized as capabilities and habits acquired by man when living in a society, involving customs, knowledge and beliefs. It is known that individuals do not expound themselves, but it may happen inside the relations they establish. Thus, there are multiple determinations that precede the creation of culture and constitute someone as an individual. What these individuals are, depend on the material and production conditions to which they are subjected. This way, people have roots tied to their cultural heritage, memory, history and ideologies transmitted across generations through the process of socialization. Besides being influenced by the general local and global culture, they constitute themselves in their everyday relationships, with problems, traumas and autonomies. Therefore, culture is a constitution and historical transmission of the humanization process. Creations of culture and man are part of the same process (VIEIRA PINTO, 1979). It is an accumulation of experiences they can perform, in order to set those which are favorable to them, and so turning them into ideas. According to Heller (1985), man is the product of his social relations integrated into a given reality. Consequently, the professional teacher is forged through his/her experiences in the relationship between theory and practice, establishing these relationships and serve as a backdrop in the formation process of their students, for which they are responsible. The teacher's professionalism is built upon the act of being a teacher, and in the reflection that it entails with respect to scientific knowledge, because he/she is not merely a product of the environment (EAGLETON, 2011), but a product of active social relations (FERREIRA, 2013). We present meaningful analyzes of the interviews and data collection of the researched sources.

Keywords: Culture, Professional Culture; Teaching; Education.

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Education and politics. Inclusion of women and educational utopias in the 20 century

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Until the end of the 19th century, education for Latin American women was restricted to the parameters set by the Catholic Church. The model for female education was Mary, as an example of a woman whose virtues prepared her for "suffering" and "submission", distancing her from worldly matters and, incidentally, from the concerns of modern thought promoted by the Enlightenment. The entire educational process for women was tied to her role in holding the family together, within the only morality possible for Christianity. Thus, the central stereotype was of a pious married woman, a good and loving mother and wife, a stereotype based on an ideological discourse focused on her domestic role predominated. Schools, which naturally should all be Catholic, since there was no morality outside the Church, aimed to inculcate those values. Women were not "cultivated" for reason, science, or the academy, much less for wage labor, but only for morality and the home and even that education was reserved solely for the daughters of upper-class families.

Engels pointed out that "the first class antagonism in history coincides with the development of the antagonism between man and woman in monogamy, and the first class oppression is the female sex by the male"¹⁶. Together with Karl Marx, he elaborated on the concept of equality, denouncing its deceptive nature and affirming that true equality between the sexes would require women's economic independence and therefore their incorporation into paid employment.

These characteristics in many cases lasted well into the 20th century, which is why the particular experience of the province of San Juan, Argentina after 1920 marked such a strong rupture. San Juan saw the virtuous intertwining of multiple struggles: the achievement of voting and civic rights for women, the fulfillment of women's labor demands and their consequent economic independence, and the push for women's inclusion in education, all linked to the emergence of pedagogical and political utopias associated with new schooling (*escuela nova*) movements.

¹⁶ Riquelme, Graciela, "Mujer y educación en la Argentina", <http://www.iacd.oas.org/La%20Educa%20123-125/riquelm.htm>

This paper reviews this experience, rescuing women's discourse as new social and political actors. It considers how women's emerging role associated with state educational institutions will produce a new social phenomenon that will serve as a key background for later Latin American populist movements, strongly linking culture and education by promoting paradigmatic cultural shifts whose best expressions will be noted years later in the importance of the public roles taken on by women.

The ritualization of exams in elementary schools of Guadalajara, Mexico, in the XIX century

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In this document we propose the analysis of how exams have been taken as a ritual and the aims and practices which are condensed in order to achieve this target we follow three axes: the first one consists in finding out the values, knowledge and behaviors that the elite tried to breed and render among children and teachers; the second one entails to clear up the dynamic of the ritual, and the third one, understand the pressure, disarrangements and negotiations between the people involved. Therefore we consider necessary to place exams in context, the one of institutionalization of the elementary school as a civilizing project, enrolled under certain circumstances related with the political instability of the country and the shortage of resources, in the first half of the XIX century, until the modernization of schools in the last decades. Our glance is located in the local level, where there is a possibility to observe the pressure between the elite intentions and reality.

Over the XIX century in exams meanings were mobilized and strains around secularization, morality, and civics (public spirit); control actions, scores and disqualifications, and knowledge awards were also instituted for children. The teachers' work is overhauled through them as well, teachers will appeal to different strategies to avoid assents and keep their prestige. Award ceremonies shunt from exams had become public acts in which the school community took place (local authorities, parents, teachers and children) in which different aspects related to an incipient nationalism were introduced.

During this ritualization journey the exam and the award ceremony will come from an initial state marked by certain inconsistencies between the constituent elements (roll of agents, meanings and symbols) in early XIX century to a better symmetry between the elements by the end of the century.

The sources of information used come from Historical Archive of council of Guadalajara, State Public library of Jalisco and the Historical Archive of the State of Jalisco.

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Home is where my intellect is: Latina doctoral students journey in the academy

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Scholar Laura Rendón wrote that "to become academic success stories we must endure humiliation, reject old values and traditions, mistrust our experience, and disconnect with our past. Ironically, the academy preaches freedom of thought and expression but demands submission and loyalty" (1992). Adding, "[s]cholarship 'boys and girls' are left [with] a nostalgic longing for... the beautiful intimacy of the Spanish language, the feeling of closeness with one's own parents" (p. 54). At a time when Latina/os are making a dent in institutions of higher education, in particular Latinas, Rendón's words resonate at a deeper level. In this particular article its argued that Latina/o students must fall within the standards of the academy in order to be successful; yet when they do this, they still long for what they knew, what is familiar, their past, memories of the home. They are conflicted by the culture not just the academy but the entire educational setting that promotes individualism and a bootstrap mentality in which students are shamed of their home culture. Nevertheless, as Latina doctoral students at a predominately white institution with few faculty of color are available to mentor and provide guidance, this work becomes fundamental and influences in surviving and successfully completing the doctoral degree.

Through semi structured interviews and the author's vignettes of her own experiences, both inside and outside of the academy, this paper highlights the importance of Latina experiences in the academy and prior schooling, and the *conocimiento* they bring with them when sharing *cuENTOS*. Their *conocimiento* and *cuENTOS* both considered as cultural wealth capitals and/or assets provide both

the participants and the author the tools to become a “scholarship 'boy and girl” without having to give up their home and ethnic cultural identity. Not within a Critical Race Theory (CRT) theoretical framework exclusively, the argument made by CRT scholars for the use of stories is critical to this study. Grounded on the fact that in legal discourse, stories and narratives are used to formulate arguments for the person on trial to prove their innocence or guilt (Delgado, 1989). Ladson-Billings (1998) argues that stories and narratives provide “voice” for marginalized students of color. Voice is defined as a very personal expression that allows our experiences and lessons, learned as people of color, to convey the knowledge we possess in a way that is empowering to us. Ultimately, through this voice, it is hoped that empower those on whose behalf we act. These voices, while not intentional, counter the literature on families and culture as deficits to women of color and in particular for Latinas and their educational attainments and their challenging the status quo.

Learning and entertaining: auques as teaching materials in Spain

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Research questions: The pedagogical use of auques or alduyas – a kind of popular print, broadsheets with woodcut prints and brief verses, conceived as informative and entertaining materials— is presented. Auques were used in Catalan and Spanish primary schools as additional materials to teach reading and other basic subjects, from the 19th century to the early 20th. They use images as didactic resources, as the text is only secondary; in addition, the use of rhymed couplets facilitates their memorization and the association of their contents with the picture. Therefore, auques link school teaching to popular culture.

An *auca* is a broadsheet with printed cartoons, often combined with short explanatory texts in two verses. It is a traditional genre typical in the Catalan culture and spread to the rest of Spain, where is named *alduya*. In the early 19th century, publishers established its definitive form of forty-eight woodcut cartoons, each with two rhymed lines underneath, and very varied themes: entertainment, religion, moral education, social and political events, historical figures, literary works, ideological indoctrination, etc... Due to the combination of graphic and text elements, auques are considered a precedent of comic strips.

As auques tell stories in an entertaining and simple way, with predominance of drawings, they are suitable for a largely illiterate public, as well as for children, who were able to follow the telling of the story through the cartoons.

Even people with a low level of literacy were able to start reading verses and to follow easily and intuitively. These prints were sold in many places: printing shops and bookstores, street stalls, drugstores, haberdasheries, etc., and they had very low prices; so, people that could not afford to buy large books could access to cheap reading materials.

Through the 19th century, new publishing techniques increased the production and dissemination of *auques*, and their pedagogical value was noticed: soon they became educational supporting material in many schools, where they were used as "visual books". Teachers and textbooks publishers perceived how the medium was useful to teach and to encourage learning. Barcelona publishers like Estivill, Paluzie and Bastinos adapted school syllabus and course subjects in order to publish *auques* for primary schools.

Methodology: The historical evolution of *auques* and their use in Spanish schools as well as historical and literary sources referring to this use and its outcome, are discussed.

Results: The use of *auques* is confirmed in Spanish schools through 19th and early 20th centuries, as a supporting material to teach reading with a method related to enjoying activities. Pictures and short and easy to remember verses were ideal vehicles to teach basic subjects too. These materials took advantage of the popular appeal of drawings at a time in which illustrated books were scarce or expensive. A variant type of *auca* conceived exclusively for teaching were illustrated alphabets, a first step to learn letters that reached some artistic value. Pedagogical changes and the generalization of illustrated textbooks, along with the appearance of cartoons and comic books, cause the abandonment of *auques* as teaching materials; they survive outside classrooms, with their original informative and festive purpose.

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Religious culture and religious education in primary schools in Fascist Italy

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The aim of the paper is to present the history of Catholic school education in Fascist Italy. Such education became again compulsory according to the Gentile reform of 1923. We will therefore examine the ministerial programs of 1923 and 1934, highlighting the presence of religion as much as a specific school subject content as widespread as in the programs of Italian history and song. Will be highlighted also the problem of coexistence between Catholicism and fascism as a political religion.

The Gentile reform gave ample space for religion in the context of an educational philosophy that revalued the national tradition and popular culture while subordinating it to a secular philosophy derived from idealist who saw religion as a lower form of philosophical truth.

We will also present some cases of textbooks of religion to show the differences between the school culture resulting from the Gentile reform and the situation after the 1929 Agreement in a situation of competitive cooperation between the catholic religion and the totalitarian fascism of the thirties as political religion. Will present some texts of the publisher Catholic School in Brescia in 1923 in the field of catechetical lectures, religious readings and religious chants. Specific attention will be devoted to the religious section of the textbooks state for elementary schools, such as the religion section of *The Book of the second class* (State Library 1930), written by two prominent priests such as Cesare Angelini and Angelo Zammarchi. As evidence of the interactions between pedagogical culture and Catholic fascist regime in its totalitarian phase we will examine the text of Marco Agosti *I principi affermati ed attuati dal fascismo nel campo dell'educazione* (La Scuola, 1935). As an example of the production of the Publishing House of the Salesians, Società Editrice Internazionale, will examine the textbooks of religious education for the primary schools written by Secondo Carpano.

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Islamic education as educational success? Pedagogy of *hizmet* in Germany

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The so-called 'Gülen movement' (Ebaugh 2009), a global network revolving around the Turkish-Islamic preacher Fethullah Gülen, has become increasingly visible inside Germany in recent years. Founding private elementary and secondary schools, as well as centers for private coaching, supporting intercultural and interreligious dialogues, and issuing statements such as "Our Jihad is education", the movement acts to render possible the educational success of children of Turkish immigrants. By referring to themselves and their practices as *hizmet* (service), network participants also aim to alter a historical view of 'backward Islam' to a perception of a 'modern' Islam, which can be synthesized with the natural sciences and globalized multicultural meritocracies (Agai 2004). At the same time network's actions are critically discussed in worldwide public media, since its actors are accused of using educational practices for a secret political Islamistic agenda.

In our lecture, we wish to present some results of a reconstructive analysis of practices and biographies in a weekly religious *sohbet* (discussion circle) for male university students in *hizmet*. *Sohbet*'s practices trace back to a Sufistic Islamic tradition and are interpreted by Fethullah Gülen for a Muslim life in the modernity (Yavuz 2013). By this we wish to discuss how the Islamic culture of education inside the *sohbet* and the specific understanding of 'Bildung' (esp. in terms of *forming*) can be understood in context of school practices in the German Migration Society (Mecheril et al. 2010) since the beginning of the 'Guest Worker Migration' in the 1950's and ongoing educational inequalities of Turkish-Muslim students (Boos-Nünning 2011). Our claim is that the Islamic practice of education in *hizmet* not only functions to cultivate a specific religious orientation, but also plays an important role in resolving crises among young Turkish adults. These crises result from discriminatory discourse in the public sphere in Germany against Turkish migrants and Islam, and from the construction of cultural, religious and ethnic difference in schools and classrooms. In this sense, the pedagogy of *hizmet* in Germany comes along with certain subjectifications which aim to enable young Turkish Muslims taking a recognized place in society.

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The "Centros infantiles del buen vivir" (CIBV) in Ecuador. Analyzing the intersections of gender, interculturality and Andine indigenous cosmology. An empirical study on early childhood education

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This contribution is the first analysis of an empirical field work, done in October 2014, on "early childhood education centers for the good living" (CIBV) in four different regions of Ecuador. The ancient andine cosmology of "sumak kawsay" (good living) is seen as the theoretical framework of precolonial community life style. It was used during the Ecuadorian indigenous revolution as the fundamental topic for the creation of processes of change. It is used and should be helpful in the transformation of educational practice, using the newest educational and social standards of early childhood education in Ecuador. The main question of the empirical research project is: Which concepts of buen vivir are used by the Ecuadorian coordinators of CIBV from four different regions of Ecuador: Kitchwa, Afro-American and Amazon inhabitants? How does this concept belong to their idea of inequality specifically concerning gender, race, ethnicity at the intersection with justice and bilingual inter-cultural education? The aim of the investigation is to analyze the intersections of andine cosmology (part of the Ecuadorian constitution), gender concepts and inter-cultural education in the practical work of CIBV.

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The change of school authority relationships in West Germany in the 1950s and 1960s

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In the Federal Republic of Germany and in other West European countries, the 1950s and 1960s introduced a sustained period of transformation of school culture and school authority relationships. The decrease in formality and distance between students and teachers relaxed the school climate (cf. Fend

1989, 61; cf. also Gass-Bolm 2005, 109ff), but at the same time it contributed to teachers' authority being at risk of becoming precarious and an individual burden. Teachers were ever more often challenged to establish their own authority by means of their personal engagement (Ziehe 1991; for Great Britain see Coman 2013, 417).

Our paper examines the perspective of students who, at the time, acted as journalists for student magazines. In doing so, they participated in reflection and discussions about authoritarian relationships in their schools. Our contribution is based on studies for the DFG research project on student magazines in the 1950s and 1960s ("Schülerzeitungen der 1950er und 1960er Jahre in der Bundesrepublik") and is guided by the assumption that school newspapers serve as artefacts that not only directly reflected school culture, but also had an impact on that culture's transformation (for theoretical framework see Reh/Scholz 2012). School newspapers enabled students to articulate their relationship to school and, at the same time, to challenge it. They were a forum where public discussion with teachers was actually possible, and, in principle, every individual student was invited to voice his or her opinion.

Our initial findings show shifts in the position of students in relation to teachers' authority; these shifts can in turn be directly correlated with school practices. The scope of students' positions in their descriptions of their teachers ranges from strict avowals of devotion towards teachers in the 1950s to increasing conflicts concerning outdated school rituals in the 1960s. Particularly the students' obligation to greet their teachers using their full title, even at random or accidental encounters, was repeatedly criticised.

A direct challenge of teacher authority as practised in student protest movements in the late 1960s remained an exception in the student magazines. Yet still we can illustrate the students' endeavours to be taken seriously as partners in discussion, and how, by means of the student newspapers, they were able to represent the student population more confidently, thus contributing to the establishment of a participatory, democratic school culture.

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Contributions of the Freinet movement to build democracy in Spain during the political transition: The Bulletin Colaboración (1976-1985)

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From the beginning, Celestin Freinet contributed to the international expansion of *Coopérative de l'enseignement laïque* and of the *Mouvement de l'École moderne* in France. Soon, these movements crossed the French borders, finding followers in many parts of the world, especially in Europe. Spain was not spared from such influences and during the Second Republic the *Cooperativa española de la Técnica Freinet* was conceived and organized. However, the Civil War and Francisco Franco's subsequent dictatorship truncated the Spanish development of the Freinet movement.

Only in 1965 the Freinet scholastic culture rose again in the Spanish pedagogical context. This was possible thanks to the return from exile of Spanish teachers from the Freinet movement and to their courage and concern: they took direct contact, always confidentially, with other French colleagues of the *Institut Coopératif de l'École Moderne (ICEM)*. In the 70s the *Asociación Española para la Correspondencia y la Imprenta Escolar (ACIES)* was launched. Its members, constantly growing, began to participate in conferences and got in contact with other colleagues in France and Italy. In autumn 1976 the first issue of the bulletin of ACIES *Colaboración* was published, lasting until 1985; in 1977, while the VII Congress of the movement was celebrated, the Freinetian group changed its name to *Movimiento Cooperativo de Escuela Popular (MCEP)*, which is still used. From that period until the end of the so called "Transition to democracy", when educational reform movements were somehow neutralized, it played an important role in the widespread of a real democratization process based on education and culture which focused on the problems of Spanish society. It encouraged public debate on education and it created and promoted

some social movements that managed to involve all the educational community.

This research explores the pedagogical imaginary held by the union of Spanish teachers during the Transition to democracy, focusing particularly on contributions made by the Spanish Freinet movement through the bulletin *Colaboración* (1976-1985) as a relevant means of communication and expression. Some noteworthy attention will be paid to the contents which develop the ideas of popular and democratic education, to the forms and ways of participation of the educational community into political society, as well as to the reflections and interpretations related to the right to education, freedom in teaching, equal opportunities, inclusion and recognition of the others.

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The power of education: Literacy acquisition and cultural changes in the society of Minas Gerais, Brazil, in the late nineteenth century

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When it was proclaimed, the Brazilian Republic inherited many challenges, such as, a slowdown in the industrialization process, old work relations in agriculture, persistent illiteracy, with indexes above 80%, which set difficulties for the country progress and the formation of a new society, according to republican principles. In the state of Minas Gerais, which presented similar percentages of illiteracy, the government revealed some strong concerns, to overcome illiteracy and create a new culture, in which education would allow a new and more prepared society, ready to follow progress and to be near the ideals of civility, found in the European world. This can be observed in the State Constitution (1891), in the law of public instruction (1892) and the school

regulations (1893). Mobile inspecting unities were set up, levels of teaching were defined, schools were created, a school fund was defined, and the same with a Superior Counsel to check the situation of education. Certain practices were introduced, such as "Methodo Penido", a method of literacy which was developed in Ouro Preto, the capital of the State. The method was published in 1891, and broadly sprawled in the schools of Minas Gerais during the decade of 1890. This research, with data from the State and Municipal Archives, has the objective of to understand and highlight the context and the efforts to change culture through education in Minas Gerais state. The data of the school reports were analyzed, in which teachers talk about the efficacy of the "Methodo Penido" and the acceptance by the students; a booklet, written by professor Penido, dealing with the manifestations of the press and of teachers, describes the spreading of the method and its potential to change education in Minas Gerais; letters sent and received by the Secretary Interior Affairs, in which texts of the method are delivered or ordered to many regions of the state; minutes of meetings the town council of Ouro Preto, discussing the creation of schools and the usage of the "Methodo Penido". It is noticeable that literacy acquisition and education were valued by the society of Minas Gerais in the beginning of the Republic, being highlighted its transforming power for progress. One can notice that the scholars of education, such as Prof. Penido, took part in the search for alternatives to face, and to overcome illiteracy, believing that this single action would bring about changes in the culture, formed throughout centuries, which despised mass instruction and did not notice the transforming power of education in the Brazilian society.

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Linguicide and Indian Residential Schools in Canada

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At Indian Residential Schools throughout Canada, both children and teachers created newspapers that were distributed to the community, parents, clergy, government, and other schools. Newspapers appeared at many schools, over the course of almost one hundred years and throughout many diverse regions.

Such newspapers permit a view of how the schools understood themselves and the image they wished to project to a larger audience. They also feature writing by students, who in many ways push back against and survive the oppression and damaging effects of the schools. This paper focuses on how these newspapers operated as a church- and government-mediated apparatus to perpetuate a curriculum of linguicide, as well as the students' push against such policies.

Maliseet scholar Andrea Bear Nicholas, drawing on the theories of Tove Skutnabb-Kangas, frequently works with the concept of "linguicide"—killing a language rather than the speaker (5). Andrea Sterzuk writes that the story of the spread of English frequently downplays imperialist history (48–49), an enforced literacy Marie Battiste describes as a part of cultural and cognitive assimilation (165). Controlling a language buttresses imperial oppression because the medium generates how we understand concepts of truth, order, and reality (Ashcroft, Griffiths, and Tiffin 7). Linguicide also severs ties amongst generations (Knockwood 98; Milloy 38). Former students recall brutal punishment for speaking their Indigenous languages, and government reports confirm that language was integral to the schools' assimilative mandate. English studies, then, were a crucial component of the colonial project, establishing for students a different kind of epistemological, ecological, spiritual, and cosmological relationship to their land.

Despite mounting evidence from survivors and government records on the role that English played in these schools, few documents remain that show exactly how English was taught. At some schools, students produced newspapers as part of typography classes. Such newspapers afford a rare glimpse into residential school language instruction *in situ*, featuring writing and art by both teachers and students. This paper will examine how students described their schooling experiences and explore what these newspapers offer in terms of understanding language and education in a colonial context, when linguicide was the primary goal.

"Why to learn French as foreign language in school? - Legitimations of the introduction of French as school subject over the last 200 years in the German speaking parts of Switzerland"

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Modern schooling is not only transferring knowledge but also culture, common values and norms of a social, liberal and democratic constitutional state. In this process, the teaching of the national or "mother language" is seen as an essential part of a modern national identity (e.g. De Swaan 2001). But what if the nation is multilingual like Switzerland is? How did this fact influence the question, which foreign (national) language should be thought in Swiss schools? We want to discuss these two questions by presenting the different legitimations of the introduction of French as a school subject over the last 200 years in the German speaking part of Switzerland.

In 1848 Switzerland was constituted as a multilingual and federal state. Three languages were defined as official national languages: German (language of the majority), French and Italian. At this time, every Swiss canton established his own school system. We could assume that learning another national (and foreign) language was an obligatory subject in every school type of the compulsory school from the beginning. But even if e.g. French was a national language, it took more than hundred years until every child learned French in schools of the German speaking part.

Until the 1960ies, French was only taught in the higher secondary school. This was legitimated mainly with two arguments: Knowing French was part of the humanistic educational ideal and necessary for the preparation for university. But it was also important for economic reason as trading with French speaking merchants was usual and important. The implementation on the other school types was refused with pedagogical reasons: i.e. the brain capacity of normal people was regarded as not to be sufficient for several languages, identities and cultures (e.g. Blocher 1910).

With the beginning of the 20th century and the two World Wars, national languages became an important factor in the "language policy" in Switzerland (Bundesblatt 1938, 2. Teil, S. 15). It was clear that a multilingual state needs multilingual citizens (Zollinger, 1937). This fact legitimated the implementation of French in every school type of the secondary school. Learning a foreign

language was not any longer a privilege of the higher education but became part of the general education that every child should learn during compulsory school (Thürer, 1938/9).

In Switzerland the discussion about learning another national language in school is still going on these days. We want to explore, whether there are breakings or parallels in the legitimation for French in the German speaking part during the last 200 years and what contexts did influence the change of legitimation. Our analysis is based on documents like curricula, school laws and documents focusing on the political and pedagogical discourse. More argumentative texts will be analyzed with a discourse analysis. The policy analysis gives the theoretical framework for exploring how the process of the implementation of French changed.

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The student in Polish socialist secondary school (1945-1989) cultural context

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Culture and education should be recognized as identical. Culture should affect education and education should prepare individuals and society to receive and create culture. Therefore, education has to shape young people's cultural identity.

Starting from this perspective, on the basis of her previous research project (Gulczynska, 2013), the author presents the students of Polish socialist secondary school from the period between 1945 and 1989 in cultural context.

The objective of the article is to show the role of the overall environment, educational context in particular, in shaping a student's identity in cultural context (Dyczewski, 1995). The author presents the problem through the dynamics of the influence of the totalitarian system on the secondary school and its students in Poland.

The presented temporal frame (1945-1989) covers the historical period of the so called “Polish People’s Republic” (the name used officially in the years 1952-1989) when Poland belonged to the Eastern Bloc and remained under the influence of communist ideology. At that time the secondary school of general education was strongly affected and controlled by the Polish United Worker’s Party. The party authorities indoctrinated young people through teaching and school related environment (e.g. cultural and youth organizations Sulek, 2004). With regard to the above the author poses and addresses the research question: What was the impact of the socialist school’s teaching programme and upbringing on the student and the creation of their cultural identity ?

To fully show this issue the author presents firstly a general characterization of the Polish People’s Republic, the educational policy and the structure of secondary school of general education in the covered period. Furthermore the author characterizes socialist education, socialist student and cultural identity.

Research on the problem is predominantly based on archival sources from The Central Archives of Modern Records in Warsaw, The Archive of Ministry of National Education and The Institute of National Remembrance that stores records produced in the years 1945-1989 by the contemporaneous secret police. The documents point at a tremendous political indoctrination of Polish citizens by state authorities. Apart from archival sources, the author also refers to literature on the subject.

The main method used by the author was archival search and literature analysis (Swida-Ziomba, 2003 and Wierzbicki 2009). It was supplemented by the behavioural based interview method (interviews with former teachers and students who taught and studied in the years 1945-1989).

Sick and weak but made of steel: Educational ideals and daily routines in Luxembourgian open-air schools (1913 1964)

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The first decades of the twentieth century in Luxembourg were marked by societal changes connected to the expanding steel industry. The most prominent steel company was ARBED (Aciéries Réunies de Burbach-Eich-Dudelange) founded in 1911. As elsewhere in Europe, industrialisation contributed to higher rates of immigration and a lack of adequate living conditions. Contemporaries regarded this situation as key causes for the spread of tuberculosis. This in turn inspired key actors of the industry and affiliated

networks to undertake initiatives of “reform” promoting fresh air, physical care, and special diets to support children’s health and wellbeing.

Open-air schools were among means assumed to respond to the social challenges just mentioned.

Based on the model of the first European open-air school in Charlottenburg (1904), the first Luxembourgian institute was founded in Dudelange in 1913, followed by second one in Esch sur Alzette in 1928. The first school was mainly sponsored by the Mayrisch key figures of the ARBED steel concern and often referred to as ‘selfless humanists’. The main purpose of the school was to rehabilitate the so called ‘sick and weak’, pre-tubercular children, for instance, by “infusing” them with “fresh” air and high-caloric meals. These hygienic interventions relegated academic education to the secondary level.

This paper is based on original (un)published visual and textual sources. It identifies key factors behind the establishment of open-air schools and provides insight in the motives of the industrial stakeholders’ social engagement. The paper further unveils the contrast between the repetitive daily practices in these open-air schools on the one hand, and the highly utopian ideals depicted in the promotional materials on the other. Finally, similarities and differences between philanthropic, educational and social dimensions behind the foundation, rationale, curriculum and daily functioning of the Dudelange and Esch sur Alzette open-air schools in the period from 1913 to 1964, will be discussed.

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Heroism and ethnic community in National Socialist education 1933-1945

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This contribution pursues the question of what was the significance of the discursive construction of heroism for the national Socialist indoctrination of children in the context of communication processes at school. In particular, it is about ideological-educational intentions pursued in the context of teaching early readers as well as about topical foci and ways of communication. This shall be analysed by the example of reading primers (see Heinze 2012). Based on the category-guided qualitative topical analysis of a representative body of 120 reading primers, the presentation of heroes as well as the constructs of heroic behaviour will be worked out. Following Michael Wildt, the analysis will be oriented at the methodical approach of “analysing the ethnic community [as] a social practice” while most of all viewing at the processes and “practices of its construction” (Wildt 2011, Par. 4). At the same time this requires viewing at the field of National Socialist pedagogics and asking how, by way of educational acting within the tension area of disciplining, shaping, event-orientation and fascination, one tried to constitute a “German” “ethnic community” in the context of the inter-generational relationship. Also, the question will be pursued of by which means the boundaries between inclusion and exclusion were determined within the field of education. Connecting to the studies on the “Grammar of schooling” (Tyack / Tobin 1994) and on the “concept of pedagogization” (Depaepe et al. 2008), this lecture is meant to present a textbook research approach which understands the textbook as an element belonging to the context of the “Grammar of schooling”. From the point of view of discourse research, the textbook continues the respective societal discourse in a pedagogically transformed way. In this context the textbook proves to be the interface between discourse and thus-corresponding practical work (see Heinze 2010). The here suggested contribution is part of the project “Die pädagogisch-didaktische Transformation der nationalsozialistischen Ideologie in den Fibeln des Nationalsozialismus (The educational-didactic transformation of the National Socialist ideology in the reading primers of National Socialism)” (FiNa).

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Persistent Christian culture within educational systems in different forms of democracy at the turn of the 20th century

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Religion and education can be considered as fundamental factors of social and cultural development. Religion has been persistently significant for both constructing educational systems and shaping educational relationships. (Oelkers, et. al. 2003). Secular and religious actors use religious and educational concepts to defend their educational goals resulting in evident interdependencies between them. (Osterwalder, 1992) Nevertheless the separation of church and state is generally regarded as a characteristic of modern democracies, where the state claims the traditional right of the church to run the schools. Secularization processes differ according to the historical context; but they are also characterized by borrowing and appropriation of concepts between institutions such as church and school (Tröhler, 2007) and beyond national boundaries.

Accordingly, our contribution focuses on the interdependencies between religious and educational cultures in two different forms of democracy: the centralistic presidential Republic of Costa Rica and the direct democratic Switzerland, both in particular characterized by political stability and Switzerland being one of the models for construction and reform of the Costa Rican school system.

Both countries chose different strategies for implementing quasi-laical education. The complete revision of the Swiss constitution in 1874 established religious freedom in schools and was intended to promote national consensus. This did not have the expected homogenizing and unifying effect on religious education nor was the quasi-laical education nationwide implemented due to

the federal regulation of the schools. As a consequence, schools remained a field of competition between the state and the church.

In Costa Rica, colonial tradition maintained the schools under communal supervision until the 1860ies when the Central Government claims its rights on schools. The school system is definitively centralized and declared laical in 1886. Catholic religious education is implemented again in the 1940ies.

In both countries the presence of non-secular actors and contents in schools continues. This paper explores in professional and official sources how religious and secular institutions as well as educators deal with the interdependence between religion and education during the process of (re-)constructing a democratic culture.

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The building of democracy and the role of education: analysis of the press and public opinion in Argentina (1982-1984)

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In mid-1982, after several years of military dictatorship, Argentina began the transition to democracy, returning to constitutional and parliamentary normality, and bringing also substantial changes in every sphere of life. Education was not spared from such considerations; on the contrary, it appeared as a key part of the process, both on the medium and long term. Soon the democratization process, the standardization and modernization of educational institutions were undertaken, from primary schools to universities, not forgetting popular education and other means of training the most vulnerable and disadvantaged.

A part of the public opinion echoed the most urgent challenges in education and contributed significantly to draw the pedagogical imaginary interiorized by

the common citizens, ideas that lasted during the period of consolidation of democracy, and the governments of Raúl Alfonsín.

Among the many, varied and rapid changes occurred in this period in education - changes that have appeared prominently in the Argentine press - a relevant number of issues directly related to the democratization of both the content and the structure of teaching have occupied significant space in the media. So there was a shift in the schools from “moral and civic education” to “civic education”; teachers began to recover, although timidly, union membership, college students rebuilt or adapted their participatory bodies, some young people opted for a lifestyle more free and committed.

The case study presented aims at deepening the analysis on the representations of collective imaginations about civic education in Argentina, the idea of citizenship and democracy and the role schools could play for strengthening and sustaining it.

An area of study will be given to the nascent unions of teachers and students, the role of youth in building, strengthening and expanding the new democratic culture and the image widespread from the daily press. Finally, the analysis also focuses on the ideological change in the articles that address these issues.

The basic sources for this research consist in editorials, opinion articles, interviews and reports on civics published in Argentina on major national newspapers - such as Clarín, La Nación and La Prensa - during the period of transition.

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«The Times they are a-Changin». University, student movements and public opinion in Italy during May 68

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The decade of the 60s of the XX century was characterized, among other events, at least in the West, by the emergence and intensification of social, cultural and political movements to make the world better, more livable, free, fair and supportive. Some of these movements had a deep impact on education in the geographic countries where they exercised their influence, enabling openness of educational systems, introducing equity and progressive democratization into them, and the emergence of other vivid and dynamic forms of education outside the official institutions.

A good example of this is the so called “French May”, sponsored mainly, but not only by students who were the most advanced and progressive political, social and cultural part of society; it soon was felt in some neighboring countries in Europe and across the Atlantic. A special impact it got in Italy, where the movement led to a major reform of the educational institutions and a serious and critical debate on the status of pedagogy, which affected all grades, levels and forms of education, especially universities.

In this contribution we aim at analyzing the representations of higher education and youth in the collective imagination shaped by the Italian daily newspapers. More precisely, special attention to events concerning the universities, both to structural and regulatory changes, the role of them in building a free and democratic society, the motivations and aspirations of the demonstrations led by university students, who were the protagonists of the revolution of '68 and the leaders, ultimately, of the changes in educational institutions. This important movement contributed significantly to shaping the civic ideas that create the category of “citizenship”.

The sources used in this study consist of editorials, opinion articles and interviews on the topic related to the case study published in the main Italian national newspapers during the months before May 1968: *Corriere della Sera*, *La Stampa* and *Il Messaggero*, in order to focus the analyses on the development of such a “revolution” that so deeply have marked the second half of the XX century.

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Teaching to Think: Formalizing and Popularizing the Teaching of “Clear Thinking” in Britain and the United States in the 1930s

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During the early decades of the twentieth century, British and American intellectuals espoused views ranging from optimism to profound cynicism about the public's ability to make reasoned and informed decisions (Purcell 1973, 95- -114). In the United States, John Dewey emerged as a prominent advocate for broad civic engagement in politics. An educated public, well practiced in reasoned debate and decision- -making, could sustain the “free and enriching communion” of democracy (Dewey 1927, 184). According to Dewey, genuine freedom was built on the “trained power of thought” (1933, 90, italics in the original). Likewise, in 1930s Britain, a group of educators concerned by the “decay of democracy” and the rise of dictatorships in Europe argued that citizenship education should be taught in secondary schools (AEC 1936). Instruction in “clear thinking” (a term used more widely at the time than today's analog, “critical thinking”) was a key part of their mission.

This paper examines how educators responded to the calls of Dewey and others to teach clear thinking to young people in the 1930s. In particular, it focuses on an emerging movement to formalize the teaching of thinking and bring it to a wide audience.

Abandoning the idea that thinking skills arose naturally from a general education, educators and psychologists produced manuals devoted to direct instruction in thinking, creating a body of work that ultimately blurred the lines between textbooks and popular self- -help literature. The story is a transnational one, focusing here on the United States and Great Britain, where educators looked to the education as the first line of defense against the erosion of democracy.

Many books focusing on clear thinking were published in the United States and Britain between 1920 and 1960. This paper will focus on one British book, psychologist Robert

H. Thouless's *Straight and Crooked Thinking* (1930), and one American book, psychologist Joseph Jastrow's *Effective Thinking* (1932), as representatives of the effort to popularize and disseminate the products of psychology research with the goal of fostering rigorous and disciplined thinking. This effort was explicitly linked to the welfare of democratic societies. "Thinking is no longer a monopoly controlled by a few capitalists of the intellect, but the privilege and duty of the many," wrote Jastrow (xi). Thouless, meanwhile, expressed hope that "a really educated democracy, distrustful of emotional phraseology and all the rest of the stock in trade of the exploiters of crooked thinking, . . . could destroy these plagues of our civilizations— war, poverty, and crime" (170). Thouless's book, first published in England as a grammar school textbook, was later reissued in the United States for a general audience, setting a pattern that other British textbooks on clear thinking would follow. In examining these two books as representatives of a growing body of literature in thinking instruction, I will also argue that in Britain, the clear thinking movement focused primarily on schools, while in the United States its strongest foothold was found in popular venues such as public radio and the expanding market for self-help books.

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Places and practices of teacher education between cultural uniqueness and mutual influence controversial conceptions of teacher education in expert reports in the German-speaking part of Switzerland in the 20th century

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Where should teachers get their instruction? This question in the German-speaking part of Switzerland in the 20th century was discussed very controversially. The issue was characterized by an assumed opposition of popular and academic knowledge taught at different institutions for the education of teachers. Traditionally teachers had been instructed in the framework of a secondary education whereas at the beginning of the 20th century teacher training in some places was uplifted on the level of the tertiary education. In the latter case the training either was held at a university or the lessons were given by university staff. Whereas popular contents and the observance of local and regional tradition were said to guarantee high rates of students' enrolment, academic knowledge raised the social status as well as the scientific dignity of the teachers-to-be (Labaree 2008, p. 290).

Established practices within the various educational institutions can be understood as habitual, rule-based, socio-culturally important complexes of interlocking actions (Jaeggi 2014, p. 102). In this reading training sites for teachers at the elementary school were "communities of practice" and organized collectives constituted by shared interpretations of cultures. The existence of several places and practices of teacher education between the two poles of popular and practical knowledge on the one hand and academic and scientific knowledge on the other, was judged positively or negatively depending on the interest group and educational period. But the economic argument that several inconsistent training institutions existed in a cultural area, generated pressure for change and legitimation. The increasing questioning of places and practices that aimed at a formation of the personality and the religious feelings was followed by requests for a more academic formation of the teachers-to-be. This claim was discussed in political committees and working groups consisting of experts from science and administration, directors of teacher training institutions and teachers all of them representing different notions and cultures of teacher education.

Based on a historical document analysis the controversial question dealing with the localization of teacher education between academic and practical culture is reconstructed and discussed based on historical expert reports. The paper asks to what extent the expert committees acted as an intermediary institution between the various public and private, secular and religious, academic and practical, regional, cantonal and national cultures of teacher training and thus as collective actors produced their own culture characterized by specific negotiation practices. Overall, the paper provides a framework, to analyze the role of expertise (eg, Report of the Expert Commission "teacher education of tomorrow" on behalf of the Swiss Conference of Cantonal

Ministers of Education 1975) for the transformation of cultures in this case of teacher training.

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Ingeborg Badenhausen and her teaching experiences in India, 1931/32. German New Education in the context of colonialism and orientalism

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Ingeborg Badenhausen (1903-1964) came in contact with the German „Reformpädagogik“ when she started working as a volunteer at the famous *Odenwaldschule* in 1925. After finishing her teacher's exam and achieving a doctoral degree for her thesis on Virginia Woolf six years later, Badenhausen left Germany for India. From October 1931 till August 1932, she taught at the equally famous *Modern School* in New Delhi. It can be assumed that, besides financial reasons, Badenhausen was romantically attracted to India. At the *Odenwaldschule*, she was provided with an idealized and orientalized image of the subcontinent. Even though Badenhausen had planned to stay at least a year, she left India already after barely eleven months: she had been disillusioned.

Whilst doing research for my PhD-thesis, a collection of approximately 90 letters came into my hands: written by Badenhausen from her workplace in India to her fiancé Andreas Hohlfeld, who would become Professor for Pedagogics in Karlsruhe during the time of the NS-regime. Along with these letters, I got two small notebooks of hers in which she left rudimentary thoughts about her lessons at *Modern School*. These are, until now, only known to family members of Badenhausen and myself. Besides, there are letters from her to the founder-couple of *Odenwaldschule*, Edith and Paul Geheeb, that shed some light on her life prior to the journey to India. Both collections together not only tell a lot about international educational networks, the changing political atmosphere amongst German liberals during the early 1930s and orientalist discourses in Germany, but also about the ideas and sentiments of a

committed pedagogue who strove for improving education at an Indian reform school.

By introducing Badenhausen, I would like to illustrate her conversion from a cosmopolitan way of life to a rather rigorous, yet not thoroughly racist Germanocentric worldview between approximately 1930 and 1932. Not only did she teach children at Modern School but also deliver lectures at Hindu-nationalist Gurukuls or in other pedagogical circles in New Delhi. Thus, she reinforced a typical German *geistigen Kolonialismus*. Moreover, her disappointment about the India at Modern School grows commensurably to her affirmation of Nazi politics. Badenhausen's admiration for Hindu-nationalists and their India is mirrored in her own re-nationalisation. Even though she initiated an exchange with Gurukul pedagogues, she failed to acknowledge the many-faceted realities of India.

Possibilities for Taiwanese practices of the Self: Wartime culture and literature in Taiwan, 1937-1945

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Following Foucault's effective history approach, this historical study aims to pedagogically open up possibilities for rethinking Taiwanese culture, language, and literature in relation to the Taiwanese school curriculum in the present. This study focuses on the discourse of the Japanization movement in Taiwan during wartime 1937-1945 and explores possibilities created by the discourse for Taiwanese practices of the self. According to historical writings about Taiwan during this time, the intensive Japanization movement, which was called the *kōminka* (*huángmínhuà* 皇民化 literally making Emperor's people) movement, was constituted by a series of intensive assimilation measure and wartime policies. The *kōminka* movement was then intensified by the Japanese project of constructing the Greater East Asia Co-prosperity Sphere. The *kōminka* movement and Greater East Asia discourses shaped possibilities for Taiwanese imaginations of the self and also complicated Taiwanese linguistic, cultural, and literary practices of the self.

Linguistically, the Taiwanese languages were banned, and every individual Taiwanese and every Taiwanese family were expected to learn and use the Japanese national language. However, the Classical Chinese practice (*Hànwén*) was tolerated. Taiwanese writers who were no longer allowed to write in the Taiwanese languages (*Taiwanhuàwén*) turned either to create Classical Chinese

(Hàn) poetry or to write in the Japanese. During the entire wartime period, the series of *Hànwén* newspaper, *Fēngyuè bào* (The wind and moon tabloid) allowed the Classical Chinese language (*Hànwén*) practice that continued to maintain the Hàn Chinese cultural and moral traditions, but was also complicated by the Greater East Asia project.

Culturally, Taiwanese folklore was maintained by the practice of the Taiwanese folklore magazine (*Minzoku Taiwan*). The discourse on the *Minzoku Taiwan* positioned Taiwanese folklore within the Japanese project of creating the Greater East Asia Co-Prosperity Sphere. Taiwanese folklore was regarded as an important cultural resource for Japanese expansion to Southeast Asia. At this time, Taiwanese folklore was expected to serve as a knowledge source for the Japanese to understand the Hàn Chinese culture of the overseas Chinese in Southeast Asia. Taiwanese culture sustained due to its connection with the Hàn Chinese culture and allowed Taiwanese cultural practices of the self.

In literature, Japanese writers joined and dominated the literary field in Taiwan. During wartime Taiwanese literature was mainly written in the Japanese language and was placed in different positions. Taiwanese literature was understood as colonial culture that was expected to support the home nation, which was the Japanese empire. It was also regarded as a valuable “local culture” of the Japanese empire and as an important component of the Japanese culture. Still, Taiwanese literature was also expected to write about Taiwanese-ness and to present the realistic Taiwan under Japanese colonial rule. These different positions of Taiwanese literature confounded the Taiwanese imagination of the self.

Maintaining classical culture in new walls: Building secondary schools during the 19th century in France

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Through this presentation, I intend to question the link between the public debate around classic and modern culture and, on the other hand, the symbols and rituals that prevailed in secondary education during the nineteenth century in France.

The beginning of the nineteenth century is considered as a period of reforms in French secondary education policy. Its main characteristic is the creation of two different networks of public schools: prestigious and state-managed *lycées* in the major cities on the one side, and *collèges communaux* handled

by city councils on the other. Between 1830 and 1880, some collèges were transformed into lycées but this policy was not thought of as an opportunity to completely rethink secondary education programs according to issues of that time: the design of secondary schools as institutions forming students to a classical culture was challenged by a demand for a more modern and practical teaching content. In fact, the majority of the new lycées remained embedded in a classical culture. I will particularly focus on two aspects of the new lycées to show the permanency of the classical organisation: the layouts of buildings and the classes offered. Nevertheless, I will also address several experiments that took into account aspiration to another teaching content. By focusing on a local scale, I will present analysis of cases in which state policy suffered adjustments.

Aside from debates on teaching contents, educational policy was receptive to other contemporary debates such as public health awareness. This second part of the study offers a comparison point that put back educational policy into a broader range of state reforms. Secondary education has experienced changes during the nineteenth century, but that were not directly linked to their teaching function.

My presentation thus offers a singular perspective on the relationship between culture and education by considering the school itself as a relevant point of entry to apprehend cultural aspects. Embracing educational state policy through the point of view of cultural debates also allows a widening of the field of institutional studies on education.

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Promoting women's education in an intercultural framework: The contribution of Jeanne Chaton through her involvement in the International Federation of University Women.

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The International Federation of University Women (IFUW) represents one of the international umbrella organizations of women founded just after World War I in the eagerness of promoting peace through international understanding. Bringing together national associations of university women, the IFUW constitutes a tribune for intercultural dialogue between women from all over the world, sharing the experience of university training. Firmly convinced that university women have an important role to play in promoting intercultural communication as well-qualified intellectuals, the IFUW gets intensively involved in collaborating with international organizations. Considering women's education as a key element for the promotion of the status of women, the Federation especially develops an active partnership with the United Nations Educational, Scientific and Cultural Organization (UNESCO) after World War II.

This paper focuses on the collaboration between the IFUW and UNESCO, through the case study of Jeanne Chaton's involvement in both of these organizations. Member of the French national association (*Association des françaises diplômées des universités*), Jeanne Chaton took high responsibilities in the IFUW by being its president, and cooperated closely with the UNESCO as its IFUW's representative. Through the study of her work and integration in various transnational networks, this contribution aims to highlight how women from different cultural backgrounds managed to collaborate in order to achieve the common goal of developing women's education.

Following the lead of the researches on women's transnational networks (Rupp, 1997; Offen, 2000, 2009; Sandell, 2014), this paper explores the complex linkages which arose between women from various countries, cultures, and associations, and their impact in the educational field in the second half of the 20th century. It sheds light on the important consultative role that acquired women's international associations in the international organizations' committees, through the example of the IFUW and one of its leader. Based on the analysis of the IFUW's and the UNESCO's reports, we also use Jeanne Chaton's private papers in order to contrast official documents, and to reveal her leading role as an agent of intercultural interaction.

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Early 19th century Hungarian periodicals as intermediary means of educational views

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One of the most expedient methods for spreading culture is the use of the press. In Hungary, the first printed newsletter originates from the 16th century; but rather more newspapers and pamphlets were printed during the next century; but the periodical press was yet to appear. In the 18th century Hungarian press articles concerning education appeared regularly already. Unlike newspapers, periodical publications published longer articles. At the beginning of the 19th century, numerous scientific journals published essays related to pedagogy, but many researchers criticised the pre-1870s Hungarian theoretical educational literature. They thought that Hungary lacked original works focusing on educational science and the published national writings were often accused of being simply 'imitations' and compilations. It is a fact that educational thinkers of that period were influenced by foreign ideas just like in every other period but this does not decrease the value of the published papers. The present paper analyzes the pedagogical essays published in two periodicals, i.e. *Tudományos Gyűjtemény* ('Scientific Collection', published between 1817 and 1841) and *Tudománytár* ('Repository of Science', 1834-1844), by focusing on their pedagogical message. In my research I am seeking the answers for the questions as follows: Firstly, what kind of pedagogical paradigms were transmitted through the educational essays published in the previously mentioned two Hungarian periodicals? Secondly, on what kind of foreign ideas and in what extent were the published essays built on? Did these essays integrate the foreign ideas to the Hungarian conditions or are they just mere 'imitations'? The research is based on the one hand on secondary sources (handbooks on the history of education, encyclopedias, bibliographies, repertories, and specialized textbooks), on the other hand mainly on primary sources (Hungarian and foreign educational and other types of scholarly journals) which were selected on the basis of aspects defined by me, in order to

reveal the interconnection between the primary and secondary sources I use the method of historical source analysis and source criticism. By analysing and interpreting the essays published in the periodicals, source criticism has an extraordinary great importance (e.g.: To what extent does a given essay reflect the public opinion or only the thoughts of its author?). My presuppositions in connection with my research are that in the Hungarian educational literature before the 1870s there are works that not only followed the foreign ideas but even tried to point out the shortcomings of the Hungarian education. Although they relied on the works of foreign scholars, they did not 'imitate' those works, because they integrated them to the Hungarian circumstances. My opinion is that the research results contribute to our better understanding of the history of education, press, culture, and society in the examined period, and besides, the results can also be utilized during the teaching of history and literary history.

The education of the “Roum millet” in the Ottoman Empire from the Tanzimat reforms period till the Lozani’s treaty: A case study of the Ottoman Pontos area

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After the fall of the Byzantine empire the orthodox Patriarch had been granted according to the millet’s system the privileges (“*veratia*”) (Runciman, 1968) by which he was recognized as *roum-basi* (Kardaras, 1996), concerning his religious and cultural jurisdiction. The period 1860-1908, known as “Tanzimat” period, was characterized by the special privileges being offered to non muslims by Sultan who was economically depended by the west. This particular period has created the conditions of a theoretical justice, contributed to the growth of trade and to the progress of education. In this frame the benefit of the schools’ foundation given to the local communities was institutional guaranteed and it created the conditions of a mass elementary education to be constituted. The institutions that had undertaken the management of the education had shaped its operational frame. Basic constitutive elements of this frame were the monitoring of “Sublime Porte”, the monitoring of “Patriardate” (Papastathis, 1984) the provincial and community authorities.

The present study uses the historical interpretive method (Gudjons,1994) as a methodological research tool. It examines the education process in the frame of the ottoman “Pontos” during the period 1860-1923 (Veremis, 1980, Anagnostopoulou, 1997) date of the Lozani’s treaty. The choice of the ottoman “Pontos” area as a field of research has been done because the width

of the time period has allowed the follow-up of education's evolution in a wider scale. Specifically, have been examined: a) the community schools as "Frontistirion of Trapezounta" (Trabzon), b) the charity schools supported by "Fraternities" or associations, like "Psomiadios School" in Kotiora (Ordu), c) the private schools as the "American College" in Merzefounta (Merzifon) (1867-1922), d) kindergarten schools, e) primary schools, f) secondary schools (Gymnasiums of Amisos (Samson), g) girls' schools and h) religious schools. Conclusively, the socio-economic conditions, under which the Pontos' schools operated has also been researched thoroughly.

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Western education: A major influence of erosion of the Nigerian culture

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Nigeria has its own cultural values which cover the whole ramifications of the society, and which, apparently play regulating roles in human relationship and are stabilizing factors of the society. The advent of colonialism nearly caused a dethronement of Nigeria's cultural pathway. The West, with the introduction of their educational system saw nothing of value in African culture. This led to crisis in our culture and value system which is a process degeneration introduced through the Western educational procedure which, as a culture-transmitting process, fashions out an attitude that neither respects the core values of Nigerian culture nor leads the younger members of the community to acquire the accumulated knowledge of the 'folkways' of their community with pride. The educational process directed the minds and

thoughts of Nigerians away from home cultures; equipping them with a type of education that is antagonistic to the Nigerian cultural traits. As a result of Western Education, many Nigerians are no longer proud of their traditional names which were carefully chosen for them by their parents based on prevailing circumstances within the family. Nigerian's mode of dressing too has been badly affected for they are being jettisoned for foreign designs. Nigerian ladies indulge in all manner of artificial beautification that shorn them of their natural beauty. Hair plaiting is now fading except perhaps in the rural communities. The different hair styles that distinguish and beautify Nigerian women have all given way to wigs and jerry curls. The respectful way we salute our elders in the Nigerian culture have given way to "chop-knuckle", "Hi dad" and "Hi mum" which depicts nothing but a lack of proper home training in Nigeria.

Gradually, we are losing touch of our indigenous languages through which we learn our societal mores and values, proverbs, idioms, folklores and oral history as more and more Nigerians take fancy in English as their primary means of communication. Many young children are hardly able to speak their parents' local languages let alone speaking the dialect. Not even the government policy of making sure that a child learns one of the indigenous languages in school has been able to effectively address this uncomplimentary development. Our languages became subjugated to the colonial language to the point that we now discourage our children from speaking them. It began way back in colonial schools when schoolchildren were punished for speaking in the "vernacular". Using the historical method of gathering research data, this paper provides answers to the following questions: What are the main characteristics of the Nigerian culture? How are the Nigerian children educated through their culture? How did Western Education erode the Nigerian Culture? What foreign culture did Nigerians derive through Western Education?

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Vernacular(s) for racism in the American classroom post-1964

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This paper explores the changing nature of the vernacular of racism as observed in secondary education curriculum and classrooms in America post-1964.

How a sentiment like 'racism' rears itself in the American classroom is difficult to pin down. Discovering and discussing the extent to which racism as dictated by 'classroom vernacular' makes its way into cultural norms and mores is even more difficult. One must address the complication of tracing an ideology through a tumultuous era for America's social institutions. Here, the work of other scholars is highlighted in an attempt to pinpoint how the vernacular of an ideological shift is both noticeable and traceable by way of literary review of published curriculum for secondary education in America. These researchers have proven that measuring 'wording' is not only possible but also revealing of cultural shift at the ground level. Many point to the revealing nature of a quantified vernacular in the secondary education classroom as a conduit for unearthing how a sentiment like racism mirrors cultural shift and can even be shown to be the progenitor.

This paper looks closely at the American high school classrooms following the landmark legislation passed in the 1960s up until the present. A literature review of guiding research in the field of history of curriculum precedes a report on how the vernacular of racism altered in this time frame and is being altered currently. The paper closes with a real-time audit of educator blogging on recent racially driven protests in the wake of police violence in America. The goal is to reveal how racism, a powerful force in fomenting cultural shift, has been approached by educators in the high school classroom. The conclusion reveals that an ideology or sentiment like racism is never static. Furthermore, racism in particular saw unprecedented fluctuation from the 60s through the 90s and now seems to be leveling despite regular press. Further research will work to reveal how a particular vernacular might be synthesized with major cultural events concerning race in America post-1945.

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The cultural life of the educated women in the Abdulhamid II Period
: The case of Macide Hanım

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This study demonstrates how cultural role of the Ottoman women began to change during the nineteenth and twentieth centuries as well as emerging conflicts due to their altering roles in the society as they were educated in the *darulmuallimat*, teachers' college for women, and had acquired social positions as woman instructors. The first phase of the study is about schooling for women in the late Ottoman Empire and how they became a teacher. The final stage of the work mentions an interesting historical document which shows the relationship between a woman instructor and a director of education (*maarif müdürü*) in Trabzon. The document also points to the disturbances that aroused from women's social status which needed to be reconstructed. It indicates how the government took measures to preserve the existing norms as women became more visible in the community and reminded them that their first responsibility was always about preserving their chastity and esteem. The first woman teachers commenced to participate in public sphere and they were effective at shaping and structuring the culture in the Ottoman Empire, that's why they should be investigated in terms of their social roles and their effects on cultural transformation as well. The incident, case of Macide Hanım, was considered in cultural, economic and political contexts of late Ottoman History with an emphasis on women's education and modifying social roles. The study was accomplished by scrutinizing historical documents in the Prime Ministry Ottoman Archives, especially documents in the section of *maarif mektubi kalemi*.

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The examples of medals given in education field by Ottoman Empire during The World War I

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During World War I, Ottoman Empire experienced great devastations in economic, political and also social field. Despite of that situation, the state purposed to promote any developments in education field by giving medals to any initiatives and achievements in this field. For this purpose, the Ottoman Empire brought honor to teachers, students and people who donate land or money to education by giving medals. In this study it is aim to reveal what the medals given in education field by Ottoman Empire were, to whom and why they were given. In this study literature review was used. The news about the medals given in education field were scanned in the leading newspapers of that period: *İkdam*, *Tanin*, *Tercüman-ı Hakikat*. In the light of these news, it has been demonstrated the academic life of the period, the contribution of students, teachers and community to the Turkish education.

Fictional films and quantitative content analysis in history of education. Theoretical and methodological considerations

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Across the world, films play a prominent role for information and entertainment. Not least due to their double nature as products and generators of both discourses and “realities,” they have increasingly become objects of scholarly inquiry. As education has traditionally been a rather popular topic among film makers, films are important sources for education research as well sources that can tell us a lot about the relationship between culture and education, particularly regarding the range of aspects cited in the call for papers.

This potential is not yet sufficiently exploited, though. For example, both in historical research in general and in history of education in particular, one can

observe that on the one hand, non-fiction films from and about the past (e.g. documentaries) have been extensively used as sources for generating knowledge about the past. In contrast to this, historical fictional films like movies and TV series have been grossly under-researched. While there is much literature on how to employ historic fictional films for teaching history (e.g. in order to illustrate findings gained from other sources), they have been used comparatively little as sources in their own right, maybe because the relation between historical “truth” and fiction is particularly hard to establish. Moreover, the film samples historians of education work with are often too small and random to generate significant findings.

This is where the presentation, which is based on a research project on fictional films as sources for internationally comparative historical research on education, seeks to contribute. Using historical fictional films and Quantitative Content Analysis as examples, we suggest that more than in the past historians of education ought to test successful research approaches from other disciplines regarding their applicability to our field. If sensibly combined with the kind of qualitative analyses historians of education usually excel in, we argue, this might (a) widen the scope of our own research and (b) enhance our ability to reach out to other disciplines for mutual benefit. In particular we argue that Quantitative Content Analyses as a means to investigate fictional films as sources for our research allows us to compile and to analyze meaningful and sufficiently large samples, i.e. samples that are beyond the reach of “traditional” qualitative approaches. This allows us e.g. to decipher overarching patterns in how fictional films represent the complex relationship between education and culture, significant aspects of which are listed in the call for papers, e.g. across different film genres, time frames, countries, and other meaningful categories. Only if we tackle those questions on the basis of representative samples and with the help of adequate analyzing techniques is it possible to generate findings beyond anecdotal evidence. Owing to its explorative character, the presentation is likely to raise new questions, which hopefully enhance the theoretical and methodological discussion in our discipline.

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Indigenous language: A tool for transformative education in the 21st Century Nigeria

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Language is a distinguishing feature of any culture, and no doubt, an effective tool for meaningful education or transmission of culture from one generation to the other. Therefore, where there is language problem, hardly would education system survive or progress. Nigeria

was a former colony of Britain, this informed her using English Language as the official language and language of instruction in schools. In the conceptual framework of indigenisation of education in Nigeria, this study therefore becomes relevant. The implementation of language policies in a multilingual society like Nigeria has always been a herculean task. However, if there is political will or strong government action, it becomes easier. The National Policy on Education (NPE,2004) in Nigeria, section 1, paragraph 10a and 10b talk about the importance of language, and that every child shall be required to learn one of the three Nigerian languages: Hausa, Igbo and Yoruba. It stated further that: for smooth interaction with our neighbours it is desirable for every Nigerian to speak French. Accordingly, French shall be the second official language in Nigeria and it shall be compulsory in primary and junior secondary schools. If Nigeria is talking of introducing another foreign language and making it compulsory, the researchers are of the opinion that we should adopt any of the three major Nigerian languages as language of instruction in our schools and decisive action should be taken to determine which language(s) to adopt. If Nigerians could travel abroad to non-English speaking nations and they will be proficient in such foreign languages within six months, then, we should think of adopting any language(s) as a medium of educating our children in schools. We should learn from countries in Asia and Europe to know the processes of how they adopted their own indigenous language for instruction in their educational institutions. This is a historical and descriptive study, the researchers will therefore adopt historical and descriptive methods. The main Education agency responsible for formulating education policy in Nigeria - Nigerian Educational Research and Development Council would be contacted so as to work out a way of adopting Nigerian indigenous languages for educational instruction. This paper will therefore focus its discussion on: 1. the historical evolution of English language as the official language of instruction in education in Nigeria. 2. The attempt by the former Minister for Education (late Prof. Babatunde Fafunwa) to adopt Yoruba Language as medium of instruction

from primary school to the University and why it failed. 3. The indigenization of education policy and how indigenous language can make it work.

The researchers hope that the findings of this research will help the Nigerian government to take a firm decision on language policy and if need be to collaborate with other nations who have successfully implemented using their indigenous languages for educational instructions.

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In Pursuit of Democracy: Shena Simon and the reform of secondary education, 1938-1948

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Shena Simon (1883-1972), a prestigious English educationist and socialist, actively participated in a wide range of debates, calling for the reform of secondary education in the 1930s and 1940s. Alongside other educational reformers such as Fred Clarke (1880-1962), R. H. Tawney (1880-1962) and H. C. Dent (1894-1995), she devoted her life to bringing the value of 'equality of educational opportunity' into English educational system in pursuit of a democratic and just society. In general, Shena Simon discoursed upon her reform proposals on the basis of her democratic ideals. Nevertheless, the effects of her ideals on proposals regarding secondary education have not been examined in greater depth. Hence, this paper explores the continuity and changes in Shena Simon's democratic ideals and reform proposals in relation to secondary education from the appearance of the Spens Report (1938) to the publication of her well-known book, *Three Schools or One?* (1948). The paper shows that Shena Simon's democratic ideal of 'equality of educational opportunity', implying that all children could receive the type of education best adapted to their capacities, interests and aptitudes, was characteristic of English democracy. This ideal continued to act as a solid foundation for her reform proposals, including the raising of the school leaving age to 16, the abolition of fees in all secondary education, and the abolishment of the private Public Schools. Moreover, it helps to explain the dramatic change in her attitude towards comprehensive education in the postwar years. Having realized that the tripartite system was developing along social and economic lines, which was

contradictory to her democratic ideal, she shifted to a new form of secondary organization, the comprehensive school. Although none of her reform proposals mentioned in this paper were included in the 1944 Education Act or adopted by the postwar Labour government, on the long march towards a democratic education system, Shena Simon was definitely a determined pioneer we should never forget.

Gender discussion 40 years after the introduction of the National School System in Ireland - schoolmistresses or schoolmasters for mixed schools

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The National School System for elementary schooling for the poorer classes in Ireland was established with the Stanley Letter in 1831. Prior to that system schooling was provided by many voluntary charitable societies and religious orders. Where education was provided for girls it was often almost entirely focused on moral education and the preparation for household duties as can be seen in the syllabi, handbooks and manuals for school management of the 19th century. These 'female' subjects were usually taught by women who were expected to serve as role models for the girls. Although the idea of mixed sex schools was not a new one in the 19th century and could be found in schools of religious orders and so-called hedge schools it brought up the question of who should be teaching the boys and girls in the National System. Ideally teachers in national schools had completed a formal teacher training in a model school like the one in Marlborough Street, Dublin, established by the National Board in the 1830s and late 1840s as part of the scheme of district model schools. The model schools of the National School System were supposed to promote the united education of Protestants and Roman Catholics in common schools and to give a preparatory training to young teachers, also to female teachers in female training institutions. The nondenominational status of the schools was strongly criticised by the Catholic Hierarchy and led to the withdrawal of Catholic children from model schools and the refusal of employing teachers trained within the National System from schools under Catholic management in the 1860s. As a consequence only 27% of Catholic teachers compared to 52% of Protestant teachers- had completed a formal teacher training the 1880s. Thus, the government finally agreed to denominational training colleges to provide the National schools with a more qualified teaching force. The Powis report, the result of two years of school

inspection by the Royal Commission of Inquiry into Primary Education in Ireland (1868-1870), states that 43 per cent of the teaching body was female. The question whether schoolmistresses or schoolmasters were to be preferred for the education of primary school children entered the educational discourse. The appendix of the Powis Report includes the guideline for school inspection and explicitly points at this question: "In the case of children of both sexes attending one school, is the popular feeling in favour of the head teacher being a master or a mistress?" (p.9) I will try to give an overview of the answers to that question for the schools inspected as can be found in the report and contrast them with the discussion in newspaper articles of the time as collected by Sir Thomas Aiskew Larcom in his function as under-secretary to the Lord-Lieutenant of Ireland, as well as secondary literature focusing on the Victorian ideal of the female teacher characterised by her selfless, motherlike caring and moral nature.

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The Devastating Consequences of foreign education on African indigenous life and culture: Nigerian experience with westwrn education

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African continent which comprises people of different ethnic nationalities, tribes and groups both in black and white colors had existed in separate clans and societies before the modern day world. Although, interacted to some extent, they lived independent of one another with a distinct culture and forms of administration. The distinction notwithstanding, all African cultures pointed towards a functional and peaceful society. The principle of honesty, communal life and respect to constituted authority among others was held on to firmly. However, the incursion of foreign education into Africa which produced alien elite class and culture bastardized the existing organized culture. Nigeria, the most populated African country in this modern time also possessed all African features in ancient period. There existed over two hundred and fifty ethnic groups with different languages and dialects. The most prominent among these were Hausa/Fulani, Yoruba and Igbo. In Igbo land, clan assembly served as highest decision making organ and any decision taken in the assembly binded

on all members. Yoruba nation was headed by Alafin of Oyo, however, the council of chiefs served as check on his authority. In Hausa/Fulani areas, the Emir exercised supreme authority. Each of these ethnic groups had a distinct administration and languages. There also existed different dialects among members of the same ethnic group. Languages, dialects, tribal marks, works of art, occupations, religions, music and dances served as identities for each ethnic group. However, the advent of Western education into these areas firstly by Portuguese Christian Catholic Mission in 15th century and later by English Wesleyan Mission in the 19th century eroded these rich cultural values. These different means of identification were lost. Tribal marks were condemned, local languages were replaced with English language, mode of dressing and other cultural values were replaced with that of British. Preserved works of art that served as identity, cultural pride and bound of unity were carted away. All aspects of indigenous life were colonized with Western education and people were left without means of identification. Giving the situation a thorough historical analysis, this paper notes that although curriculum of Western education and its promoters could be held responsible for these woes as thought by many Africans, the paper also observes and concludes that rather than laying blame on promoters of Western education for loss of African cultures alone, that Nigerian leaders should also be blamed for their failure to evolve a comprehensive school curriculum that will promote Nigerian indigenous cultural values. The paper, therefore, charges Nigerian leaders to prepare a school curriculum that will accommodate, preserve and promote Nigerian cultural value system.

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We`ll turn the world around. Constructions of identity in interviews with Nékosz-students

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The Nékosz (Népi Kollégiumok Országos Szövetsége People`s College National Society) worked as the biggest movement in the modern Hungary from 1939 to 1949 to help social inclusion through higher education. In Nékosz-colleges the possibility met hidden reserves which was caused by age-long deficit of mobility in the Hungarian society and in the Hungarian

educational system. The result was a generation of intellectuals, scholars and actors who marked Hungarian intellectual life in the second part of the 20th century. The history of the movement with its preludes incorporates a close decade, in narrow sense it worked three years. It still had a special identity construction which has a place in formations of Hungarian collective memory. Jancsó Miklós' movie, *The Confrontation* (1969) gave a visual discourse about this movement at societal level which applies to present days as well.

The goal of the lecture is researching identity-constructions of onetime Nékosz-students at inter- and intrapersonal level. Interviews with these onetime students give the empirical base of the research (Pogány 2000 and 2003). Our research's questions refer to existence and attributes of these identity-constructions.

The theoretical part of the lecture is based on historical works about Nékosz (Majzik 1991 and 1992, Pataki 2005). The classification of empirical part is based on (narrative) psychology (Gantner et al. 2010, Kabai 2006, László 1998 and 2008, Pataki 2004, Vincze Bigazzi 2008). The empirical part of the research presents results of qualitative content analysis of interviews to show and describe the identity-constructions of onetime Nékosz-students.

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The cultural construction of a crisis The "overcrowding" of secondary school during the Weimar Republic

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"The complaints about the overcrowding our Secondary School und the ever expanding terrible academic proletariat are throughout the country", thus expressed the German university professor, Jesuit and historian Christian Joseph Schröteler in 1932. Since the late 1920s during the Weimar Republic, the sustained public debate about the "Crisis of overcrowding of Secondary School" has gradually been detached from the widespread discussion of the topic "crisis of education in Germany", turned into an independent Cultural Phenomenon, and ascended to the peak of criticism levelled at "Overcrowding" in early 1930s. From the perspective of Weimar Republic contemporaries and

the later political or social history researchers, while the failed educational politics and reforms of Republic due to "rapid expansion of Secondary Schools" were blamed for a host of contemporary social, economic and political problems, such as the rising unemployment among secondary schools and college graduates, many long term social-structural factors including the continuous expansion of education since the late Empire and demographic changes were also pointed out as the root cause of the occurrence of the "crisis of overcrowding". However, neither "overcrowding" nor "crisis" is objective "reality" and observable fact that could be mirrored and verified by social change statistics. As a perceived and experienced phenomenon, "the crisis of overcrowding" should be considered as a cultural construction, which were conceptually produced and used through different forms of mass media. With strategies of anticipation of various social groups, the symbolic significance of "problem of overcrowding" was also shaped and "practiced" in the specific culture of Weimar Republic: It was not only broadly constructed as an closely connected essential component of the whole "culture of crisis" (Kulturkrise) of Weimar Republic, but was also described with negative pathological wordings ("unhealthy", "psychotic") or economic terms ("inflation") and was diagnosed as the symbol of the "decadence" of "the true, traditional education". This work seeks to illustrate the relationship between education and culture, or more precisely, between the "crisis of overcrowding" and the specific culture of Weimar Republic. It attempts to analyze the discursive and conceptual construction of the "crisis of overcrowding" as well as the social and mental state of the stakeholders who endowed and complemented "overcrowding of Secondary School" with symbolic significances. Related articles in professional journals and monographs since the late 1920s will be dissected. The methodological framework of the study refers to research on conceptual history and expansion of mass education.

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How did Koreans understand Western culture in the 1910s? -The relationship between the spread of christianity and literacy education

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Bible classes were meetings held to study the Bible, which began during the spread of Protestantism in Korea in the 1880s. They were actively held starting from the mid-1890s. In particular, as a result of the spread of Christianity from the Great Revival Movement in 1907, church missions departments and missionaries were in need of a system to manage and train new believers. Thus, Bible classes were held targeting various groups and classes of people across the country.

In this presentation, I will focus on the spread of Christianity and literacy education as the background of the educational fever of the 1920s in Korea. I will also discuss the historical meaning of Bible studies in the 1910s when the educational system in Korea was not sufficient, and there were restrictions on the educational activities of Korean people.

The findings of this study are as follows: First, the fact that Bible classes were often opened to women means that women's participation was active. The ability to read and write and the new knowledge was gained by women through the Bible studies became the basis for women to move into an advanced society. The changes in women's lives also meant that traditional family and social relationships also underwent changes. Second, while the primary purpose of Bible classes in the educational history of Korea was to spread Christianity, Bible classes played an important role in the literacy education of the Korean people. Even though reading and writing were not part of the formal curriculum of the Bible classes, these skills were naturally acquired through studying the Bible. In this respect, the significance of Bible studies in improving the literacy of Koreans, as well as contributing to the educational fever of the 1920s, should not be overlooked.

National minorities and education policy in USSR (1920es-1930es)

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After the 1917th Revolution, the ideology of the tsarist autocratic empire based on three pillars : « one csar, one language, one religion » (Calvet, 1999, p. 221), without any tolerance for the numerous national minorities settled on it's huge territory, a new ideology is established. A policy of emancipation the

national minorities are set up during the idealistic period of the 1920es. The negative discriminations to national minorities are legally abolished, and children then, are taught in 70 national languages, while the Soviet school tries to establish a standard curriculum for all.

This period will be followed by Stalin's realistic bureaucratic contrôle in the 1930es. The first years of the soviet policy on the national minorities will influence the research and orientations about schooling and education.

This contribution, mainly through several articles of the journal *Pedologija* (1927-1932), will expose the representations about the children of the national minorities through scientific researches published during this period, where a number of exploratory studies were led. These publications show the orientations taken to improve the education of million of children in every corner of the country, from the Caucasus to Mongolia.

The journal *Pedologija* is a particularly interesting source, with a very rich content about the Child study. With one or two issues per year, the whole review over five years counts about several thousand pages reporting the state of art concerning the research about the Child. Chronicles, articles and a thematic directory of *Pedologija* constitute a considerable source of precious empirical and statistical informations on children of national minorities. A specific column entitled « Pedology of national minorities » offers different articles on the topic, especially between 1929 and 1931. A special issue is dedicated to the question in 1930.

Through these articles, we will present the major adressed topics and the results of the researches brought back by expeditions returning from faraway Republics of USSR. The final aim is to analyse the evolution of the National minorities and education policy in Soviet Union during this period.

The knowledge transfer of American pedagogy to modern China
The case of Teachers College of Columbia University (1914-1950)

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Teachers College of Columbia University in the United States could be considered as one of the most powerful single Institutes which exercised influences on Chinese modern education in the first half of the 20th century. During this time period about 50 Chinese students obtained their doctoral degrees at Teachers College of Columbia University. The analyses conducted

on doctoral dissertations and relevant data provide insights on the nature of the dissertations and the background of the advisors.

From 1914 to 1929. The first set of dissertations was in the field of Education Philosophy focusing on the Chinese philosophy of education. The majority of dissertations were in Education Psychology, heavily impacted by the Thorndike-Paradigm. Most dissertations in Educational Administration employed quantitative and survey research methods, and showed intentions to directly implant Western practice in China. The advisors, such as E. L. Thorndike, G. D. Strayer, I. L. Kandel and W. F. Dunn, were all important figures in the respective fields although Thorndike had the strongest influence. In addition, the dissertations during this period were characterized by the optimistic and naïve Zeitgeist of “direct implant.”

This part of research outcomes shows that, contrary to the popular belief, not all Chinese graduates of Teachers College were deeply influenced by Dewey's theory.

From 1930 to 1950. During this period, the majority of students were in the fields of Educational Administration, Middle Education, and Rural Education. Dissertations in Educational Administration mainly focused on funding and distribution issues in China's educational finance system, revealing an urgent need for a resolution; dissertations in Middle Education were mostly based on Social Efficiency Theory; and while dissertations in Rural Education were deeply impacted by Social Reconstructionism, child-centered curricula were also advocated. As for the dissertation advisors, the majority of them were scholars subscribing to the Social Efficiency ideology, followed by the social reconstructionists. In addition, when evaluating those dissertations based on the quality of knowledge acquisition and transfer, most students demonstrated the ability to integrate their learning; yet, there were also dissertations plagued with issues such as lacking a thorough and critical understanding of theories.

In addition, seven dissertations were in the discipline of fundamentally educational theory. In the field of Education Psychology, there was a period when the topic of focus transitioned from Thorndike's behaviorist approach to Piaget's moral cognitive development. In terms of Education Philosophy, it was not until around 1950 when the first dissertation on the topic of American education philosophy appeared, deeply impacted by the social reconstruction approach led by Kilpatrick. As for the studies on Comparative Education in early 1930s, it was a breaking point when the naïve ideology of “direct implant” was replaced by “cautious adaptation” to remediate national education in China. Overall, the social reconstructionists who advised Chinese students in

the fields of Comparative Education and Education Philosophy had the most impact on the historical event.

Changing Images of 'Turks' and 'Turkey' Self-conceptions of German educationists as agents of nation-building in imperial Germany and the Ottoman Empire

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Since the onset of the Tanzimat era (1839-1876) and its efforts at stabilizing and modernizing the Ottoman Empire, German teachers and educationists began to observe these developments with growing interest. Stereotypes of 'the Turk', which had been prevalent since early modern times, gradually faded. Instead, increasing attention was paid to the cultural and political reforms taking place in Turkey. These developments were seen as somewhat delayed but concordant efforts to establish a constitutional nation state like Germany: The founding of the *Deutsches Reich* in 1871, arising out of the confederation of *Nord-Deutscher Bund*, was seen as the result of a decades-long effort of nation building as a success story for which school teachers and their organisations gave considerable credit to themselves. For them, all this seemed to imply that German teachers were able not only to contribute to the economic and cultural prosperity of their own country but that they would also be qualified to transfer their pedagogical expertise into the educational reform processes in the Ottoman Empire.

Our contribution is a case study on (prospected) cultural transfer and its repercussion in the sending country; it aims at reconstructing how the German teaching community (represented by editors of pedagogical encyclopedias or teachers' journals, school-administrators etc.) perceived the Ottoman reforms; how they interpreted these reforms as signals of an increasing cultural proximity to German culture; and how this imagination, on the other hand, reinforced their self-confidence in their overall cultural mission in the first place. The respective discourse went in parallel to the evolving political, economic and diplomatic relations between the Ottoman Empire and the German Reich which culminated in their strategic partnership in World War One.

We intend to present first results from a pilot-study¹⁷ to a research project which we are currently preparing, dealing with the reconstruction of the images of the Turks' and Turkey within the German pedagogical realm. To this end, pedagogical journals, reference works etc. were analyzed, indicating how pedagogical perceptions of Turkey and the Turks changed in accordance with German geopolitical interests. We can show how the Turkey-image of the German pedagogical press eventually merged with that of Germany's general press; and how German teachers bolstered their professional self-esteem by comparing their educational system with the 'backward' Turkish one. So in the decade until 1915, quite a few German teachers and educationists developed an interest in becoming professionally active in Turkey.

“Sezione Maestre e Maestri” of the chamber of labour in Milan and its educational journal *Figli del Popolo* (1893-1904)

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Founded in 1893, the *Sezione Maestre e Maestri* of the Chamber of Labour in Milan documents the life and work of Italy's male and female teachers. Recognized as the country's first socialist teachers' association, the *Sezione* specifically worked with impoverished boys, whom it considered integral recipients of its ideological programmes laid out in part in *Figli del Popolo*. This publication Italy's first socialist children's magazine, issued in only one print in honour of the Labour Day celebrations in 1893, established itself as a periodical from 1903 to 1904. By means of *Figli del popolo*, members of the *Sezione* indeed sought to educate readers on their responsibilities to emancipate proletariat workers. The journal thus contributed to improving young workers' living conditions, supported their right to an education, successfully helped to establish eight-hour workdays, and advocated women's liberation.

By examining the documents preserved in the Archives of the Giangiacomo Feltrinelli Foundation in Milan, I aim to study the historical events that marked the constitution and development of this association – harbinger of a new teachers' movement. Doing so, I trace its efforts in its contributions toward the field of popular education. Analysing transcripts of the *Sezione's* meetings, I establish the intentions behind the publication of *Figli del Popolo* and hence

¹⁷ Lohmann, I., B. Begemann, J. Böttcher et al. (2013). Wie die Türken in unsere Köpfe kamen. Das Türkei-Bild in der deutschen Pädagogik zwischen 1820 und 1930, *Zeitschrift für Erziehungswissenschaft* 16.4, pp 751-772, DOI 10.1007/s11618-013-0448-3

provide a better understanding of the educational goals by which this magazine functioned.

In sum, I demonstrate that the goals of *Figli del Popolo* strictly correlated with those held by teachers participating actively in the *Sezione Maestre e Maestri* of the Chamber of Labour in Milan. Working together, teachers and editors affiliated with the above organizations sought to promote a society based on a new understanding of Italian citizenship that would allow young workers to realize fully their rights to improve their quality of life.

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Becoming undenominational? A case study of state schooling and religious identity at the mid 19th century Cape of good hope.

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This paper examines the role of a colonial teacher, 1856-1873, in guiding his school through the vicissitudes of an underfunded 19th century experiment in non-racial government education. Located in the rural Cape village of Worcester, 120 kilometres north-west of Cape Town (in modern South Africa), this study investigates three moments in the history of the school when denominational forms of Christianity became a matter of the survival of or perceived threat to the continuation of the school. The first was the way in which the teacher mobilized the social capital he possessed in terms of connection with the Calvinist Dutch Reformed Church of the Cape's original Dutch settler community. The second was a related matter of mediating the perceived challenge of the high Anglicanism of the ruling British colonial order. The third challenge faced by the teacher was that of the German Rhenish mission school situated in close proximity to his school in the centre of the town. It was a matter of offence that his education superiors tended to honour the achievements of this school for the offspring of former slaves above his school for supposedly superior colonial subjects.

Denominationalism is symbolic of competing identities, both locally and more widely. It had as much to do with nationality, class and race, as it did with religion. Denominational tension became a matter of offence and competition for resources. Reflecting moves in the same direction elsewhere in the British Empire, a Cape colonial parliamentary commission¹⁸ then recommended the removal of religion from government schools such as that at Worcester. The paper ends with the closure of the fully funded state Worcester Government School and its replacement in 1873 with the state-aided Undenominational Worcester Public School. It also notes the elevation of the Worcester teacher to the position of one of the first Cape colonial government inspectors of schools in a system that attempted to promote a common identity as British citizen rather than as a denominationally divisive identity as a Christian subject.

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When learning outcomes were aesthetical accountability using non-numerical data in late 19th century education

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International comparisons have become central to education governance in Europe and globally; however, they are not just a contemporary phenomenon. On the contrary, governing by comparison in education is historically as deep-

¹⁸ Cape of Good Hope. G.24-'63. Report of a Commission Appointed, in Accordance with Addresses of the Legislative Council and House of Assembly, to Inquire into and Report upon the Government Educational System of the Colony.

rooted as the founding of the European nation-states themselves. When it comes to education the earliest modern examples of systematic comparisons of education and learning outcomes are the late 19th century World fairs' educational exhibitions (Dittrich 2010, Lundahl & Lawn 2014 Sobe & Boven 2014).

One important function of international comparisons today as well as from a historical perspective, is to use it for various forms of accountability. Today we often understand accountability as measures, league tables, and formal responsibilities. However, the late 19th century seems to present us with a different view on accountability. In this aspect we are inspired by Ghertner's (2010) concept aesthetical accountability, as well as Simmel's notion of exhibitions as (crowded) spaces pushing forward a competition of aesthetics ideals (1998).

In our paper we will especially focus on what was considered learning outcomes, during the early phase of international comparison that started with the World fairs and national exhibitions such as school museums in late 19th C. For this we use archive material that we have found in our earlier research on World fairs (e.g. Lundahl & Lawn 2014, Landahl 2014). We also have the privilege of investigating the actual historical objects displayed at the late 19th C World exhibitions by the Swedish delegation and at the early 20th C national school museum, since these objects are stored at a museum store room made available to us by the Nordic museum in Stockholm. For instance we have traced accounts on learning outcomes in the shape of handicraft (sloyd), gymnastics drill exhibits, drawings, pupils writings etc.

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The attitude of the Catholic church to rural youth and their organizations during the interwar period in Poland (1918-1939)

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When at the end of 18th century Poland was divided between Russia, Austria and Prussia and disappeared from the maps of Europe, one of the the most important institutions that let the nation keep its language and culture till the country regained its independence in 1918 was the Catholic Church. It seems that its contribution to the survival of Polish identity and development of national culture cannot be overestimated, which is emphasized by numerous researchers. The Church played a particularly important role in rural areas where, together with the gentry, it had a dominant position in its relations with peasantry, and the parish played a decisive role in in transmitting cultural patterns from generation to generation.

In the last decades of the 19th century along with the processes of changing land ownership structure and gradual increase of political position of peasantry, also peasant parties started to have a voice. Folk movement being a symptom of social-political-economic emancipation of the residents of rural areas on the one hand, on the other hand was gradually becoming an alternative for the Church, promoting its own cultural patterns, in the promotion and massive adoption of which the rural youth was most actively involved.

So when Poland regained independence after the First World War, in the rural areas there was a complex situation of existing two parallel cultural messages addressed to the youth: the traditional one supported by the Church and the gentry and a modernization one supported by the activists of the folk movement, and in particular by the representatives of the growing number of local branches of various associations of rural youth. The coexistence of the two parallel patterns could be seen throughout the entire period between the two World Wars.

The Catholic Church itself presented various attitudes to the appearance of a 'competitor' in the cultural-educational work in rural areas, as it definitely was a totally new value for the Church. Earlier, if there was anybody the Church had to take into consideration, it was the adult farm owners. But there appeared a new power which clearly began to emphasize its presence in some rural communities and circles. The attitude to the new rural youth organizations was, generally, not very favorable. But there were also, in some dioceses and parishes, examples of successful cooperation or "peaceful coexistence". This paper is to present the multiple aspects of the title issue based on the source

materials from the period of 1918-1939 and to (re)interpret the findings of the research from later years. The question of the mutual relations between the Catholic Church at its various levels and rural youth organizations in Poland in the period between the two World Wars is the main research problem of the paper.

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Historical agents of East/West intercultural interactions: Educational pioneers of knowledge exchange

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Universities have always been contradictory sites for intercultural interaction. Rhetorically universities may claim to engage in educational borrowing and cultural exchange. On the other hand, they may in reality further entrench the values and knowledge of dominant cultures present in the countries that they serve. This may lead to patterns of assimilation and cultural exclusion. These complex, contradictory factors have been shown to be present in the historiography of university education around the globe and in contemporary university education (Clark, 2006; Chen, 2010; Connell, 2007; Manathunga, 2014; Singh, 2009). They have also been evident in historical patterns of knowledge exchange across Asia, the Middle East and north-west Europe (Cook 2007; Dallall 2010; Davis, 2009; Freely 2011; Goody 2010; Harding, 2011; Hobson, 2004; Lyons 2009; Sen 2006; Sillitoe, 2007). All too often the work of key non-Western agents of East/West intercultural interaction has been marginalised or ignored.

Therefore, this paper seeks to explore the role of Tao Xingzhi (1891-1946), an educational reformer who borrowed educational ideas from Dewey to effect cultural changes in China. Tao's action/knowledge orientation to life education contributed to debates in twentieth century China about the co-joining of educational modernisation and national reconstruction. After studying education with Dewey at Columbia University (1915-1917), Tao returned to China, then an agricultural society. Tao borrowed many of Dewey's educational ideas in his work in rural education. However, when he found that Dewey's theory would not work in China, he significantly reworked and inverted it. In particular, he reworked the formulae "education means life" to "life means education", and "school means society" to "society means school." Tao's deschooling theory also changed Dewey's formula of "learning by doing" to combining teaching, learning, and doing, holding that worthwhile knowledge can be derived from conscientious activities that involve working with one's mind while working with one's hand.

Using Tao's case as an example, this paper then explores the lessons it provides for the roles of twenty-first educational institutions, educators, and educational materials in the formation and transformation intercultural interactions. This is especially significant given that intercultural educational interactions in Anglophone universities now serving non-Western international, refugee, migrant and indigenous students can be ambiguous sites of unhomely, tension-ridden intercultural interactions along with transformative pedagogies of intercultural interactions (Manathunga, 2014). Singh and colleagues (Singh & Chen, 2012; Singh & Huang, 2012) also demonstrate how these very students can act as intellectual agents of intercultural interaction, learning from history to use their languages and its symbols to influence elements of the educational culture in Anglophone universities. Doctoral education programs for non-Western students present especially significant sites for examining the relations between internationalising education and culture from historical perspectives. This paper demonstrates how exploring the work of key non-Western historical agents of intercultural interaction provides relevant evidence for contemporary doctoral research candidates to position themselves as agents of intercultural interaction, capable of activating and mobilising educational materials from their own intellectual cultures in the formation and transformation of the culture of international education.

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The changes in the textbook-approval process in Hungary from the change of regime to today

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The topic of the culture and the cultural changes can be tested in many ways and methods. The educational contents are key elements of the transmission of cultural values.

The textbook is the most important teaching tool which contains the declared cultural elements. It is the textbooks nature they present culture and cultural changes in every age. (Dárdai, 2002; Mikk, 2002) Therefore, the examination of textbooks is very suitable method for monitoring changes in mediated culture.

The textbook research is defining the discipline of science education. The textbook studies provide an opportunity to examine the historical and legal textbook case sides. This research examines the changes in the laws of the textbook approval. The textbook-approval process has undergone many changes in recent times. (Müller, 2001)

At present In Hungary the textbook-approval process consists of several steps. The tasks of textbook approving and official declaration into the textbook inventory are being made by Education's Office Regional Coordination Department Accreditation Department. The process takes place in the following procedure. The process can be initiated by publishers or ministers. The statement (report editor, publishing statements) and the procedure requesting document always have to be appended. The process of application is determined by regulation (Szüdi, 2006). Then, the Office of Education appoints experts who make an advice according to a detailed peer review panel. The experts work together in the study. The pedagogical expert examines the aspects of content. Technology expert examines the aesthetic

aspects relating to appear. The language experts carry out the nationality or foreign language textbook testing. Before the textbook is being approved, it has to go through an experimental textbook phase. During this process they make an impact assessment. This test shows that how the textbook influences the results of the students, as well as it examines, if is there any other effects next to the proposed ones. Another phase of the pilot trial testing is examining the practical applicability. The experts summarize the experience which collected with different test methods (Classroom Observation, questionnaire surveys and interviews). After the experts completed the testing, they summarize the results and recommend improvements. The pilot needs to involve at least ten schools, which use the textbook for minimum three years. According to the experts unanimous opinion they may propose the inclusion of the textbook to the textbook list.

The textbook-approval process is undergone many changes since the 1990's (Czifrák, 2002). Many important elements, has incorporated into the process, and the peer review criteria has developed greatly.

Methods of the study were to document analysis and content analysis. During the analysis of documents of all documents related to the textbook approval was excavated and processed. The content analysis of the textbook approval control laws qualitative and quantitative analysis of the case. The data were analyzed and interpretive contexts.

The presentation aims to present the most important points of law changes over the past nearly 25 years, in particular with regard to the changes of the evaluator criteria.

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Domestic religious cultures in Britain, 1740-1870: Children, education and experiences

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This paper will explore the nature of domestic religious culture in elite families of different Protestant denominations in Britain from 1740-1870. Whereas the older stereotype of a religious upbringing as harsh and punitive (Stone 1977) has been partially challenged by recent historians, (Bailey, 2012) there has been no thorough analysis of a religious childhood from a child's perspective.

The paper will discuss the ways families engaged in religious practice, drawing where possible on examples of children's own responses. The sources include adults' and children's diaries and letters, autobiographies, retrospective, unpublished memoirs, and family education schemes. It will be located in part of the London hinterland, but draw on the contacts, both national and international, of the inhabitants who left records. These included William Selwyn, young son of the first bishop of New Zealand, about whose "little sayings" long accounts were sent back to England.

The most frequently cited religious practices included family prayers, Sunday observance, prayers, learning the catechism (either of the Church of England, or the Westminster Assembly) Bible reading, singing hymns and reading sermons. The paper will also consider evidence of children's religious culture: games which children invented themselves, (such as "acting the preacher") and the material culture of religious childhood, such as board games, and three-dimensional objects. It will also consider how domestic spatial arrangements provided opportunities for parent-child intimacy connected to religious practice. In conclusion, it will both challenge claims about the gendered nature of elite family religion in this period, and discuss whether there was one religious culture or many.

Long term educational academic culture and educational change in 20th century Spain

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Analyzing activities and discourses proposed by some Spanish "educational renewal movements" it is possible to discover some incongruities, although they praise their method, following the rhetoric of the *Éducation Nouvelle*, as

active, some of them are but mere reformulations of the traditional school practices. This shows the permanence of an educational culture (Colom & Rincón 2004) based in philosophical principles that considered education as a form of art or conversation that neglected basic educational aspects as didactics. The presentation discusses, basing in the analysis of the most important Spanish educational journals of the 20th Century the longe durée permanence of an educational ideology that, institutionalized, modeled with changing intensity the Spanish school culture throughout the 20th Century (Viñao, 2003). The analysis of two whole years per decade of the *Revista de Pedagogía y Revista Española de Pedagogía*, including all titles, authorships, contents and quotations allows considering the permanence and changes in the authorities quoted and themes addressed, and also the selection of foreign references and their transformation to fit into the Spanish educational culture. After the period from the Civil War to the Church's aggiornamento, which permitted a reduced intellectual opening, Spanish academic authors chose the same range of philosophical options predominant in pre-war academy. We could divide them into two tendencies. The first current is a composite of hermeneutic Phenomenology, "inextricably connected if not merged" (Spielberg, 1972) with Vitalism (Lebensphilosophie), Existentialism (Bergson, Jaspers or Marcel), Scheler's axiology, and Marburger Neokantism (Natorp). The second option was a conglomerate of Neo-Thomism-Scholasticism, Spiritualism (Eucken, Haecker, Wust), Catholic Existentialism and Personalism, which accepted positive methods or Hebartian pedagogy only as subsidiary instruments for implementing the guiding transcendental philosophical-theological principles to the practice. Although both seem to be different, both manifest the permanence of the idea of a free willed human being which becomes free by following transcendental norms. It was a central idea of Scholasticism, the predominant Spanish philosophical tradition. This core assumption led the Spanish academic establishment to choose philosophies that reacted against positivism and naturalism as philosophically reductive, scientifically sterile and morally and socially deficient as incapable of fostering renovation. These permanencies speak out of a) the path dependency of cultural change (Page, 2006) and what can be called "genetic-organic" differentiation possibilities of philosophical thought. b) The existence of institutionalized core values that served as filter for the development of academic knowledge and the understanding of foreign authors and ideas, and therefore for innovation.

The itinerant lessons of domestic economy: A modern identity transmission based on archaism.

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The modern Nation's birth leads to creation of national identities and broadly to the redefinition of basic traditional values, with the intention of answering to the political, economical and cultural needs of these new entities (Thiesse, 2006). The previous identity references thus begin to be replaced by a new national identity, which can appear to be timeless, especially when compared to the changes in the society of the modernization era.

School is one of the main transmitting agents of that new identity. With its programs and textbooks, school establishes itself as the agent of this new culture. In this paper I will use that perspective in order to study the impact of that phenomenon on the construction and evolution of women's social identity between 1880 and 1945. In the Italian-speaking canton of Switzerland, in the beginning of the 19th century, itinerant lessons of domestic economy were created (1903), supported by the Department of Public Education. Those new kind of lessons ensuing from compulsory school tried to fulfil the need for a professional education for women (as pointed out in the programs and in the paratextual and peritextual parts of some textbooks). Beside their mainly educative purpose, those lessons conveyed an image of women as being the "angels of the hearth". Such an image was already in discordance with the local reality of the end of the 19th century: between 1900 and 1920, 40 % of the women in canton Ticino were salaried employees (and 50% of the manpower in industry were females). This contrast highlights the dual role of women and thus shows a major change of the traditional family, according to public opinion, for the first time in the 30s.

My paper focuses on the following questions: Does the transmission of that identity only occurs in Ticino, or can it be considered as a characteristic of a national identity? Would it be the case if it was transmitted by different programs and textbooks?

Do the lessons of domestic economy are in line with the changes of the women's role in society? On a larger scale, we are witnessing a change inside society and family. Does the culture transmitted by school values reflect those changes?

I advocate two theses: 1) This type of identity is shared on a national and international level.
2) The lessons of domestic economy initially answer to the lack of professional education of women. Even though we became aware of the dual role of women in the 30s, we can still see the will to maintain the traditional and uniform role

of women and pre-30s family values through the models and messages transmitted by those lessons.

My paper is based on data collected in the Sinergia-Project Transformation of school knowledge 1830 – 1990 (www.supsi.ch/cms/storiascuola/progetto/). I present a case study to illustrate these arguments. The findings provide new insights into the historical discussion about the creation of an identity based on school programs and textbooks, and the decisions that have been made.

Keywords: Identity, Gender, Woman's education, Domestic Economy, Textbooks.

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Equality, Happiness and Achievement: Ideas for a Cultural History of Comprehensive Schools in the Federal Republic of Germany (Based on the example of Hessen)

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The comprehensive school was one of the most ambitious projects in West German educational reform measures in the 1960s and 1970s. Reformers endeavoured to replace the traditionally three-track secondary school system and instead establish a more modern "school for all": A "better school" for a "better society." This would be a school that is democratic, that enables working class children to access higher levels of education, that makes selection based on achievement more humane and fair, that differentiates and individualizes instruction and orients it toward the needs and background of the students, etc. In educational history, it is hard to find any other school form upon which cultural and social ideas of order were so intensely projected. This talk presents findings from a research project that subjects comprehensive school and its underlying cultural and pedagogical concepts and paradigms to thorough historicisation.

Taking the example of Wetzlar, a region in the north of the federal state of Hessen, the reciprocal relationships between pedagogical semantics of reform and cultural ideas of modernization and school practices are explored. A micro-historical approach is particularly suited to the limited object of investigation; this allows me to densely reconstruct the circulation, reception and acquisition of ideas, concepts and knowledge. The project is based on a variety of sources such as files from ministries, districts and schools; contemporary printed media; guidance books; interviews with experts and oral history interviews; as well as data assessments from the 1970s conducted by educational researcher Helmut Fend.

The talk will focus on three aspects. First, debates on comprehensive schooling that took place in district of Wetzlar between the 1960s and 1980s are outlined; here, I investigate the relevance attributed to cultural norms such as equality, wellbeing and achievement. Second, I will demonstrate that in daily practice, schooling changed to a much lesser degree than was suggested by contemporary reform discourse. To explain these cultural continuities in daily pedagogical activity and in school culture, examples from two schools and their affiliated actors (teachers, school leaders, parents) are taken into perspective. Third, the example of Wetzlar is contextualised within the Hessian state and West German developments. From this perspective, cultural change, as evidenced in concepts and programmes for comprehensive schooling, is examined. At first, the “democratic achievement school” proposed in the 1960s was still entirely located within the project of a Western industrialized modernity and associated with terms such as progress, planning, rationalisation. Later on in the 1970s, due to a growing crisis awareness and the formulation of critiques of modernity in the “age of therapy,” the implicit norms and values of school changed.

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125 years of relocation, continuity and change: Kindergarten in Dunedin - the Scottish Edinburgh of the Antipodes

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Dunedin Kindergartens - Mana Manaaki Puawai O Otepoti is the oldest kindergarten Association in Aotearoa New Zealand and in 2014 celebrated its 125th Jubilee. Kindergartens have been a support for many families and a place of play and learning, and sometimes refuge, for hundreds of thousands of Dunedin's citizen children, a city settled by the Scots in 1848. This presentation illustrates some 'snapshots' of the people, places and programmes showcased in the Association's Jubilee book written by Helen May. Evident is the shifting cultural infrastructure of the colonial kindergarten in its journey across oceans, continents and centuries to the most distant outpost of kindergarten endeavour. Some remarkable continuity in kindergarten pedagogy is illustrated, but also evident are shifts in the language of children's learning, the cultural artifacts of the kindergarten, the role and place of teachers and families in kindergarten settings, as well as the political and social landscape of ECE in Aotearoa New Zealand. Where Dunedin kindergarten children once sang Froebel's Mother Songs, and later did Scottish dancing, they now sing waiata and practice kapahaka for the annual Maori and Pacific Polyfestival.

Progressive and feminist education: Memory, identity and the movement of social science expertise in 1970s Australia

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This paper examines philosophies and memories of progressive and radical education circulating in Australia in the mid-decades of the twentieth century through to the alternative and community school movement of the 1970s. It draws from a genealogical and transnational (Popkewitz 2008; Baker 2009) study of social science expertise and the education of the adolescent that combines archival and documentary sources, oral histories with former teachers and students, and re-analysis of earlier qualitative studies of young people. In broad terms, the study investigates norms and regulations of the good student, dividing practices of citizenship formation, and shifting articulations of progressive reform, utopianism and curriculum. The discussion is situated in relation to three main issues: first, the transnational exchange and local re-contextualisation of progressive educational ideas; second, the affiliation and

forgetting of feminism in the story-line of radical and progressive educational movements; and third, the emerging scholarship on affect and emotion in remembering schooling and its knowledge-forming and identity-making practices (Sobe 2012; Grosvenor 2012), and specifically here the movement of attachments, nostalgia and sense of possibility in the history of radical education. Focussing on the 1970s, this paper considers the re-imagination of the purposes and spaces of schooling from the purpose-built designs of open plan classrooms to reclaimed community buildings and former houses. The spatial and socio-material arrangements of alternative schools reflected new conceptions of student subjectivities, as choice-making learners and active citizens, and of relationships between schools and communities as more open and reciprocal (McLeod 2014). How were questions of gender and feminism imagined or enacted in these self-consciously critical and counter spaces? In what ways were earlier articulations of progressivism recollected or repudiated? What configurations of curriculum and knowledge-building accompanied these re-imaginings of school spaces and purposes? The discussion includes attention to the international flows of such ideas and Australian engagements with touchstone texts, sources and 'experts', from A.S. Neill to Ivan Illich, as well as local writings, manifestos and declarations of the 'new'. Such influential texts are analysed show the reach of different strands of progressive thought, including child-centred and developmental, therapeutic and individualizing, and socially critical and transformative. Finally, the paper seeks to shed light on the transnational history of social science expertise and the movement across time and space of educational theories about adolescence and gender.

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The normal school of Mexico City's teacher association and its publication *La Enseñanza Primaria: A space for intercultural interaction*

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During General Porfirio Díaz's administration, at the end of the 19th century, Mexico experienced important changes that enabled it to transition from a traditional society to a modern one. In the midst of this cultural shift, Education was one of the regime's priorities. It implemented political policy that favored formal pedagogical training and it was under these policies that the so-called "normal" schools were established virtually all across the country. Two that stand out are the *Escuela Normal de Jalapa*, in Veracruz, and its equivalent in Mexico City, founded in 1886 and 1887 respectively. The most important Education intellectuals in the country would develop in the latter of these institutions.

Though these physical, institutional spaces were crucial in educator development, there were also other places teachers could express themselves; debate and create new ideas; and establish links to other teachers around the world - Europe and Latin America being the regions with the most contact. They founded clubs, societies, teachers' circles, schools, associations, and more. They spread their ideas in print: education journals, press releases, newspapers, and weekly magazines, a vast collection of pedagogical publications that was fed by the work of teachers, pedagogues, and educators, as well as by lawyers, doctors, and civil servants working the education sector.

The objective of this study will be to analyze the *Colegio de Profesores Normalista* in Mexico City and its select group of intellectual faculty members who, led by Gregorio Torres Quintero, founded the magazine *La Enseñanza Primaria*. We will look at the impact this group and its publication had on both their educational and cultural environments. I am starting with the presupposition that this group of teachers and their magazine had an influence on national political policy. They propagated their cultural and pedagogical work through their articles, conferences, translations, and other forms of communication, first spreading through Mexico City, then the rest of the country, and finally abroad. These teachers became agents of the pedagogical changes and intercultural exchanges that the country experienced at the end 19th century.

An Indiana Baptist on the World Stage: Cultural origins and evolution of Paul Monroe's educational mission

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New York City Municipal Archives, US

This paper will examine the relationship between Paul Monroe's origins in the cultural milieu of Baptist southern Indiana, in the American Midwest, and his notable activities and contributions in the fields of history of education and international education.

In the successive stages of his career, Paul Monroe moved from a regional, to a national, to an international focus. At Teachers College, at the beginning of the 20th century, Monroe's courses, and textbooks, and the dissertations of his students, pretty much defined the field of history of education. His *Cyclopedia of Education* (1911-1913)— multidisciplinary and international in scope— connected him to a worldwide network of scholars and educators. Surveys in the Philippines and China in 1913, studies of educational conditions in the Near East at the end of World War I, and service on the board of Peking Union Medical College moved Monroe further along the international dimension. Finally, through his directorship of the International Institute at TC (1923-1938), his presidency of the American colleges at Istanbul, and a constant round of educational diplomacy in the Middle East and Asia, Monroe spread a conception of transnational cooperation based on respect for the cultural and political priorities of the countries and peoples involved.

How did this outcome relate to Paul Monroe's origins? This paper examines a remarkable thread of continuity, beginning with Monroe's birth in 1869 and youth in a family headed by a prominent Baptist minister in southern Indiana, who had volunteered in the Union Army in the Civil War. Baptists in this area were fundamentally committed to separation of church and state as the basis for religious liberty and opposed slavery and secession as undermining the liberty achieved in the United States. His education followed a clear Baptist path, with graduation from Baptist Franklin College followed by graduate study at the new University of Chicago, shortly after it was founded as a Baptist university by John D. Rockefeller. That the distinctive conception of Baptist mission held by Rockefeller matched that of Monroe is suggested by Rockefeller's commissioning of Monroe's 1913 trip to China, his financing of the Peking Union Medical College, and a Rockefeller foundation's funding of Monroe's International Institute throughout its existence.

In Paul Monroe's international work it is possible to see some continuity with his early Baptist principles and yet to recognize where he needed to alter

or transcend older conceptions in order to meet new realities. His ability to combine both approaches may account in part for his success.

This paper is based primarily on archival sources. Indiana sources include archives at Franklin College, Hanover College, Jefferson County Historical Society, Madison Public Library, and Indiana Historical Society. Fundamental sources are the Paul Monroe Papers, Teachers College; the Robert College Records, Columbia University; and the Near East Foundation Records, Rockefeller Archives Center. Public records were consulted at the US National Archives and Records Administration, Washington DC; and the UK National Archives, Kew.

The figure of Guillaume Tell in history and German schoolbooks in French-speaking Switzerland (1830-1960).

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The XIXth century was the century of the emergence and the construction of Nation states in the majority of the European countries. In this context and in order to achieve this, the State needed to develop in populations a feeling of belonging to the same culture and the same nationality, in particular by the constitution of a common heritage and collective references.

Far more than any other institution, it's the school which played a particular role in the promotion of this national culture. So it participated in the dissemination of symbols considered as necessary in the construction of a common culture : so are highlighted elements as landscape, memorial sites, traditions and customs, as well as a set of heroes (Thiesse, 2000, p.52).

Switzerland, federal State, multicultural, multilingual and multiconfessional country, didn't escape this process, all the more so it needed these elements to consolidate its unification. Thus, the national hero Guillaume Tell is a beacon of Swiss identity both in literature and in school. Character across several school disciplines, particularly those of history and German, Guillaume Tell is at the heart of symbols that have made Switzerland. Erected as a national hero, between myths, legends and a grain of truth, the character with its crossbow and the apple finds its place in the narratives of history textbooks. In the discipline of German, the incarnation of the Swiss hero finds himself both within short stories in textbooks that through literature and the readings of the German writer Schiller

In order to transmit and promote national culture, throughout the selected period between 1830 and 1960, so we find traces of Guillaume Tell in schoolbooks. Thus, this communication aims to analyse the mobilization of a national hero by the school, particularly in view of these following questions:

- What is the place of stories devoted to Guillaume Tell in the schoolbooks? How is it changing that place according to the context?

- How is Guillaume Tell represented? And what are the values for the promotion of national culture represented by the character? What use makes the school of such a figure and for what purpose?

These are all questions that we will enlighten in the light of the two disciplines. In addition, in the specific case of the discipline of history, it will be necessary to question the more or less true dimension given to the legend of Guillaume Tell according to historiographical context and objectives pursued. As regards the German discipline, we will question the paradox of the frequent use of the story of Guillaume Tell by Schiller, yet foreign author, to promote a culture doomed to be national.

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Debates and conflicts about contemporary Spanish church and state relations in education.

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Spanish contemporary history shows a slow process of secularization that in some respects is still not fully complete. In this process, certain milestones are noteworthy, such as the first Spanish Constitution (1812), the Concordat with the Vatican (1851), Franco's educational legislation and finally the present Constitution (1978) and the Agreements between the Spanish State and the Holy See in force today.

We understand that the fusion of identity which affects educational conception and practice is demonstrated through these milestones. Thus the

State constantly submits to the Church in educational regulation. The reasons for this submission are found in the strength of the conservative groups that have sought a religious justification for their positions against the trend of greater autonomy of the state and gradual secularization of progressive or left-wing groups. As a result, we see the State's weakness against ecclesiastical arguments that allow the Church to maintain these positions of privilege both for teaching the Catholic religion and maintaining private schools.

Even today, and even though in other respects Spain is considered a democracy homologous to that of any other European country, the Church claims to maintain its values exclusively in private education and denies the State the right to develop education for citizenship.

Therefore, we wish to highlight the insufficient recognition by the Church and conservative groups of the State's full autonomy in public education.

Political Liberty and Schooling - The provision of mass government-funded elementary schooling and the achievement of representative government in the Australian colony of New South Wales

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In 1836, Francis Forbes, the first Chief Justice of New South Wales and Legislative Councillor, stated: 'religion, morals, arts, commerce, political freedom and public happiness all follow in the train of early instruction'. He warned: 'I do not think that the Aristocracy in New South Wales are sufficiently in advance with the times to understand that poor people have any right to education at all — it is considered a very democratic and dangerous opinion'.

Forbes was not alone in associating schooling with an enhanced level of political freedom in the colony. Robert Lowe, who chaired an inquiry into New South Wales schooling in the 1840s, saw the large-scale provision of formal schooling as a prerequisite for the successful operation of representative government. Lowe believed that 'British civilization (and property) was threatened if the coming voters — the 'mob' — were not schooled'. He also launched a weekly journal, the *Atlas*, 'the declared purpose of which was to lobby for responsible government'.

Legislative Councillor and prominent representative government advocate William Charles Wentworth similarly promoted schooling to achieve mass literacy amongst the rising generation. He warned 'should they fail to give the youth of the colony 'the education which would furnish them with the

knowledge of the responsibilities they undertook, the achievement of responsible government [would not be] a blessing, but ... the greatest curse it is possible to conceive”.

Utilising revisionist theory, this paper argues that in New South Wales, influential promoters of representative government also supported education for the masses. Schooling and political representation was, for them, inextricably linked.

Religious divisions played a central role in determining the nature of government-provided schooling with a dual system of National and Denominational Schools adopted in 1848.

The author has derived evidence from newspapers, select committee reports and other governmental documents and correspondence.

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From the things to the words? The status of words in the object lessons

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“Words and their uses will naturally succeed the knowledge of things (...). Here we perceive Nature's method to be things before words” said Norman Allison Calkins (1861, p. 15) in his famous *Primary Object Lessons*. This method, also known as *Intuitive Method of Teaching* and it has spread throughout the world in the Nineteenth Century condemns therefore the prevalent education method, which is now labeled a “bookish”. Calkins continues: “The opposite method that of giving the first sign of the idea, and in too many instances the word only is opposed to the first principles of education, and its results may be witnessed every day in the mere word knowledge of our schools” (p. 15).

If knowledge does not begin with the words, it, however, can not mean that they are completely dispensable. The great paradox of *Object Lessons* is the

same found in Rousseau's *Emile* (1762), a work, always praised by defenders of the Intuitive Method of Teaching: the words are criticized... but through words. In the case of Rousseau, the criticism of books resulted in a large book; Object Lessons are often presented as manuals for teachers (as the book of Calkins), or even textbooks used in the classroom. In Spain, as clarify Federico Gómez Rodríguez de Castro, Miguel Somoza Rodríguez and Ana María Badanelli Rubio (2003), "numerous textbooks appeared under the title *Lecciones de Cosas*, which proposes the slogan: 'from the thing to the word, from the word to the idea'. It is true that in the United States it is tried to remain trusty to the critique of "bookish" culture by the recommendation (in handbooks for teachers) that classes should be taught orally, but in any case oral lessons do not abandon the words...

This paper, part of a largest research project, thus examines the status of words in Object Lesson or Intuitive Method of Teaching. For this reason, examines the authors who proposed these education methods, as Calkins himself, Edward Austin Sheldon, Elizabeth Mayo, Pestalozzi, Buisson, Marie Pape-Carpentier and the Brazilian Rui Barbosa, translator of Calkins.

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Cultural conditions in the adaptation of the global ideology of New Math Reform in Luxembourg in the 1960s and 1970s

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The idea that the modern mathematics can help pupil to become more intelligent or rational as the future citizens, was initiated in the United States after the WWII and accelerated after the launch of Sputnik by the USSR. As a part of martial plan, the United States introduced this idea in Europe through the so-called Royaumont Seminar in 1959. The seminar with the title “New thinking in school mathematics” was organized by the Organisation for European Economic Co-operation (OEEC) and chaired by the American mathematician Dr. Marshall Stone in Royaumont Abbey in Paris. This seminar recommended its member countries to proceed with a reform in their mathematics teaching. Dr. Stone expressed the need for this reform “deep and urgent” (OEEC, 1961, p. 29). Luxembourg was also one of the first nations to participate in these international curricular activities including the Royaumont Seminar (OECD, 1961, p. 215). The development of maths and sciences education became an issue for the country to such an extent that Pierre Frieden, the prime minister of Luxembourg in 1958, proclaimed: “Those, who have the best scientists will win the Cold War ... [and] the economic war!” (LW February 27, 1958, p. 3), thus underscoring the need for Luxembourg to participate in the reform movement.

This paper is part of a research project that studies how New Math was adapted for Luxembourgish primary schools. It works to reveal how a 'globally'-disseminated idea about how mathematics relates to the ideology of the rational and critical citizen has been implemented in Luxembourg by translating it into its cultural idiosyncrasy. Many Luxembourgian mathematicians attempted to adapt conceptions of the new mathematics for the elementary levels during the 1960s and 1970s. Alongside, these mathematicians were also active in participating and even hosting conferences focusing on the subject of New Maths reform in that era. However, despite all these efforts, the new mathematics officially entered Luxembourg's primary school textbooks twenty years after the Royaumont seminar.

The research data is drawn from relevant archival records including reports, correspondences, teachers' journals, local newspaper articles, texts of laws, non-official and official relevant school-books of the era in Luxembourg. In addition, I also look at the handbooks of the new mathematics conceptions suggested in the US, in order to have a comparison to see how the suggested conceptions were adapted to serve values and expectations in Luxembourg.

My study shows that in one hand, Luxembourg had a very tight cooperation with OEEC/OECD, and on the other hand, there was the local culture and beliefs about the role of mathematics and the expectation from the future citizens. Besides the restriction that multilingualism made for preparing

textbooks, moral and religious values also played their tremendous roles. In that situation, Luxembourgian educational-policy makers had to go through many delicate and time-consuming dialogues which are an interesting area of study. In this paper, I study how the ideology of New Math has been justified and adapted to be acceptable in the Luxembourgish culture.

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Classic Figures in Hungarian Textbooks on History of Education (1867 1956)

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The international literature highlights that the determining feature of the history of education is the detailed review of the classical figures' biographies. According to Daniel Tröhler the reason of this is that „These heroes of history not only stand for the past; they also frame the intellectual horizon in which research questions are asked today, even in empirical-statistical research. ” (Tröhler, 2006. p. 9). Not primarily the persons themselves are important, but the attributions and features, the pedagogic tasks and the situations represented by them. In the course of the professionalization of the teaching profession the classical figures played an important role in the forming of the identity of a professional community.

In my research I examined the representation and reception of the classic figures of education in the history of education textbooks in Hungary. The research was based on those 21 textbooks which were published between 1867 and 1956. I divided this era into three periods. The first is the late 19th century (1867 1918), the second one is the interwar period (1918 1945) and the third one is the communist era (1945 1956).

In the textbooks, around 70% of the topics were the biographies of classic figures. The research indicates that their ratio shows a decreasing tendency in the whole. The authors of the Communist textbooks play a big role in this, as they depicted fewer topics than earlier, therefore fewer classic figures were presented by them. The distribution of the classic figures introduced in the textbooks follows the trend that can be determined from the analysis of topics. According to this, persons from Modern Age dominates the majority of the biographies. The proportion of the modern classics is characteristically more than 50%.

The Hungarian textbooks did not follow the international trend, they do not use as many national figures as the French or the German textbooks do. As an other typical tendency the ratio of the Hungarian and German authors decreased in the analyzed era, and parallel to this, the material of the history of education become more colorful.

A continuous change can be seen in the interpretation of most of the classic persons. The reconstruction is due to the changes of the view in the history. In different eras different stories were considered as „good stories”, and the figures changed their role according to their distance from the „truth”. Among the classics analyzed in detail in the research some became more and more appreciated (Comenius), some kept his negative role (Rousseau), some lived as a positive figure (Pestalozzi), and there were authors (Herbart), who were rejected then accepted then rejected again.

Constructing the citizen. Public uses of history in Cuban primary schools, 1899-1920

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The paper's main objective is to study the civic-nationalist projects of Cuban teachers in the period 1899-1920. These projects emerged first as part of the public education system implemented during the first military occupation of the United States (1899-1902) and prevailed until 1920. During the first two decades of the twentieth century, the school system in the island was dominated by the so-called "certified teachers"; this only changed after 1920, when the first generation of so called “career teachers” or “professionals” graduated from the Normal Schools. Hence, in the period 1899-1920 teachers were highly heterogeneous and had little pedagogical training. This paper takes into account their characteristics in terms of sex, age, and skin color.

The study of the teachers` civic-nationalist projects will be based on a number of documentary records, such as school names, teacher diaries, children's drawings, photographs, and students` pseudonyms. The analysis of these records will allow me to explore the public (and political) "uses" of history in school and out-of-school contexts, both in urban and in rural areas, at the dawn of the formation of the Cuban national state. In addition to analyzing the political-pedagogical arguments used to validate the interplay of history with other curriculum subjects such as geography, morals and civics as well as free drawing, the paper delves into the study of the conceptualization and

implementation of a series of rituals that consecrated the ideal of the citizen-patriot, based on the symbolism of the Cuban independentist cycle of the nineteenth century. It will examine, in particular, the oath to the national flag, the school parades in the national holidays, among other civic-nationalist acts. Also, in a national context marked by two American military occupations, a last topic will be devoted to the appropriation of the pedagogical models coming from United States, particularly the school cities and school republics.

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Culture and education as agents of intercultural relations

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This paper examined the relations between education and culture in the historical process looking into the agents of intercultural interaction between Europe and China, French and Britain, Nigeria and Western culture. Internet download and journals were used. The case study shows that unlike much later Orientalist relationship, the unique compatibility of these Countries made it possible for each society culturally meaningful. Culture strongly influences how an individual approaches education, and a society's culture determines how that society educates its citizens. Because culture consists of values and beliefs that influence practices, pupils are more likely to engage in education that aligns with and includes their cultural identity. An increasing number of schools are approaching curriculum building with culture in mind. On the other hand, Curriculum that builds on students' cultural understanding or allows them to use their funds of knowledge in the classroom has proven to be more effective because students can relate it to their own lives. Culture is the behavior that results when a group arrives at a set of generally unspoken and unwritten rules for working together. An organization's culture is made up of all the life experiences each employee brings to the organization. Culture is especially

influenced by the organization's founder, executives, and other managerial staff because of their role in decision making and strategic direction. Organization culture determines the current culture which matches the style and comfort zone of an organization. Nigeria cultural interaction with other people's culture are viewed in their seasonal festival celebration such which include reconciliation of Yoruba culture on status, power and rights of masquerades, Osun Oshogbo festival, Eyo celebration, and also arts and artifacts reinforcement, moral and belief prohibitions, ritual killings, acculturations, profession and occupation. It is of no doubt that western culture has greatly influenced Nigeria culture in diverse ways ranging from the system of marriage, administration, modes of dressing, food, religion, moral values, and education. The paper concludes that cultural interaction have a breadth of human practice which affects the society at nearly every level including politics, sexuality, gender and identity through the form of social practice. It is also obviously known that the agents of intercultural interaction review the verbal and non-verbal cultural values and norms thereby improving the capability of every society.

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African traditional education: Efficacy versus impact of Christian and Islamic religions towards educational development in Nigeria (1300 - 1900)

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Education is a continuous process from the day a child is born till the day he/she dies. Traditional education differs from place to place in the world in terms of goals and methods. Greek traditional education was based on mentally and physically well balanced (Cognitive and Psychomotor) training while the Roman traditional education was based on oratorical and military training. The middle - Ages in England was based on knight while the present is based on the educated elite. France's own traditional education was based on patriot. African Traditional education had functionalism as its guiding principle with the aim of inducting the child into the society preparatory to adulthood. It emphasized

social responsibility which includes; job orientation, political participation, spiritual and moral values, learning by participating. Subjects offered in traditional African include; wrestling, dancing, drumming and acrobatics. There were seven (7) cardinal objectives of traditional education in the Nigerian setting which include; physical training, development of character, respect for elders and peers, intellectual training, vocational training, community-participation and promotion of cultural heritage. This paper discusses on the impact of Muslim and Christian education in the development of education in Nigeria from 1300 - 1900. It also explains vividly the etymology of education in Nigeria and the significant figures who had contributed immensely to her development. This paper traces the roles played by Islamic religion between 1349 and 1900, and Christian religion between 1472 and 1900 respectively in the development of formal education in West Africa. The arrival of the Europeans in Nigeria (Portuguese) in 1472 and the British Colonial masters also aided the growth of education in the Southern and Northern parts of Nigeria. The colonial era contributed positively to the establishment of higher institutions through different memoranda which were duly signed. The formation of Elliot's Commission in 1943 and Ashby's Commission in 1949 recorded remarkable success. Today, Nigeria's educational system keeps on changing without achieving much success. This problem will be discussed and possible solutions proffered. This is historical research and it requires historical methods through primary and secondary sources, relevant historical books, journals and internet and it is believed that the findings of this research work will be used to have a stable functional educational system in Nigeria instead of changing from time to time. No system of education is totally bad but bad implementation is our problem.

The Transmission of Nigeria culture through education at the primary school level, 1960 till date

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Since Education is the transmission of Culture, the study examined the transmission of the Nigerian culture through Education at the primary school level, since 1960, the year of Nigerian's independence, till date. Historical research method was adopted for the study and data were analyzed using primary sources like; oral interviews and archival materials, while publications like; textbooks, articles in journals, file document, speeches and workshop papers were used as secondary sources. The focuses of the paper are to define

culture, analyze the relationship between culture and education, examine the primary school curriculum in Nigeria, trace the transmission processes of the Nigerian culture through primary education, consider few challenges of primary education in the promotion of Nigerian culture and offer suggestions to improve the role of primary education in Nigeria in this regards.

The findings revealed that, the western education introduced by the British colonial masters, was patterned after European culture for promotion of their educational philosophies and missionary activities. Subjects like; Latin, English language, Religious studies, simple Arithmetic, artisans and others were included in the earlier curriculum for the benefit of the European economic, social, religious and political ambitions. As Nigerians agitated for independence, unity and freedom, the educational policies began to change to meeting the local needs of Nigerians at all levels of education. The Phelps-Stokes Commission report of 1922 exposed the inadequacies of educational curriculum used in the Nigerian schools, as not meeting the needs of the people. The 1969 Curriculum conference however, brought a complete revolution to the primary school education in the areas of relevance. For instance, subject like; Yoruba, Hausa and Igbo which were major Nigerian languages, Civic Education and Fine Arts were introduced into the primary school curriculum so as to create in-depth awareness for cultural transmission. The roles of such educational bodies like; NERDC and CESAC were fully discussed in the paper. Policies like; Universal Primary Education (UPE) and Universal Basic Education (UBE) introduced in 1976 and 2004 respectively, were efforts of the government at transforming primary education through culture. Challenges like; inadequate funding, personnel problem and implementation problem were indentified. It is therefore recommended that adequate funding be allocated and made available as well as employment of sufficient qualified personnel. There should be strong political will to make policies effective and people`s interest should be carried along in policies formulations and implementations.

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The linear design as a discipline of training elementary school teachers - the influence of the intuitive method in the first decades of the twentieth century in Brazil

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The goal is to present a characterization of linear design subject in training elementary school teacher in Brazil, analyzing the influence of intuitive method contemplated in the official propositions of the early twentieth century. The recognition of the need to create schools responsible for training for faculty action appeared together with the proposed institutionalization of public education in the modern world, emanating from liberal ideas that contemplated the secularization and extension of elementary school education to all sections of the population. With the French Revolution take shape the proposal of a normal public school responsible for training elementary school teachers, which will find favorable social and political conditions in many countries from the Century XIX. In the same period gained momentum in Brazil the project of training elementary school teachers in Normal Schools that were intended for such training. The first courses were created in 1835, in the capital of the then Empire of Brazil, province of Rio de Janeiro. With the proclamation of the brazilian Republic in 1889, begins an important period in the definition of a model for the training elementary school teachers. There was a movement in favor of the Federal Government being responsible for the creation and maintenance of normal schools, but the proposal was rejected at the beginning. The different states of the federation have organized their systems, according to the concepts of local reformers. São Paulo, the Brazil's state that became the main pole economic in this period, organized a system that served as a model for many other states. (TANURI, 2000) The intuitive method characterizes the programs of the State of São Paulo from 1894 (LEME SILVA and VALENTE, 2012), when the model of school groups will be institutionalized in this State and will become a benchmark for many other States of Brazil: Paraná, in 1903;

Minas Gerais, in 1906; Bahia, Santa Catarina and Espírito Santo, in 1908; Mato Grosso, in 1910; Sergipe, in 1911; Paraíba in 1916, Goiás, 1921, and Piauí in 1922. (VIDAL, 2006) It seems that the linear design became the model that will predominate in the training of future teachers in the matter of design, assuming a prominent role and participating as a subject in practically every year of course, playing also a relevant practical function of educate the sight and train the hand - in many cases working together with calligraphy. The linear design, "invented" in France in the early nineteenth century and described by Louis Benjamin Francoeur as "the art of imitating contours of the body and its parts with the help of simple lines, and without the use of shading or color "(apud D'ENFERT, 2007, p. 33), passes to set up a fourth branch of the elementary school knowledge, equivalent to reading, writing and arithmetic (D'ENFERT, 2007). This research allows us to analyze the movement of the linear design initially proposed in France in the Brazilian context.

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The Experience in Fazenda do Rosário Between 1940-1960: Cultural interaction from New School and modernists principles of art teaching in Brazil

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This article presents results of a research about art teaching history made in Fazenda do Rosário between 1940 and 1950. The educational institution was created in 1939, in Ibititê, Minas Gerais, Brazil, by the Russian psychologist and educator Helena Antipoff, with her collaborators' help. We identified cultural actors who contributed with integration among art; psychology and education teaching made in Fazenda do Rosário. Educational perspective which led this teaching was based on New School principles. We started from the following presupposition: the relationship established between Antipoff and the artist

Augusto Rodrigues was an important partnership to the conception and execution of the art teaching developed in Rosário. Antipoff served in Rio de Janeiro/Health Ministry, between 1944 and 1949. There, in 1945, she led the creation of Sociedade Pestalozzi do Brasil and participated in the *Escolinha de Arte do Brasil*, created in 1948 by Rodrigues, art-educator that led the modernist movement of art teaching in Brazil. Through Antipoff and Rodrigues mediation, several Brazilian and foreign artists contributed to the art teaching program in Fazenda do Rosário, promoting interculturality in the region. Furthermore, the program aimed to educate children, teenagers, and adults from local community, and rural teachers. To the execution of this study, sources from many genres were analyzed: Antipoff's writings and manuscripts, exchanged mails among collaborators and authorities, newspapers and institutional periodic, including other kind of texts. Survey data indicated that art teaching in Rosário was developed through courses created in the institution and by covenants with *Escolinha de Arte*, and *Pestalozzi do Brasil*, in Rio de Janeiro. Results showed that the art teaching program developed in Rosário was composed by handwork and handicraft workshops, with local raw materials use, as well as creation of Puppet Theater, offered as recreational activity and as a pedagogical resource in schools. In addition, the art teaching program was aimed to be multiplied through rural teachers training. In this art teaching and cultural exchange movement, the spontaneity, creativity, and student interest were the most valued. These presuppositions were in conformity with the active psychology Geneva, and the modernist thoughts of art.

Realms of tradition in Brazil: Catholic rituals and routines

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The independence of Brazil from Portugal (1822), the establishment of its Republic (1889), and the promulgation of its Constitution (1891) created special conditions for religious freedom and a secular State. In this regard, this study focuses on a public school in Ituiutaba municipality created in 1941 to discuss the expression of Catholic elements in this school's routine and pedagogical practices. It starts with this question: although this school respected religious freedom of its community, didn't it deviate from legal guarantee of such freedom to the non-Catholic students? The study touches a conflicting issue because it deals with religious tradition overlapping the state's strength; in other

words, because a school created and run by a secular state used to perform Catholic rituals. The research aimed to enlarge historical knowledge on the secular Brazilian state: its principles, breaches of such principles, and implications of the breaches; besides, it aimed to analyze rituals and routines of a public school to identify practices indicative of religious rituals; that is to say, whether the religious practices at school were rituals in which Catholic tradition contradicts constitutional prescription. Methodological procedures included in situ observation with note-taking and a historical analysis of newspapers, school minutes, pamphlets printed by the Catholic Church, and photographs. Results showed that: in each classroom, above the blackboard, a pedestal supports an image of Schoenstatt Rosary; the school stimulates a pilgrimage movement in which students who partake it are obliged to take the image to their home, accordingly to a list of names made by the Catholic campaign local coordinator; once a month, a mass was performed in the local cathedral, to where the student responsible for carrying the image that day should take it to be blessed. Although in Brazilian society there're other religions, it should be highlighted Catholic Church makes itself present in public schools by promoting its rituals. This force overlapping legal strength leads to a final thought: religious freedom allows the individual to express (Catholic) beliefs only to the point where his expression does not impede the religious freedom of non-Catholics.

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Libraries, the increase in schools, and the emergence of a new readership: the example of the Principality of Samos (1834-1912)

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The Principality of Samos (1834-1912) was a "semi-autonomous" regime with Ottoman suzerainty. This research focuses on the interaction between three components: education, new readership and libraries. a) Education: The fight against illiteracy in the second half of the 19th century resulted in a spectacular growth of the number of schools and massive education expansion. Girls' education became systematic and a large number of schools for girls were

established. At the same time, the working class increased in size and acquired a social consciousness. Child labor existed in the factories of the Principality, and evening schools were established for working class children and adults by the Principality and the trade unions. b) New readership: All of this educational activity resulted in the creation of a new readership, comprised of children, women and workers. And c) libraries: The Principality's libraries responded to the needs of the new readership. Many of them were set up and acquired a lending character. In this paper, the library is considered and examined as a component of cultural identity. Libraries contributed to the support of education and the combat of illiteracy. In the second half of the 19th Century and the first decade of the 20th Century, the number of libraries increased, their collections grew up, their buildings upgraded. Also, legislation for the libraries was promulgated. The libraries were established by schools, municipalities, monasteries, individuals and associations. During this period, interest in the development of libraries increased. The Prince and the General Assembly of the Samians took political decisions and measures for the development of the libraries. The Principality and the municipalities took measures for securing economic resources for libraries. Donations were also of significant importance for the library's collection development and maintenance.

This paper primarily uses primary sources, including the laws and decrees of the Principality of Samos, Reasons of the Prince of Samos, the Library Catalog of the Pythagorean High School, and local newspaper articles.

The family and the construction of the children schools expectations:
the case of a Mexican woman of the half first at the twenty century

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This document exposes a family's story that shows how the female construction of the educative expectancies is in Guadalajara (México). It describes the way how the mother teaches values and believes which more than draft the conventional gender patterns through the family life organization, also shows the expectancies that overtake the established possibilities to have a social development for the majority of the women in that city. This event passes in the thirty's and forty's in the twenty century, decades where a strong ideological dispute persists between the Catholic Church and government that emerge from Mexican revolution around the contents that need to be taught in the primary school.

This paper attempts to demonstrate that the women against the strong influence in the family of the Catholic Church they develop actions that dissent of the traditional play that this religious organization confer to the women. In the target family do not appear disregard to the catholic rite, nether to the women's convention expectations, but appear related actions with the values and believes in order to provide women with sources that allow them to open a way in the work market.

Most of the information in this document proceeds of interviews and documentaries reservoir.

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Innovating in 1900, a critical look

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The purpose of this proposal is to study, at the turn of the nineteenth and twentieth century in France and from the point of view of the international exchange of ideas, initiated the project of a renovated *éducation*. As part of the development of modern school systems, the criticism of the authoritarian adult-child relationship changes the teaching in school. Psychology becomes a force of proposal for education. This new science provides arguments for the renovation, but also feeds the critical reflections of W. James and JM Baldwin. They warn teachers against the dangers of educational experimentation.

William James published in 1899 *Talks to Teachers*, which, translated into French, became a classic in the training of teachers before sinking completely into oblivion. The explanation is in the successive reforms that changed the training, but perhaps also in the content of this work: it receives several levels of meaning.

Is it representative of a "critical thinking of teachers"? We think so because James is independent from the ideas of his time. It seeks to provide students with a renewed vision of the pedagogy, nourished by the new psychology.

At the same time, he wants to prevent excessive enthusiasm for novelty. So there is in this book a call for change and a call for caution.

At the same time James Mark Baldwin shares this view. It is also a representative of the new psychology and author of one of the first genetic psychology. He attended the « Société libre pour l'étude psychologique de l'enfant » founded in 1899 by Ferdinand Buisson and directed by Alfred Binet. His opinions sometimes differ from the majority thought. He criticized modernity carried away by enthusiasm for the scientific approach of the new humanities. The rise of the new education is often presented as a uniform progress, but is the subject of intense discussions and divergent views.

Today revisit these controversies allow to renew a necessary debate while school is in crisis; educational theory must rethink school.

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The Influence of Multilingualism on Socio-Cultural Values in the Nigerian Contemporary Society

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The Nigerian communities are made up of more than 250 ethnic groups with a conservative estimate of 400 languages (Akindele and Adegbite 2005:20). This makes the nation, Nigeria a multilingual and multicultural speech community where diverse languages and cultures, both indigenous and foreign, compete. Thus, the cultural identity of multicultural individuals is not that of multiple native speakers, but rather, it is made of multiplicity of social roles which they occupy selectively, depending on the interactional context in which they find themselves at the time (Mygovych, 2013). In other words, an individual belongs to various discourse communities and therefore have the linguistic resources and social strategies to affiliate and identify with different cultures and ways of using language. As members of any speech community are representatives of some definite culture and are shaped by some definite social cultural values and beliefs, a multilingual person has the knowledge of diverse cultural values and beliefs in his/her speech community but may or may not accept these cultural values and beliefs. Thus, each ethnic group in Nigeria has the collection of habits, ideas and values which they learn, share and transmit from generation to generation. It should be noted that the general mode of conduct, the systematic and the integrated content of behavior are germane in the analysis of a society's cultural pattern and this is the major concern of this paper. Thus, this paper aims at exploring the influence of multilingualism on social-cultural values of Nigerian citizens. In the Nigerian society, it is highly compulsory for any right thinking person to observe the norms and traditions of his/her ethnic community. Any person who does this is referred to as a well-behaved person. However, the cultural value/norm of one ethnic group may not be welcome in another ethnic group. In fact, it could be an abomination. For instance, out of three major ethnic groups (Yoruba, Igbo and Hausa) in Nigeria, the Yoruba place premium on respect for elders most. This is usually exhibited through greetings. The culture of greeting is very much entrenched in the Yoruba norms and values. This is done either by prostrating or kneeling down depending on the gender of the person in the act of greeting while the Igbo in the Eastern part of the country would only bow for the person being greeted. The English system of greeting is not as complex as the Nigerians'. According to Akindele and Adegbite (2005), the system of greeting among the Yoruba is observed through the production of lengthy expressions, but the English greet casually even without waiting for response from the person being greeted. In terms of marriage, dressing, communication and general social life, Nigerian's cultural values and behavioral patterns have been greatly influenced through the concepts of multilingualism and multiculturalism. This paper, therefore, sets out to determine

the extent of this influence on the country's social cultural life and National development.

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Cultural learning in the context of the development of a newly established state: The case of Latvia in the interwar period

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Pedagogy as a scientific discipline developed in Latvia during transitional period in the situation of crisis and turbulent changes after the World War I. Similarly to other European countries, the basics of economic and cultural life were destroyed and the existing system of values and beliefs was ruined. Following the endeavours to recover after the horrors of war, the intellectual life and a human being as a value itself became more and more significant. The demand of the society for intellectual awakening perfectly matched with the development of the new scientific field in Latvia – pedagogy. The development of pedagogy was observed as a remarkable tool for rising creators of a new state with its specific system of values.

The Department of Pedagogy at the University of Latvia was opened in 1919 and became a centre for the development of pedagogy as a scientific discipline. Pedagogy as a scientific discipline in the European context has been analysed more extensively in the doctoral thesis by Iveta Ozola *Genesis of the Pedagogy as a Scientific Discipline in Latvia from 1920s till the Beginning of 1960s*.

According to the Latvian scholars from the interwar period, the process of education had to be seen from the following perspective – to bring the individual into culture and make him/her capable of understanding the nature of culture and its values, in other words, to learn a culture. Thereby the main

goal of education became the harmoniously developed 'human as a creation of culture` (Mensch als Kulturwesen).

The present study focuses on the following questions: 1) How the term 'human as a creation of culture` was understood in the context of the newly established state? 2) Which educational tools were considered as appropriate for cultural learning and the development of 'human as a creation of culture? 3) How and which ideas by foreign scholars influenced the development of pedagogy as a humanitarian (geisteswissenschaftliche) discipline in Latvia?

The research was based on the documents from the Latvian and German archives, pedagogical press and the pedagogical literature of the corresponding period of history.

As concluded, the Latvian scholars mainly referred to the ideas of German researchers who grounded pedagogy in the philosophy of culture. The main theoretical sources of pedagogy were, for example, works by Theodor Litt *Möglichkeiten und Grenzen der Pädagogik. Abhandlungen zur gegenwärtigen Lage von Erziehung und Erziehungstheorie* (1926), *Geschichte und Leben* (1925) and *Die Philosophie der Gegenwart und ihr Einfluss auf das Bildungsideal* (1925), as well as work written by German philosopher Eduard Spranger *Lebensformen: Geisteswissenschaftliche Psychologie und Ethik der Persönlichkeit* (1925). Based on these writings, the understanding of 'human as a creation of culture`, an individual who is educated through culture and through culture integrates into the intellectual unity of the world, was developed.

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Women on the theatre stage between Tanzimat Era and first years of Turkish Republic: The education of women in Darülbedayi

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The reflection of the Western Theatre Tradition had been seen through the Tanzimat Reform Era (1839) in Ottoman Empire. By having maintained the

western type of theatre, the Ottoman Theatre trended to a new perspective. First of all, written texts had been begun to be used and also added to many adaptations, Turkish writers began to write theatre scripts. Thus, Turkish Drama tradition, conveying the modernization core, began.

Darülbedayi (It is also called Darülbedayi-i Osmanli) was the institution which had been established by Cemil Topuzlu's proposal in the city council. 3000 liras allocation had been provided for the institution and Andre Antoine had been called for the institutional education in the Darülbedayi. After the notification of the student candidationship, 197 people had applied. At the first elimination, only 63 people had achieved the elimination. In that group; there were only 8 Christian women who had applied for the notification. As it can be understood; finding woman actress was a major problem in those days. On 18th of November 1919, the Muslim women were watched on the stage for the first time in the Yamalar Play. The name of these actresses were Behire, Memduha, Beyza, Refika, and Afife. After The Turkish Independence War, the main purpose of the Turkish Revolution was to modernize the society . Mustafa Kemal Pasha indicated "art" as an appropriate ideological apparatus. So by that indication, visual arts gained great importance. After the date 1923, by Mustafa Kemal Pasha's interest, Bedi, Muvahhit and Neyyire Neyir began to perform on the stage.

Since the human-being has placed on the stage of history, while the homo sapiens called "man" has been thought as the representation of the wisdom and causality, the homo sapiens called "woman" has been thought as the representation of the sentimentalism and the deficiency of the wisdom. Meanwhile in Anatolian areas, the same mentality has reigned among people. After The Turkish Revolution, The Darülbedayi, as a theatre school, became a symbol of the concern between the wisdom and the art in public sphere.

By having been seen on the stage, the woman took a great role in the process of modernization related to the wisdom. And so "she" became the promoter vein of the process. Also "her" contribution to culture; related to the changing ideology; was deep. By that declaration, we are to illuminate the education of the women in the Turkish theatre through the historical progress related to the Turkish modernization and also its changing culture. As a result; throughout that illuminating process, not only, we would be able to define the distinctness of the modernization apprehension in The Tanzimat Reform Era and in The Turkish Republic; but also; while scrutinizing the education of the women in theatre; we would be able to determine the role and the contributions of the women in the public sphere. The axis mentioned is directly related to wisdom. In the search of that study, we are to use the compilations

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Archigeneion Institute and cultural change in the Ottoman Empire in the period of modernization.

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After enjoying several years of European education thanks to the grand vizier Mustafa Resit Pasha, Sarantis Archigenis offered high services to the Ottoman state (professor of the Imperial Medical School where he taught political science for the first time and wrote a manual for this lesson). Meanwhile, together with his wife Eleni Fenerli-Archigenous, a highly educated member of the state-oriented Neo-Phanariot families of Fachri and Fenerli, he made great efforts to further education in the Greek Orthodox hometown of Epivates (now Selimpasa); they established one of the first girls' schools of systematic education for the Greek Orthodox community, the Archigeneion Girls' School (1857), which also hosted orphans, and later the 'Eleneion Greek Institution', a high school for boys, also intended to house orphans and boarders (1868). The two-part (female and male) complex also included the Church of Forty Martyrs (1863), the Chapel of Ss. Constantine and Helen [1863], the Orphanage-Dormitory for girls (1872), the Nursery School (1873) and the Archigenis Residency [1868].

The purpose of this paper is to examine the role of the Archigeneion Institute in the cultural changes in Ottoman territory during modernization. First, what the practice of donation reveals about the educational ideas of the founders (the buildings themselves, the aims of the education offered). Second, if culture, simply defined, is the way of living (and thinking), how these ideas affect the lives of the graduates (education, profession) in the framework of the Greek Orthodox community and the broader one of Ottoman society.

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Textbooks, reforms and politics: Greek antiquity and the formation of national ideology in elementary and secondary school (1952-2010)

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This paper presents the relationship between the educational reforms in Greece between 1952 and 2010 and the way in which textbooks discuss the monuments of antiquity in order to form aspects of national consciousness. More specifically, initially we present a short history of these reforms, while consequently we investigate the ways in which they are imprinted on history curricula, as well as the degree that the aims and the outlines of the latter are materialized in the respective textbooks. The focal point is the utilization of archaeological descriptions and narrations in ancient history textbooks, since archeology has offered the main arguments for the construction of modern Greek national identity (Hamilakis 2007).

The comparative study of the history textbooks of primary and secondary schools are of additional interest, since the specifications and procedures for their production and consumption in schools in the 1950's differed significantly. Nevertheless, changes in the educational policy that have been closely connected to the Greek political scenery have resulted in a uniform, state controlled educational system that evolves around a single, officially approved, written and distributed textbook per subject (Kapsalis and Charalampous 2008).

The question, though, that we put forward is to investigate the variations of national ideology which implicated the history narratives according to the

script of twenty-eight letters, only that it becomes possible for anyone to readily learn it and use it to advantage in his everyday life.

Enlisting the services of scholars in the Hall of Worthies and brushing aside the opposition of a conservative segment of the literati-officials, Sejong thus created the *hangul* alphabet, a monumental accomplishment of the Joseon dynasty(1392-1896), and also the proudest achievement of the Korean people. The new alphabet was promulgated in his twenty-eighth year on the throne, in 1446.

In a totally andocentric society like Joseon dynasty, King Sejong probably thought male commoners as the main beneficiaries of his new writing system. But it turned out differently. Women of the palace and the wives and daughters of the ruling class, who had been excluded altogether from the official school education, appeared the most salient beneficiaries of *hangul*. Great Queen Insu compiled the first textbook for women in Korean history, written in *hangul* in 1475. Its title was *Domestic Instruction* with seven chapters. Furthermore, women of the ruling class came to use *hangul* extensively, for example in exchanging letters. The depreciating nickname of *hangul*, that is “female alphabet”, strongly indicates that women were the main users of *hangul*. In my presentation, I will try to explain why and how this happened in detail.

Morning in America: High school movies and life in the age of reagan

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Although the teenpic, a genre of American movies centered on adolescents' lives and schooling experiences, emerged in the 1950s (Doherty), its golden age was the 1980s. The decade produced hundred of such movies (Shary), including many of the most celebrated “classics” (“Head”).

Like teenpics (which were made by adults for youthful audiences), the high school reflected the interplay of adults policymakers, administrators, teachers, parents, etc. and teen students. Examination of 1980s teenpics and their reception thus illuminates the terms under which youths and adults shaped the social space and culture of the high school.

The 1980s perplex American historians. Political accounts focus on conservatism's growing power in the Reagan era. Alternately, cultural historians portray an increasingly secular and fragmented society in which appeals to diversity, participation, authenticity, tolerance, and individualism legitimated the claims and visibility of marginalized groups (Collins). These

tensions born out of the decade's own conflicting trends are reflected in popular culture of the period.

When American education historians examine the 1980s, they focus on the eclipse of liberalism, the rise of neoliberalism, and the new mechanisms of racial inequity like the War on Drugs. They have been less attentive to the successes of liberal school reformers in the 1980s, to the growing visibility of cultural diversity in American schools, to the suburbanization of high school students, or to the cultural history of those years. The history of teenpics and their reception by high school students therefore serves as an ideal case for illuminating the disparate ideas and beliefs shaping American schools in the 1980s and the way students made sense of them.

This study relies on close readings of popular high school teenpics, archival collections addressing their creation, memoirs, interviews and personal papers of the filmmakers, reception data, policy documents, and accounts of high schools in the 1980s.

Reflecting the contradictions of Cold War liberalism, 1950s teenpics portrayed high schools as agencies for assimilating marginalized youth into the mainstream, even as they sorted youth into stratified curricula and futures (Perlstein). We demonstrate that 1980s teenpics represent a revision of this narrative. Rather than promoting assimilation, the movies celebrate the alienation of all youth. Focused largely on white suburbanites, they highlight differences in class and culture at least as manifest in high school dating and cliques — only to trivialize those identities. In teenpics (as in actual high schools), girls' gender roles epitomize this process. Depicted as protagonists rather than objects of schoolboy desires, they nevertheless shoulder the continuing claims of patriarchal ideals. Finally, we compare the movies' ideology with 1980s school reforms and youth culture.

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American nationalism under the guise of Internationalism: The American university as a vehicle of Americanization, 1917-1919

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Arthur Schlesinger, Jr., in his book *The Disuniting of America*, states that the American culture is based on the erasing of ethnic differences in order to create a new, unique, and uniform American identity. If, as he claims, this

erasure of cultural differences results in “ethnic identification [in the United States] often tend[ing] toward superficiality,” (p.132, 1992) how far does this superficiality extend? Does the resistance to recognizing cultural differences in the United States affect the (internationalization) policies and programs created at U.S. institutions of higher education? Furthermore, what is the relationship between education and internationalism, and how has this relationship been affected by nationalism and the need to create a unified American culture? In this paper I will address these questions by analyzing the American University Union in Europe, an organization created by several American institutions of higher education in July 1917 to attend to the needs of American university and college men fighting in Europe for the Allies during World War I. While the initially stated purposes of the Union were to provide American college men fighting abroad with a type of University Club, in which they could relax, take in a good meal and socialize, as well as to serve as a resource where friends and family in the United States could get information regarding their loved ones serving in Europe, the activities actually undertaken by the Union reveal an attempt to create cross-cultural collaborations between Americans and Europeans, both on the institutional and individual level. But were these activities truly internationalist? By analyzing letters to and from American University Union Administration, as well as organizational memos that outline the activities being carried out, I will show how the American University Union in Europe actually served as a vehicle for Americanization and a filter of other cultures for American college men (the American elite at the time), thereby shedding light on how education and culture intersected during the Great War to create a unique, American-centered internationalism.

Korean as transitional literacy: Language policy and Korean colonial education, 1910–1919.

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One area of research that has garnered meager but growing attention in Korean history is the intersection of language, literacy, and education, the examination of which demands a transnational perspective, as well as an interdisciplinary methodology. Focusing on Korea’s colonial period under Japanese rule (1910-1945), I examine the interaction between the Korean language and the various other languages and *écritures* that constituted the colonial linguistic landscape, focusing primarily on the most prominent site of this interaction, the modern education system. Through this examination, I

intend to answer the following research questions: What were the language ideologies (Silverstein 1979) that were mobilized during the colonial period, and how did this discourse on language in turn affect the direction and nature of language reform and its actualization in the public school system? What was the role of the Japanese colonial public school (pot'ong hakkyo) in disseminating modern knowledge and literacy within this rapidly shifting linguistic landscape?

While several factors influenced the formation of literacies during this period, including the emergence and development of 'modern' writing styles, processes of translation, and dictionary compilation, I argue that the ultimate vector of literacy establishment and linguistic dominance was the Japanese public school and its language policies due to its primary institutional role in normalizing language legitimization (Bourdieu 1990). Through a selective analysis of discourses on linguistic modernity (Kim 2013; Inoue 2006), that is, the convergence and concretization of certain language ideologies which resulted in major language reforms, such as those related to phonocentrism, the supposed anti- or pre-modernity of the sinograph (Chinese character), and the belief that the lack of Western conceptual terms in Korean represented a fundamental cultural flaw that needed to be corrected, I will demonstrate the discursive hegemony demonstrated by Japan in the colonial intellectual sphere. Furthermore, through an investigation of the curricular structure of the Japanese public school and a brief textual analysis of certain language textbooks utilized by these schools, I will illustrate the socio-linguistic manifestations of the above language ideologies and the mechanics of their implementation. I argue that the functioning of language ideologies relating to linguistic modernity and transnational linguistic circulation embodied in translation and dictionary compilation converged with the political will engendered in colonial education policy at a point of pronounced instability in the developmental trajectory of Korean from that encoded in pure Literary Sinitic (Classical Chinese) to Sino-Korean mixed script, laying the foundation for a subsequent shift from illiteracy/semi-literacy in Korean to literacy in Japanese, with Korean acting as a form of transitional literacy, and the sinograph functioning as a mediating agent.

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National museums of education and a new scientific culture in the nineteenth century

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Political, economic, social and cultural transformations marked the nineteenth century. The advent of the nation-state, industrial capitalism, urbanization and consolidation of salaried employment are some striking features of the emergence of a new social order, whose cultural boundaries set up modern life. Modernity is a new life experience, in which the perception of societal change and the passage of time assumed speeds never before experienced by humanity; everything threatens to disintegrate into thin air. Technical-scientific development, rational thought and empiricist and positivist paradigms provided the basis for nineteenth-century cultural transformations that also encompassed education. In order to conform to a scientific model of education, society created new ideas, new methods and new materials. In this context, the "Lesson of things" method emerged, proposing the replacement of rote memorization from books with other teaching based on intuition, images and concrete materials. The use of the senses moved students into the center of the learning process, allowing them to develop their intuition and adopt practices such as observation and experimentation to learn. In this new situation, the development of an industry of teaching materials gained international dimensions with the production of so-called school museums (clipboards containing pictures and boxes containing samples of various natural and manufactured materials). The nation-state led these changes in education, assuming responsibility for the implementation of public schools, a crucial element in the imaginary construct of the nation, which involved learning the language and common knowledge that all citizens would share. Several nations have established National Museums of Education, which represents a particular appropriation of the concepts of museum and collection by educators. England, Spain, Austria, Belgium, France, Italy and Brazil were among the countries that have implemented National Museums of Education, which are centers of documentation, research, dissemination and teacher training. This

paper presents the results of research conducted in the documents belonging to the French National Archives regarding the French Pedagogical Museum and other countries' national museums of education created in the nineteenth century that were closely related to the common objective of the scientific development of education. This research focuses on the analysis of the contents of reports, correspondence and publications produced by the French museum, now deposited in the National Archives. This research stands at the interdisciplinary intersection of the History of Education and Museum Studies and proposes to address the specific bias of the history of educational museums. The concepts of daily practices, representation and appropriation arising from the New Cultural History have provided the theoretical framework necessary for research, in addition to dialogue with the concepts of the museum and the collection in relation to Museology. The creation and development of National Museums of Education in many countries throughout the nineteenth century show the relationship between culture and education, especially the interactions between the new cultural paradigms emerging in the nineteenth century and the search for a scientific approach to education that would be capable of providing the basis for the desired socialization process.

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Images, Rituals and routines in the school culture (Spain, 1950-1970)

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In this paper we explore the possibilities of photographs as a source for studying the history of school culture. In the first part we describe the state of art of the historical research in educational iconography, especially the recent trends and discussions within the scientific community of historians of education. Concepts like “school culture”, “symbols”, “myths”, “rituals”, “visuality” and “visibility” are presented and defined as a previous discourse convention for understanding the language of images. We will summarize some issues about the analysis of sources kept in the so called “visual archives” and some other theoretical and methodological problems. In the second part we study a “visual archive” of an ethnographical nature, the Anselmo Romero Marín historical collection that is placed in the “Manuel Bartolomé Cossío” Museum of History of Education, Complutense University (Madrid). It gathers 891 monographs that were written between 1950 and 1968 by the university students of Educational Sciences. These works that can be considered as pioneer experiences of the ethnographical research in Spain that recorded and critically analysed an educational reality, i.e. a specific school or all the educational institutions in a village or in the neighbourhood of a city. Many of these monographs included photographs made by its authors or other schoolteachers that performed as amateur photographers, trying to capture as much information as possible from the educational reality. In the third part we interpret the evidence gathered from a sample of about 500 “class photographs” that were included in these records. For studying the school culture in the Francoist period both a “narrative” and a “communicative” approach are tried, also the concepts of “visualization” and “visibility” were considered as categories for analysing the “visual archive”. Our hypothesis is that the students of Educational Sciences attempted to give visibility to the “black box” of schooling by visualizing some school practices. Performances and rituals around the lesson were represented in the photographs, maybe because that was considered the heart of the teaching-learning process. The blackboard became from this perspective, a symbolic object, the site of production of school knowledge. The position of the teacher in the photographs tells us about the existence of a “photographical awareness” that resolved into a predominant teacher-centred composition. The role of the images in the study of the continuities and discontinuities of the school culture

and of its icons of tradition and innovation is the topic of the last paragraph of this paper.

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Early Childhood Education in Brazil: Circulation and appropriation of pedagogical ideas (1964-1996)

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This paper presents our research project aiming to apprehend, understand and analyze, through the circulation of educational ideas and its appropriation within Brazilian educational context, how discourses about early childhood education were built in Brazil during the Military Dictatorship (1964-1985) until the promulgation of Brazilian Educational Law, number 9.394, in 1996. This historical period was marked by intense political, economic and educational changes. Policies directed to Latin America countries written by international agencies, especially the World Bank and UNICEF, guided the Brazilian government proposals and actions towards small children education. Many documents were published and several debates among intellectuals were held in order to establish patterns, objectives and actions for early childhood education, trying to define its pedagogical nature. Which educational ideas did

circulate within those documents and debates? What necessities and interest did they meet? We work with two hypothesis: the great number of documents, academic papers and didactic materials produced brought a cultural translated knowledge adapted, transformed to achieve political and societal needs at that time in Brazil; these movement embracing cultural transfer and cultural translation ended up enhancing the 'educational paradox', objectives and actions getting at odds with which other. To proceed to our analyses we work with conceptual tools like: cultural translation, cultural transfer and appropriation. The demythologization perspective guides our work. Working with a variety of sources to try to capture those complex movements this research investigates three types of materials: 1) official documents produced by the Federal government, e.g. laws, regulations, guidelines; 2) manuals produced by the Federal government to be used by teachers in classrooms for young children; 3) academic articles in educational periodicals and books produced by well know intellectuals in the field of early childhood education in Brazil at that time. This research is part of an effort to understand how historically early childhood education in Brazil were construct, which educational ideas were present and how Brazilian cultural and educational context absorbed those ideas materializing then inside the classrooms.

Teaching teachers at the University of Chicago Lab School, 1896-1902

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This paper reports on a study of the relationship between the curriculum for children and the curriculum for teacher education in the Laboratory School at the University of Chicago directed by John Dewey, which experimented with ideas of the new education in the late nineteenth and early twentieth century. The research extends a study of preschool teacher education in contemporary international contexts (Prochner, Cleghorn, Kirova, & Massing) to consider the historical development of teacher education methods and curriculum. The University of Chicago preschool aimed to develop new approaches to teaching, learning, and curriculum rather than demonstrating a normative approach, the latter being the approach in model classrooms in normal schools. The question addressed is: How were adults prepared to teach in the manner of the new program for children in the laboratory schools? In his essay on the history of the English primary school classroom, Martin Lawn (1999) reminds us that "new pedagogy" required "new resources" though these were not always available. New pedagogy also required new approaches to teacher education in

order for it to be used in classrooms. The paper explores the way this occurred in the context of the University of Chicago preschool, considering the ways that the approach to curriculum for children was contradicted (or supported) by the teacher education curriculum. The paper will include as a particular focus, the influence of racial theory and cultural assumptions on preschool teacher education.

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Advice about 'parenting for schooling' in *The Australian Women's Week*

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Australian Women's Weekly was a mass magazine founded by the nascent media magnate Frank Packer in 1933 as a 'women's interest' publication. During the period covered by this paper— the magazine's heyday— it was enormously popular and quite influential (see for example Sheridan 2002). We argue in this paper that the *Women's Weekly* is a valuable source of information about the ideas, beliefs and concepts that were in currency in Australia during the middle decades of the twentieth century. Topics covered

by the Weekly included general news, fashion and family life. This paper reads the magazine for its accounts of 'parenting for schooling', particularly its advice to mothers of schoolchildren about the relationship between home and school. Such advice about schooling was both direct and implied, and appeared across a variety of the Weekly's sections: in cover illustrations, news, feature articles, advertising, letters and advice columns. Mothers reading the Weekly could turn to tips for making healthy school lunches, for reading about contemporary curriculum debates, recommendations for educational children's books and more. To some extent the Weekly followed the rhythms and routines of the school year. During school holidays it published advice about how to entertain children at leisure. The start of the academic year and the public examination season were referenced in advertisements for school shoes or stories about career for boys or girls.

Even as it offered practical strategies for the successful parenting of schoolchildren, the Women's Weekly communicated messages about the related personal qualities and material resources that were essential or desirable. In seeking to reflect and inform such values in its readership, the Weekly served as a cultural— and educational— intermediary between schools and households, propagating a formula for how to be a successful parent of students, and creating a trope of such a parent in the process. Our paper tracks representations of the 'good' schooling parent, and analyses the expertise, disposition and resources that informed this idea. Related questions include the gendering of parenting— for example the Weekly ran quite a few stories about fathers during the 1950s— and the different and similar responsibilities in the parenting of younger children and 'teens' or girls and boys. We are also interested in how the magazine framed the work and responsibility of parents relative to that of schoolteachers and how it represented the relative expertise and authority of parents and schools. We propose that an examination of this magazine offers insights into a set of contemporary discourses about education within which mothers and to some degree fathers might have been able to imagine themselves— or be located by others such as teachers. The project reported in this paper forms part of a larger program investigating twentieth and twenty-first century histories of parent-school relations in Australia.

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Tempo pieno` (full-time schooling): A key to cultural change. The case of the integrated day in the primary school in Italy from 1971 to 1985.

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In an important article reflecting on the history of education in Europe, Dominique Julia argued that "one of the most promising areas of research is certainly the culture of the school". In a broad sense, the culture of the school means a set of rules that define the sanctioned knowledge and behaviour, but also a set of practices including, ways of acting, thinking and working. As many scholars point out, the invention of childhood in the eighteenth and nineteenth centuries relates to the rise of formal schooling and the standardized procedures to educate pupils. The concept of school culture is also indicative of the close relationship between what happens outside the classroom and the lessons taught in the school. Thus we can consider the interconnections between school and society: the educational content transmitted to pupils and the learning of social attitudes from the school as well as those which derive from the wider society. A crucial element of a schooled society is time, considered in a wide perspective (duration of school, organization of school time, establishment of timetables). My paper is focused on changes in school time in the Italian primary school from the 60s-70s of the XX century. A profound social and economic transformation modified Italy after the second world war as the country abandoned its traditional rural character and achieved a new industrial profile. This process, full of contradictions, influenced the institutional approach to elementary education as the commitment to schooling for all emerged. The aim of my paper is to raise questions about how this rapidly changing society transformed the school system in Italy in the 70s. I decided to adopt a particular point of view focusing on the use of time. In fact, not by chance, on 24th September 1971 the law n. 820 recognized integrated activities (*attività integrative*) in the primary school. The act officially stated what local authorities, teachers, parents, had experimented with for many years. By extending the hours of attendance, schools aimed to help pupils face both a new complex culture (new subjects, forms of expression, languages) and the changing needs of families. Tempo pieno was not meant to be simply a change in the curriculum, but was conceived as a part of a wide programme of social reform that involved a conception of school as a part of welfare policy. In the extended hours, teachers promoted a new idea of leisure, they tried to cope with social inequality; they suggested new ways to integrate 'handicapped' students. Full time schools lasted from 1971 to 1985, when a new reform partially transposed that framework. But the political change of the 90s and the

concerns about costs weakened many of the pedagogical results. In conclusion, I underline that the correlation between the new idea of full-time schooling and ideology had become so strong that helped to explain the rise but also the downfall of that experimental model of teaching. My paper is based upon different kinds of sources: books, theoretical essays and speeches produced and disseminated in professional journals by educators and experts; articles in the daily press that allow us to understand the impact that “tempo pieno” produced in public opinion; law and Ministerial circulars (letters); memoirs of teachers, school administrators, parents and students.

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Sex education as a cultural question

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Sex education has always been present in the history of mankind. The holy scriptures of all major world religions contain warnings with respect to sexual behavior, whether it is self-denial, masturbation, inter-relationship of gender or the basic hygiene rules. The first efforts can be discovered in the work of JJ Rousseau and philanthropists, although they found self-abuse and control of sexually transmitted diseases the most important aim; however we cannot speak about attitude shaping education, only strict prohibition. The result of the sexual reform and feminist movements was the second wave of sexual education. The Swedish Ellen Key was among the first who dealt with this topic. In Hungarian public education, the religion mediated conservative ideals were prohibition and resistance.

Research aim: Our aim was to explore the domestic characteristics of sexual education, we investigated how social effects and changes manifested in the domestic educational areas such as public education, secondary schools and higher education. Furthermore, we investigated the role of health propaganda in public education. We also would like to examine whether this can be interpreted as the typical Hungarian way or fitted with international trends.

Materials and methods: The primary and secondary sources, with Hungarian and foreign materials, documents, books, bulletins, educational films and the school curricula - was carried out by exploration, evaluation, document analysis of my educational and medical history research.

Results and conclusion: In lower level schools the aim was to create a perfect image of man through the pursuing of religious educational ideals. In secondary schools, health knowledge does not contain specific sex education; attention is only on STD (syphilis) in order to avoid young people, especially boys (eg. During the First World War). Health education of girls only involves proper and correct way of family life education, it does not deal with sexual education specially.

The People's National Board of Agriculture launched extracurricular educational lectures and public education courses. The content of the performances summarized knowledge and information for a decent married life and everyday life with the help of public health professionals, physicians. In the first half of the 20th century, the number of books in Hungarian about sex education and science grew.

In summary, in the first half of the 20th century our country was characterized by the side of a prudish hypocrisy in the field of sexual culture, with religious robes embedded in the dominant ideology. However, the spread of an infectious disease, syphilis still forced the professionals to act and have a greater role in the strengthening of sexual knowledge in a popular form.

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“lyric but not epic”: John Hargrave, youth culture and Europe, 1920-1927



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Known for its colorful costumes, utopian ideals and alternative educational programs, the Kindred of the Kibbo Kift, a British-based organization that grew out of the Scouts in the 1920s, has often been described as a youth movement. The engagement of its members (notably Rolf Gardiner) with youth-oriented groups on the European continent in the interwar years has often been cited to support this characterization. However, the Kindred's European activities, let alone its potential qualities as a youth movement akin to these continental factions, have arguably been more widely mentioned than investigated. Hence this paper explores the attitudes of the Kibbo Kift's leader

British artist and writer John Gordon Hargrave (1894-1982) towards youth and its derivations through the transnational context in which they took shape. It argues that the emergent sense of self-determination amongst post-World War I continental youth groups (as opposed to the older notion of guidance imposed by adults on youths) significantly informed his understanding of what constituted a youth movement in general, as well as the youth elements present in his own organization.

The paper further considers the issues behind Hargrave's initial enthusiasm for the so-called Youth Movements of “Renascent Europe” (his term) and subsequent disillusionment with them. Europe, he perceived, was 'renascent'

insofar as the aftermath of the First World War witnessed numerous initiatives for revitalizing Europe's devastated societies. Discerning the increased agency of youth organizations in this endeavor – particularly those initiated by young people themselves and not 'top-down' ones like the Scouting movement – Hargrave was for a time optimistic about working with those which shared the Kibbo Kift's values, especially in Germany, the Low Countries and France where his writings on scouting and woodcraft had already attracted a notable following. Moreover, he came to see Britain as part of Europe – the Kindred ideally serving as the nation's representative in a wider European network of likeminded organizations advocating social regeneration, particularly through youth education. But he gradually became disenchanted by the discrepancies in approach and operational realities associated with coordinating such cross-cultural, transnational collaborations, concentrating largely on his organization's domestic efforts and deemphasizing its youthful aspects in rhetoric and administration by 1927.

As such, this case study raises larger questions about how we conceptualize and historicize European youth culture, as well as Britain's place in this discussion. It builds on existing scholarship about British youth movements, culture, education and activism (e.g. recently David Fowler, 2008 and Georgina Brewis, 2014) in asking what assumptions have lurked behind the 'youth movement' label in the British context. To what extent, for instance, have groups like the Kibbo Kift challenged the notion that the rebellious, self-organized variety of youth movements was a foreign, distinctly European import to Britain?

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The multicultural and integrationist Paradigms: International applications and lessons for education

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The justification for examining multicultural and integrationist paradigms, as well as multicultural education comes out of the visibility of the idea being discussed historically and internationally with the continuation of contemporary

empirical data being collected within education research in relation to multiculturalism and integrationist education policy (Race, 2015). To put this historical education research into context, this paper begins with an examination of political speeches which focused on both multiculturalism and integration within Germany and England. Multiculturalism, integration and education are fundamentally shaped by politics and are inherently political. Three political speeches delivered between October 2010 and March 2011 are crucial in relation to the perceived and the repeated 'Death of Multiculturalism' discourse are analysed (Race, 2013). The first speech was given by the German Chancellor, Angela Merkel in Potsdam, Germany in October 2010. The second speech, which was the one commented on most frequently by the English-speaking media, was The Prime Minister of the United Kingdom (UK) David Cameron's speech in Munich in February 2011 (Mahamdallie, 2011). The final speech was given by Nick Clegg, the Deputy Prime Minister of the United Kingdom in Luton in March 2011. These speeches are worthy of examination in detail because of their political contexts, how they were reported and what consequences they had and still have for both multiculturalism and integration, in social and education contexts within Europe and beyond.

Secondly, the paper examines Australia for several reasons, not only because of historical Australian Multicultural Policy (endorsed recently by the then Prime Minister Julia Gillard in November 2011) but because Tim Soutphommasane (2009: 2012: 2013) has attempted to promote multiculturalism and citizenship through a 'culturally literate dialogue' which focuses partly on Australian patriotism. Thirdly, Australian policy and theory will be applied to the Rethinking Multiculturalism / Reassessing Multicultural Education (RMRME) project (Kelly et al, 2011; Watkins et al, 2012). The findings of this research and the following lessons below in the three bullet points for education from Australia have international application:

Australia needs an evolving multicultural policy because of its evolving and increasing culturally diverse demographic;

Soutphommasane, in his current capacity as Australian Race Discrimination Commissioner (2013-1018) provides an interesting if debateable notion of a 'culturally literate dialogue' which can address and critique Australian national values but can as equally regress towards a more integrationist policy i.e. the multicultural backlash (Vertovec and Westendorf, 2010);

a 'culturally literate dialogue' can be promoted in Australian schools although as Watkins et al (2012) highlights that an issue such as racism is more prominent in wider Australian society rather than in Australian schools.

The paper concludes highlighting the evidence from Australia, which will be applied to multiculturalism and integration to see whether we are moving forwards in Australia and England, or returning to previous historical education and multicultural or integrationist social policies (Race, 2013; 2015; Race and Lander, 2014).

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Memory, educational heritage and virtual learning spaces: An experience at the University of Granada

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At college level, we develop educational activities that facilitate the enrichment of the learning process as well as the acquisition of skills that will help with the academic training of the students. Innovative experiences on the educational work field seek to achieve a college teaching method where

communication between faculty members and students comes to be a fundamental component of the teaching process, and where students will get involved in their own learning process.

With this idea in mind, this paper describes a teaching experience developed by the University of Granada (Spain) within the context of a Teaching Innovation Project (TIP). This project—entitled 'Heritage, education and society: Building a virtual space of the educational heritage of students from the University of Granada' (ref 13-160)—was evaluated positively by the National Quality Assessment and Accreditation Agency of Spain (ANECA), and it has also been promoted by the Office of the Vice Rector for Academic Organization and Teaching Staff of the University of Granada.

The TIP is set up with the intention of enabling an Open Access virtual environment in which to organize the essential contents of the courses. These contents are arranged having in consideration both the contributions made by the students and also the research processes of the TIP itself. The technological resources available make it possible to visualize, reflect and consult all the material developed for the course. They also stimulate the research process and extend the students learning process and their critical thought regarding their still-developing skills beyond any temporal or course-related conceptual margins.

We see the 'educational heritage' concept as the sum of all the resources generated and produced inside the educational institutions (Viñao, 2012)—materials such as students' papers, pictures, audio material, iconographic sources, etc.—that are related to the marks of identity (Velasco, 2007), the context and the educational work. The TIP framework takes in consideration all the materials produced inside the curricular framework of courses such as 'History of the Spanish Educational System and its Institutions', 'Social Pedagogy', 'Schools in Children's Education: comparative educational policies in the EU' and 'Linear Learning Systems'.

Therefore, the main goal is to set up a website that will make visible—both for its divulgation and for its study— all the educational and social heritage of the academic work produced by students while taking part in the above mentioned courses. These virtual spaces help and also facilitate the exchange, cooperation and autonomous work. They may even be considered as teaching and learning technological resources with an open, dynamic and flexible feel to them. (Ortiz & Payá, 2012).

As educational practitioners, our intention is to get students to participate in the recovery of cultural and historical aspects that will help with the

interpretation of daily life in schools and educational institutions. All this without overlooking the importance of all the social and cultural aspects that give shape to our memory— understood as the individual, collective and also public-private practice of a shared educational and socio-cultural past. The Teaching Innovation Project allows students to become active participants of the process of recovering this heritage while also providing them with a historical, educational and cultural academic training, by means of studying the past in order to first interpret and then re-interpret it. In addition, with this project, we facilitate the recovery of this heritage through the use of the information and communication technologies, and also by making public the students work as well as all the compiled sources.

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Cultural shift of paradigm in the education of Hungarian Aristocracy:
The crescendo of national nature

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In our research* we are studying the schooling habits of Hungarian aristocratic families in the time of Austria-Hungary (1867-1918). We were interested in the dominance of goals and contents of the education of this social group; what role school education played among them: whether they were enrolled in public schools or remained private students; the aspects of their choice of schools and how their culture changed by them. During our research we analyzed school reports, archives and memoirs. We used the method of qualitative content analysis and statistical calculations of dual variables.

For long, a main characteristic of aristocratic education was internationalism. Thanks to the foreign nannies, children acquired foreign

languages in natives` level, moreover, at the turn of the 18-19th century a number of Hungarian aristocrats did not speak Hungarian at all or just partly. In the first half of the 19th century, the Hungarian aristocracy learned Hungarian due to the national revival and had that as their first language instead of German (see Virág 2013. pp 30-67.). Therefore there was a linguistic turn in its education. The change can be interpreted in a larger context: reduction of international contents and strengthening of national (Hungarian) trends can be seen. A shift in paradigm took place due to the unfolding Hungarian nationalism and internal independence gained after the Compromise (1867).

In spite of the social trends, the aristocracy managed to keep their elite position (see Wasson 2006. pp 134-155.). Their education became special during the Austria-Hungary to a slighter degree. Partly, it looked for the foreign elite schools (abt European boarding schools, see Lieven 1992. pp 161-180.), eg. the Theresianum in Vienna accepting exclusively nobles or the Jesuitenkolleg in Kalksburg. On the other hand, they kept the custom of homeschooling although not so often. In the exemplified foreign schools Hungarian language was part of students` timetable. In Kalksburg they could learn it upon parental request. On the basis of enrollment papers we can state that most Hungarian aristocrats insisted on learning Hungarian. In the Theresianum the Hungarian students were obliged to take Hungarian subjects and had to take a complementary Hungarian matura exam.

By requested school attendance, having education assigned to the state and introduction of the matura exam to higher education (1851) brought new aspects to the education of aristocrats. They had to adapt to the requirements of the curriculum that meant a growing influence of national subjects. Extending the time of secondary education and stricter requirements led to the shortening of time spent in home education. Aristocrats were glad to enroll their children to the high standard Hungarian secondary schools besides the foreign boarding schools. Due to the foregoing, the cultural differences between aristocracy and citizens were moderated.

The research was supported by the János Bolyai scholarship of the Hungarian Science Academy.

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Are we facing a new educational paradigm?

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The inception of the Modern State happened around the 15th, 16th or even 17th century depending on the country we are referring to. The Modern State involves a new political and social organization because of the homogenization, delimitation of territories and the feeling of cultural and national identity of their inhabitants.

At an early stage, the Modern State of the Old Regime was not officially in charge of popular education, since the education model continued to be an ecclesiastical monopoly. Nevertheless, the Modern State started to get involved in the literacy process of its citizens because there was a realization that Education had the power to rule every aspect of people's life.

Later on, during the 18th century, when the Enlightenment begins, education was under control of absolute states. However, as a result of the French revolution, education became a public service.

Education becomes not only a service provided by the State to its citizens but also a way of controlling and influencing territories and people. Education contributes to consolidate a cultural model and, at the same time, it provides the skills which allow people to identify themselves within this model. Even though, at this stage, there still wasn't an official education system, there were already some regulations on education that aimed at promoting a common development of people that had a tendency to unify.

Nowadays, states and countries seem to be redefined again according to the different models of modernisation within the frame of the European community. To a great extent, this educational system is required to promote internalization and homogeneity in order to facilitate the access to a common labour market. In this international scenario, our educational system is forced to encourage specific social and economical models that need to be easily adapted in different countries. Thus, from a pedagogic approach a new question arises: How should education respond to the needs of homogenization of educational systems?

This need of homogenization has brought serious consequences for our schools: Education is based on instruction rather than on learning, our institutions are focused on a diploma-oriented education, and new young generations seem to be more childish in many ways.

Therefore, it is not surprising that during the 20th century there have been a proliferation of critical movements that disapprove educational institutions in developed countries. These movements have been especially strong from the 50's, when schools became an essential aspect of our societies.

Education and vocational training are considered tools to be used by the knowledge society that, so far, has been following neoliberal principles which are essential for the official economic discourse of the European Union. So, the question is: Are we facing a new educational paradigm?

The Others... The Casa Pia Of Lisbon as a Space of Inclusion of the Difference

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The imaginary of Casa Pia in the beginning of the twentieth century sets us in the mightiness of the cloisters of the Jerónimos Monastery, home to about a thousand children who, due to their precarious conditions, found in the enormous building a bed, food and education. The secular institution harboured a population recruited from the lines of misery, guaranteeing that, from then on, they would not need to resort to mendacity to fill in their days. However, there are still the others... The abnormal, who rambled in Belém and didn't get accustomed to the established routines, should be parted, separated from the normal classes so that the Home order is not disturbed. They are strange bodies, residues jamming the gear.

It is important to know the itinerary of our invite. Our proposal is about the education of the abnormal children, in the institutional space of Casa Pia, during the time of the First Republic (1910-1926). In other words, our invite includes the visit to Colónia Agrícola de S. Bernardino, in Peniche, founded in 1912, and to the Medical-Pedagogical Institute, in Santa Isabel, founded in 1915. These attachments of Casa Pia de Lisboa were administrated by the Director António Aurélio da Costa Ferreira, a doctor and pedagogue who remarkably had a great sensibility towards the issues connected with the abnormal.

The majority of the documentation used in this text was found in the Historical Archive of Casa Pia de Lisboa. The sources, which were varied, rich and accessible, include the correspondence exchanged between the board of Casa Pia and various public and private entities; pedagogical and generalist press; legislation about the education of the abnormal, made during the republican period and, particularly, the legislation that accompanies closely the

development of the Medical-Pedagogic Institute until the 70's, minutes of parliament sessions, minutes of Lisbon's City Council sessions, minutes of Casa Pia's school board meetings, scientific studies and works by authors whose pedagogical thinking was close to the reflections on teaching the abnormal, specifically in what concerns teaching abnormal children.

Therefore, the chosen methodology is centred, essentially, in the analysis of the content of the sources, looking to respond to the necessities arisen from the theme and avoid the use of a methodology excessively formalistic.

Observed as isolated cases, the visited places do not lose their importance in the welfare panorama of Casa Pia de Lisboa. They share their educative essence: spaces that were created to assist special individuals, who were apart from the established normality, although sometimes it can be difficult to know where one begins and the other ends.

A laboratory of pedagogic modernity, the universe of Casa Pia stands out for its contribute to the inclusion of the abnormal in society, and for being the forerunner institution that gave pedagogic assistance to the abnormality in Portugal.

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Education and scientific culture in educational journals in the end of Brazilian Empire (1872 - 1889)

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The period of years preceding the Republic Proclamation in Brazil, which occurred in 1889, had as an important fact the emergence of several magazines and newspapers focused on political discussion. However, in the same context, also arose specialized journals, such as the pedagogical ones: *A Instrução Pública*, 1872-1888 (Public Instruction 1872-1888), *Revista do Ensino*, 1883 (Magazine of Education - 1883) and the magazine *A Educação Privada*, 1886

(The Private Education - 1886). These journals were published in the last decades of the Brazilian Empire and circulated in the city of Rio de Janeiro. Discussions involving the current educational models in Brazil and characteristics of the Brazilian education system were addressed. Debate was guided to form a conception of culture in agreement with progressive principles of modernity and sought inspiration in imported patterns coming from the so-called civilized nations, mainly from France and England. Such countries provided subsidies for modernizing ideas, supporting the formation of a literate culture. Although using imported models, ideas presented in the journals surveyed had that suit the Brazilian reality, therefore, sought to consolidate a type of education that favored the philosophical trends as Positivism and Evolutionism; methods of educating, as the "Intuitive method" and "Mutual method"; and also postulated the need of Education Reform. The pedagogical press of the nineteenth century had notable influence on educational thought of the period. These data are the result of bibliographic and documentary research conducted from the surveys on the website of the Brazilian National Newspaper Library. Collected journals were cataloged from three themes investigative areas: the organization of the education system; school practices; and teaching knowledge. Based on these axes, observe the specifics of education thought from the logic of different subjects and not only propositions that left the state. It was seen that in practically all the regular writers showed the ideals guided scientific empiricism and rationality that permeated the education to be built, enhancing the literacy instituted a logic proclaimed as universal culture. In conclusion, as the pedagogical press the last years of the nineteenth century stamped in its pages the educational format to be followed by the Brazilian Empire, it constituted a cultural agent in favor of educational processes established in a unique period in the History of Education in Brazil.

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Teaching music, passing values

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Apart from some private schools and conservatories of music there was no music teaching in the eighteenth century in Portugal. In the nineteenth century, more specifically in 1836 due to Passos Manuel's educational reform and later on in 1844 and 1850, due to Costa Cabral's other two educational reforms, music studies were introduced in Portuguese primary schools as a compulsory subject, however it basically consisted of choral chant classes.

In 1910 Portugal turned into a republican regime and immediately the government tried a new approach to the learning system. "Oh Schools sow, for that sowing a blind humanity awaits" children used to sing at schools.

In the beginning of the twentieth century songs were written with accurate language. The ideas transmitted in the lyrics reflected the poetic culture of the Portuguese soul, through the musicalization of poems from famous poets. Those songs elevated the spirit and had a moral meaning. Children sang in one, two, three and four voices. As Tomás Borba said "I guess there is no nation nowadays that does not build up in the communicative strength of a song its essential expression of a collective soul".

In contrast with that period, at the beginning of the dictatorship, the state wanted to base itself on the roots of Portuguese folksongs, anthems and hymns because they revealed the simplest form of musical character and therefore would be easier to learn. They were the songs that Portuguese citizens used to chant in their different regions. In Mário de Sampaio Ribeiro's words it contributed to "restore Portuguese essence".

It is certainly known that we can teach values through music in an engaging and memorable way. So, often lyrics are a vehicle of social, political and economic ideals even when their message is written in a metaphoric style. Musical education benefits mathematics and art learning however I would like to concentrate on language learning, spatial-temporal reasoning and moral embetterment.

Songs are a tool of transmission of ideas. Can songs serve ideals? How did the educational system deal with music and try to mold new children's mentalities through its content? Could Portugal keep away from foreign influences?

In this paper I will analyze the songbooks used in preschool education and in primary schools in Portugal during the first sixty years of the twentieth

century. Not only will I analyse the meaning of the lyrics of mimed lullabies and songs but also the complexity and nature of the scores to put into contrast erudite culture versus popular culture and to put into evidence the appropriation of songs from the state to use them for political purposes or to take advantage of their concepts.

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“Political culture and social distinction among Argentina and Chile”: US-American models, Domingo F. Sarmiento and the first normal schools

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The Argentine politician and intellectual Domingo Faustino Sarmiento during his exile in Chile (1841-1855) and driven by an effort to boost the common education, played an active role in the foundation and organization of the Santiago Normal School (1842). Upon his return to Argentina he contributed to the creation of the Paraná Normal School. In both cases the United States constituted the reference model. In the Chilean case this is reflected by Sarmiento's autodidactic work in the training of primary teachers. In the Argentine case Sarmiento promoted the hiring of an important number of North American teachers to direct and develop the schools.

According to Sarmiento's ideal the normal teachers should become agents and promoters of western values and cultural practices and thereby substitute traditional cultural values that he considered obstacles to progress.

This ideal was implemented in similar ways in different social and cultural contexts and had different outcomes: In the case of Chile, the Normal School from the beginning had a lower social distinction than the secondary and university levels and was not able to incorporate youth of the upper social sectors. The normal teachers were of humble social origin and their work was

never socially valued. By contrast, in Argentina, the Normal Schools, especially the Paraná School, enjoyed high social prestige and managed to represent the paradigm of Sarmiento's ideal until at least 1890.

Taking a transnational historical and comparative perspective I will try to answer the following questions: How is Sarmiento's ideal re-contextualized at the Chilean and Argentine normal schools? Which are the respective cultural meanings that resist the change? How can the differences in social prestige among normal teachers of both countries be explained?

To answer these questions, I will analyze the historical sources - reports, laws, etc. -, and compare the explanatory models regarding the first Argentine and Chilean normal schools developed by historians and sociologists of education.

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Spanish-German cultural relations in the inter-war period (1918-1939) and their influence on educational reform in Spain

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At the outset of the twentieth century, the Spanish society showed clear delays with regard to other European nations. A minority group of intellectuals saw this phenomenon above all as the result of flaws of the education system and the lack of a sufficient number of well-educated Spaniards. In order to tackle this problem, progressive intellectuals proposed and finally succeeded in establishing a state institution in 1907, the so-called Junta para la Ampliación de Estudios (JAE - Board for the Extension of Studies), whose most important

task consisted in financing the studies of Spanish academics at foreign universities. Only a very small group chose to visit German universities, but some of its members would gain extraordinary influence on educational reform in Spain.

The paper offers some reflections regarding the patterns of the transnational exchange of educational reform ideas between Spain and Germany against the background of their general cultural relations in the inter-war period (1918-1939), which considerably varied according to the political situation in each country. After giving an overview of these relations, the history of the JAE is reconstructed, with a special focus on the scholarships provided for Spanish students at German universities. The biographies of some of these scholars, who would become important for educational reform in Spain, are analysed with the help of JAE's archives, among other sources. Finally, the thesis that Spanish scholars educated at German universities formed an elite group with an extraordinary influence on educational thinking and reform in their home country is discussed.

The meaning of “public” in education: Insights from the history of concepts in the Spanish-speaking world, 18th and 19th centuries

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The meaning of “public” in education is being currently discussed from political and philosophical perspectives (see, for example, Masschelein and Simons, 2013). The purpose of this paper is to reflect about the notion of “public education” from a historical perspective, in line with recent historical research on the topic (see for example Lombardi, Saviani & Nascimento), and in particular through the methodology of the history of concepts (Koselleck, 2004; Fernández Sebastián, 2009). In this paper I will analyze the origins and fundamental transformations of the concepts of “public instruction / public education” and “public school” in the Spanish-speaking world from the late eighteenth century to the late nineteenth century. This perspective considers language as an integral part of culture, as something that does not only “reflect society” but also mobilizes and articulates social change. It is a perspective that considers language in its uses by a variety of historical actors, analyzed in a wide range of primary sources from the period (daily press, pedagogical press, and pedagogical treatises above all). In this paper I will show, first, that the concept of “public” emerged in association to education in the late eighteenth century in connection with the political and social transformations that were taking place

at the time in the Spanish empire (associated to the print revolution which gave way to the creation of a reading public and to the notion of public opinion). “Public education” in that context was associated to the education of the entire population of a country and a “public school” referred to a school that was open to all sectors of society regardless of who funded it or whether it was free of charge or not. I will then ask what the gradual changes were that led to the understanding of the “public” as State-funded education at the end of the nineteenth century. I will argue this happened in relation to the establishment of national education systems in the Spanish-speaking world. I will indicate, however, that the different layers of meaning of the notion of public prevailed throughout the twentieth century and still orient our understanding of that concept in our present day.

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A black leader in textbooks from slavery times?

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This paper analyzes the presence of black people in Brazilian textbooks produced in the nineteenth century, highlighting, more specifically, the work *Episódios da História Patria contados à infância* (3rd ed., 1884), written by Joaquim Caetano Fernandes Pinheiro. Published at a time when black people were still slaves, the book was intended for teaching the history of Brazil in primary education. This paper highlights, more specifically, the figure of Zumbi, who became an expressive character as the leader of Quilombo de Palmares. According to Munanga and Gomes (2006, p.76), Quilombo de Palmares was the “first free state in America’s land”, once the quilombolas – slaves who fled

from the plantations lived in an organized way, cultivating the land and working in workshops with forges, in brick kilns and looms, which configured a free society, whose work was collective and contrasted with the slave society of the period. However, this perception departs significantly from elaborations built by Joaquim Pinheiro, for whom a quilombo was a black republic where terror and anarchy reigned. In this perspective, when considering the educational institution as a privileged space for the construction of knowledge and attitudes, to analyze the presence of black people in textbooks, and Zumbi dos Palmares, in particular, can offer elements for reflection on the weight of speeches, presented in book, concerning the formation of Brazilian children. The contributions of Michel Foucault (2010; 2011) for the analysis of discourse and the truth character acquired by different discourses over time are key to see how the author of the textbook built this character who now symbolizes the black struggle against oppression in Brazil.

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Great characters` childhood as Beacon: Contents and values in children`s books as cultural references

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Intercultural education, understood as a progressive approach to transform education and to respond to discriminatory policies and practices in education, is by definition contrary to the concept of education in the nacional-catolicismo (1940s to 1960s in Spain), where the main educational goal was to underline the superiority of everything "Spanish": Spanish people, Spanish food, Spanish language and Spanish religion, of course. Everything "Spanish" was idealized and regarded as superior.

This monocultural perspective was taught both directly -by conveying it to the children and making them repeat and assume- or indirectly. In this paper some examples of the first method taken from the children`s book *El hermano de Paloma* (Paloma`s Brother) will be analyzed. The second perspective is more

complex and it often implies the negation of the multicultural fact and, from this perspective, the cultural differences were hidden and blurred, and, consequently, they were not allowed to be seen.

This paper focuses on one of the collections of children's books published by the Editorial Cervantes: *Cuando los grandes santos, reyes, reinas, hombres, mujeres...eran niños* (When the great saints, kings, queens, men, women... were children). This collection of 25 volumes, each one between 120 and 150 pages in length, was published and printed in Barcelona, from 1953 to 1962 and it was quite popular; actually, some of the titles were edited several times. Vicente Clavel's work in Editorial Cervantes needs to be recognized, too. This publisher, writer and translator, is well known for his initiative to establish a Book Day in Spain starting in 1922.

Each volume included from eight to ten characters that were used to describe childhood. This kind of books is the perfect frame to present different cultures over time and in different spaces. For example, the volume about the Great female teachers goes from Catherina of Alexandria to Gabriela Mistral, from Egypt to Chile and from the year 287 to 1889.

Since one of the sub-themes of this conference deals with the use of myths and stories about people conveying a message about what is valued in each culture, some titles of this collection will be analyzed from this perspective. Do they show different cultures? How are these cultures explained? Which values are promoted? Our main hypothesis is that the cultural differences over time and the different spaces are blurred and that all the characters are described and explained from the same perspective without taking into account the obvious cultural differences. Furthermore, as each title was targeted either to boys or to girls, who were about nine or ten years old, we also study the different values transmitted to boys and girls. Finally, the paper concludes that these issues can be seen as signs of the prevailing culture in Spain in those years.

Key Words: Biography, Children's Literature, Values, Editorial Cervantes, Spain

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School building and its influence on culture in rural (farmland) Hungary in the first half of the 20th century

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In my paper, I will talk about the rural school building movement accomplished as the result of the most significant Hungarian Minister of Culture, Count Kunó Klebelsberg's work. I will outline its history rooted in educational policy, the preliminary organizational work surrounding it and its implementation. I will present the type plans of the actual school buildings based on primary sources, using a social historical approach and analyse them from an educational aspect. I will reconstruct the furnishings of the school buildings and classrooms and, aided by ArchiCad design programme, also the mass of the building, its façade and its interior spatial arrangement, as well as the classroom's exposure to sunlight in winter and summer.

Following this, I will point out effect the first people's elementary schools established in the economically backward areas of Hungary had on the creation and development of culture at the time. The people's teacher also dealt with the adult members of the population: he introduced them to modern agricultural and animal husbandry skills. It was in these schools that the first libraries were opened and the first "reading circles" were founded. Farmstead schools became the cultural hubs of their neighbourhoods in the first three decades of the 20th century.

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Recommended practices for nannies. An educational manual from XVIII century

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In Portugal, during the eighteenth century, there was a significant editorial effort in the educational field. The principal aim was to ensure the cultural and economic progress (Chartier, 1992). One must distinguish two parallel tasks: one, the importation and the translation into portuguese of didactic and pedagogical european books; other, the writing of didactic and pedagogical books based on modern educational theories. Most authors were men has ~~Ura~~ Adão refers (1997), although some women also wrote. In national libraries can be found some manuscripts, books and letters, such as *A Aia vigilante ou reflexões sobre a educação dos meninos desde a infância ate à adolescência*. It is a 1768 small book on the education of noble children written by Joanna Rousseau de Villeneuve, a french educator (Silva, 2005). This paper discusses three issues:

1) Villeneuve proclaims that her book presents useful ideas for a complete care and good education and the book is full of directives to actively seek out how to educate. She tries to highlight nannies for aristocratic children and she emphasizes the positive role of experience. So what are the recommendations for nannies? What role played a nanny? She lays down three kinds of duties: caring, organizing, providing. Can we consider this book as a basis for a "nanny curriculum"?

2) *Aia vigilante* refers two authorities: Locke and Rollin. From Locke (*Some Thoughts*, 1693) we underline two topics. One, how to get physical "habits"—

Locke's most enduring legacies? For example, the idea that children should not be too much warm covered, because their bodies will endure anything that from the beginning they are accustomed to. Other, how to instill virtue in children? She defines virtue as a combination of self-denial (desires, appetites) and rationality, as basis for a disciplinary system founded on esteem rather than on rewards and punishments. Joanna Rousseau de Villeneuve mentioned Rollin, probably she knew *Traité des études* (1726 31), a book that contains a summary of a reformed and innovative system of education. Both, Locke and Rollin are authorities and they help her to prepare an action plan for nannies.

3) Educational objectives are to strength the body (healthy body), to develop the moral character and to promote social behavior. Joanna Villeneuve just uses two words: boys (meninos) and children (crianças). What that suggests? We can consider two possibilities: "children" includes "girls" or girls are excluded. We need to read attentively the book and consider the consequences arising from one or another possibility.

The general objectives of this paper are: to understand improvements in the educational portuguese system during the Enlightenment period; to recognize the assumptions that shape private education; to discuss Villeneuve recommendation program's for nannies, focusing on effective procedures; to give a profile of women educators. The qualitative methodology is analyze and interpretation. By the end of the paper the following outputs were expected: a framework for understanding women's educators; an indicative list of recommendations for nannies.

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Primary school attendance or special education. Qualitative Analyses of the border zone in "Ausschulungsgutachten" of the FRG.

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The following sub-project is part of a comparative study between the Federal Republic of Germany (FRG) and the German Democratic Republic (GDR) [c.f. Floth's submitted paper] which has a focus on the academic segregation of primary school children. Of interest are children who had been enrolled into primary school in the FRG and then took part in an examination process between 1955 and 1989 because of their learning disabilities. During this process it was decided whether a child was capable to continue attending primary school or had to be admitted into a special education institution. The final decision was documented in special certificates.

The research objective is the identification of the borderzone between children capable of attending primary school and children in need of special education within the certificates. Because of this exploratory focus the project is placed in between historical primary school studies and historical studies on special education. Furthermore it is linked to the approaches of historical childhood studies.

The following research questions are temporarily stated: Which range of attributions ascribed to the children can be found within the analyzed certificates of the FRG during the evaluation period? Which attributions define the capability to continue attending primary school or the need for admittance into special education institutions? Which contextual facts and events in the FRG can explain the decision on primary school attendance or special education?

The data source consists of certificates of a special education school in the German state of Hesse for the years 1955 to 1989. The certificates enclose observation and examination results from all professions which took part in the examination process. Moreover they contain the final decision on primary school attendance or special education. Also part of the data source are context documents, e.g. documents of education policy, professional and scientific publications.

The applied research method is historic-contextualizing content analysis (Vogt, in print) which is based amongst others on Mayring's content analysis (2010) and Landwehr's historical discourse analysis (2008). With this methodical procedure it is possible to identify a research interest, defined by the research questions, in the form of a grounded construct. Also its change within

the diachronic course and its interdependencies with contextual factors are pointed out.

Currently the project is in the process of establishing a theoretical and methodological foundation. Furthermore it is in the initial stage of data acquisition. At present the source of data is quantitatively and qualitatively characterized and single certificates are analyzed in regards to the attributions ascribed to the examined children. Thus, the main point of the paper will be a detailed presentation of the characteristics of the data source combined with first data analysis results. The research results are compared to those of Ms Floth's subproject [c.f. submitted paper] focussing on the academic segregation of primary school children in the GDR.

Analyzing the process of segregating children the project covers the conference sub-theme rituals and routines. The routine of segregation is analyzed in relation to its historical context and to its influence on culture formation and transformation.

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Foreign language teachers and peace activists as pioneers of intercultural exchange: The international Scholars` correspondence (1896 -1914)

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“It may appear to be a very small thing, this of writing a letter regularly in a foreign language to an unknown correspondent, but from such small things great ones may arise” (William T. Stead, 1901).

Language proficiency and peace among nations - expectations were flying high when in 1896 Paul Mieille (1859-1933), an English teacher in the south of France, turned to the famous - if not notorious - English journalist and peace activist William T. Stead (1849-1912) to set up an international correspondence scheme between French and British pupils, hence referred to as the International Scholars` Correspondence. Germany joined in as soon as in March 1897 when the teacher of modern languages Martin Hartmann (1854-1926) founded the German central committee for international correspondence

(Deutsche Zentralstelle für internationalen Briefwechsel) in Leipzig. In 1898 the French teacher Edward Hicks Magill (1825-1907) introduced the International Scholars' Correspondence in Swarthmore College, Pennsylvania, so that an international network was established, which worked primarily on a European but also on an international scale. Between 1897 and 1914, when the First World War put an end to the scheme, in Germany alone over 44,000 pupils registered to take part in the international correspondence. They were matched to a French- or English-speaking correspondent with whom they exchanged letters twice a month.

This paper first gives a brief overview of the historical context, which made the International Scholars' Correspondence possible. It then outlines how the International Scholars' Correspondence was established and organized with the help of several journals and magazines such as the Paris-based *Revue Universitaire* and the *Review of Reviews* in London. Finally this paper looks into the practicalities of the International Scholars' Correspondence and we will also examine some examples of letters written by pupils in France, Great Britain and Germany.

Reading books in French speaking Switzerland (1870 – 1990):
fundamental changes of the presented culture in function of periods,
regions and religion

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Comparing German and French reading books, Minder (1992) states that they are central means of transmitting culture from one generation to another. In French speaking Switzerland, reading books are compulsory, and they are created following orders made by the State. In Switzerland, in education matters, “State” means a canton, a subunit of Swiss confederation: it is autonomous, edicts the school programs and produces the schoolbooks. This particular feature allows comparing, in a same country, Switzerland, different “States”, cantons, with different characteristics. The aim of the present paper is precisely to compare reading books produced by different cantons in different historical periods.

Following previous studies, we distinguish three main periods in French mother tongue education, the subject matter in which reading books are used (Schneuwly & Darne, in press ; Chervel, 2006 ; Saratowski, 1999): 1. the building of the school discipline « French » in its classical form (1870 – 1910); 2. the influence of new education (1910 – 1950); 3. the communicative

paradigm (from 1960). We will explore the following questions: which culture is presented in reading books in the different periods? What is the influence of the characteristics of different States on the presented culture?

We compare 63 reading books for students aged between 9 to 15, each containing between 150 and 200 texts, produced between 1870 and 1990 in three contrasted cantons of French speaking Switzerland: 15 from Fribourg a rural and catholic canton; 26 from Geneva an urban and protestant canton; 22 from Vaud a predominantly rural and protestant canton. Each text is described in a database: title, length, author and the region s/he comes from, period, text genre, type of students they are written for. This database is on the way to be finished. First results have nonetheless already been produced on part of the corpus.

In the first period, reading book have two functions: they are “encyclopedias” with descriptive scientific texts, often written by famous authors; and they are what in French is called “chrestomathies”, an ensemble of model texts for imitation by students. Reading books present a scientific and elite culture. In the second period, all texts are literary: narrative texts, some descriptions, and poetry from the 19th and 20th century. Many texts are by not well-known local and regional authors; literature for children enters reading books. The reading books present a child centered and at the same time elite culture. In the third period, text genres are varied: technical texts, stories, comics, and poetry, all having to do with the world of children. The main idea: students have to learn to read many different text genres that correspond to different communication situations. The culture the reading books transmit has again changed: literature is no more the main content; reading books represent a culture of communication.

Two main differences can be observed between cantons: during the two first periods a) religious and patriotic texts are much more present in the catholic and rural cantons; b) the differences between the two periods are less marked in these two cantons. In the third period, differences disappear: cultural differences are less marked in modern times.

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The concept of culture(s) in East German education development aid

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Among Eastern Bloc countries, East Germany was one of the most active providers of development aid, particularly in “knowledge-based” fields such as education development aid (see Müller). Although no comprehensive historical studies have been published (see Büschel), archival materials, published testimonies and research findings in related areas all indicate that East Germany was likely the largest exporter of education development aid among Eastern Bloc countries.

East German development aid involved work on the African continent, in South and South East Asia, in the Middle East and in Latin America. On the one hand, persons from the partner developing countries were able to receive education and training in East Germany (usually, university degrees or professional certificates). On the other hand, East Germany sent educational experts to the countries involved. These experts acted as advisers, trainers, teachers and professors, or were involved in developing educational concepts and materials.

Marxist-Leninist theories focused on international political development provided the conceptual framework for the development aid provided by socialist countries. Questions about customs, values, traditions and cultural norms were discussed time and again but were considered as of secondary importance in decisions concerning development aid. In the context of education, the notion of a “personality” that was to be “fully developed” through education was central in East Germany. This notion most usually neglected or ignored issues related to different “ethnic cultures.” At the same time, however, notions of “ethnic difference” play an implicit and at times explicit role in the historical documents of East German education development aid.

In the context of the history of education development aid, this paper analyses East Germany’s explicit and implicit concepts of the culture(s) of the countries that it engaged with. The goal of the paper is to work out the ways in which notions of other people’s “culture” affected the production of educational curricula and of pedagogical concepts for East German education

development aid workers. This paper explores the effects of both the production and the denial of cultural difference in the conceptualization of East German education development aid (Said/Bhabha).

The original documents this paper analyses are the materials used in courses to prepare education-aid workers for their work in developing countries. Materials from the following archives will be considered: the Federal Archive in Coblenz, the Political Archive of the Federal Foreign Office, and the Archive of the Library for Historical Education Research.

Do rituals preserve or transform cultures? The Tsonga initiation school in South Africa during the colonial period (1600-1700)

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The concept of ritual is a point of interest for researchers in education. In the past rituals were recognised as a phenomenon that permeates spiritual or religious practices. Recently researchers have invoked and used the concept to explore various educational issues. In this paper I use Bernstein, Elvin and Peters` (1966:435) definition of ritual as fundamentally involving the notion of creating solidarity, transmitting values, and perpetuating social control. Van Gennep (1960) defines rituals in terms of rites of passage, that is, ritualised events that mark a person`s transition from one status to another. Peters (1966:260) maintains that rituals 'link the past with the present and mark the value of what is being passed on without anything being explicitly stated`. A number of rituals were performed by the indigenous people in the colonial period and thereafter in South Africa. These rituals include birth rituals, puberty rituals, marriage rituals and death rituals. In particular, education of the indigenous people during the colonial era in South Africa was not only transmitted informally by parents and elders in society, but was also formally transmitted through initiation rites (Hlatshwayo 2000:28). In this paper, I make a historical examination of an initiation school for the Tsonga-speaking people during the period 1600-1700. The initiation schools, generally referred to as *ngoma* (drum general word for rites) were held every four or five years and were attended by boys from ten to sixteen. The study follows a theoretical and interpretative approach, using document analysis as method. From a historical perspective, the paper illustrates major rituals involving different roles as played in this social group. Further, it addresses the question: do rituals preserve or transform cultures? The paper also sheds light on the implications that ritual education holds for schooling for Africans in the post-colonial period.

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Schools of Cuiabá: Memory, history and heritage

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This paper analyzes some centuries-old educational institutions of the Cuiabá City in the period 1858-2013. What are the centuries-old educational institutions of the city of Cuiabá? Why study them? What are the meanings of the names of such institutions? What is the relationship between school, memory and city? Where is the documentation of these institutions today? In addition to the objects of material culture, how can we research the educational practices of such spaces? What subjects did schools of other times? What remained in these schools today? What has changed? Why? What are the uses of such spaces today? Understanding the educational institutions also as "places of memory" (NORA, 1993), in that "memory is life, always keeping the living groups and on their behalf, it is constantly evolving, open to the dialectic of dialectic oblivion, open to the dialectic of remembering and forgetting, unconscious of its successive deformations, susceptible to long latencies and sudden revivals" (NORA, 1993, p. 3). Regarding the analysis of categories, two concepts will be crucial: memory and heritage. The academic literature on the schooling process in the city of Cuiabá has grown significantly in recent years, expanding the range of issues and approaches related to the place of educational institutions in the city scenery, from the late nineteenth century. Among the centennial educational institutions of Cuiabá city, there is the Episcopal Seminary of Conception, built in 1858 (now headquarters the Museum of Sacred Art of Mato Grosso). The seminary nowadays is no longer the same, it became a museum, however, remains an important educational institution in the cultural life of Cuiabá. Another important educational institution of the nineteenth century and which still exists today is the Liceu Cuiabano (Lyceum of Languages and sciences). Created in 1879 and opened in 1880, this was the first public secondary establishment of the city, as highlighted by Smith (2000, p.185). The institution held different buildings since its creation, occupying since 1946 the current address, located in the Plaza

General Mallet. In this case, the educational institution is older than the actual building that houses it. From the survey of centennial institutions, there is an eclectic set and quite different with regard to the centennial educational institutions of the city of Cuiabá. Such diversity signals different memories and projects around the causes of education and the education since the mid-nineteenth century. Points also the possibility to inventory varied nature of documents such as photographs, reports, plans of buildings, several institutional records. So ask the meanings of different projects built around these institutions is the main horizon of this research. Another pillar of this project is to raise awareness of new generations of history students and degrees, in general, to the importance of preserving the school memory. Only then, the stories of the schools will not be lost over time.

Digital narratives of "Brazilian middle school entrance exams (1931-1971)" : Present time writings of memory and culture

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This paper analyzes stories about the middle school entrance exams (in force in Brazil between 1931 and 1971) posted on different blogs. Here, they are regarded as narratives that make use of the past, bringing evidences of interpretations of time etched with memories of schooling experiences. The investigation mapped out blogs containing several posts on entrance exams, as well as the comments related to each one of the posts. The narrative analysis was divided in three articulated sections: the first one explores the methodological limitations and possibilities when it comes to using blogs as means of appropriate historical sources for understanding the contemporary phenomena of memory, narrative, and temporality. The second one pertains the analysis of the narratives of blog posts, as means to understand present time's history of written culture. The analysis draws on Castillo Gómez's (2002; 2003) understanding of History, which seeks to explore the production, dissemination, use, and conservation of written objects, whatever their materiality or support. It also intends to identify and explain each one of the places, manners, and gestures that have been historically governing the relationship between the worlds of the text and of the users, considered in their social and cultural heterogeneity. The third section of the analysis calls for a discussion on whether these narratives also taking into account their condition as writing the self might point or not to a sharp crisis of identity or identification of contemporary subjects related to changes in time and space

resulted from the technologies offered by Web 2.0. Such consideration poses challenges when it comes to the meaning and interpretation of time by the subjects of the present time. If "there is a correlation between the act of narrating a story and the temporal nature of human experience that is not purely accidental, but that presents a cross-cultural need" (RICOEUR, 2010, p.92, my translation) and if the Internet has significantly altered the flow of time and space, we have to consider the consequent changes in the human experience and their relation to historicity.

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The dissemination of pedagogical ideas in the first Brazilian Republic

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This research analyzes the circulation of pedagogical ideas in Brazil during the first decades of the twentieth century. This period was characterized by numerous efforts and initiatives in order to renovate Brazilian education. A singular phenomenon that became known as 'bandeirismo paulista' (pioneers from São Paulo state) composed that efforts. This phenomenon is explained as a technical loan from São Paulo State to Brazilian territory of São Paulo's teachers to several other States. This movement was characterized by an attempt to organize the public instruction systems of this States according to São Paulo's patterns of education. In order to capture which educational and pedagogical ideas were circulating among those intellectuals we choose to work with three of them: Orestes Guimarães, Carlos da Silveira, Cesar Martinez and Jose Scaramelli Pietro. Both of them produced several articles, books, newspaper articles and they were eminent personas in the educational political field. Both of them also were protagonists inside the renovation movement within Brazilian schools. We work with all printed material available produced by the intellectuals, together with researches already conducted about their lives and work. As a result to apprehend and comprehend their educational ideas we

try to answer the following questions: Which pedagogical ideas were they disseminating? Which ways have they used for its propagation? What was understood and publicized as modern and progressive New Education? Did they implement renovation inside schools? Our main hypothesis is that those intellectuals represented a transition momento in Brazilian education mingling what was considered 'new' with what was considered 'old'. Those intellectuals also unveiled the fragility of the model, extracted from São Paulo State, they were trying to apply to other States. Cultural translation as a category of analysis complemented by the necessary movement of demythologization are our theoretical mainframe for the analyses of the three authors works.

The youth and adult education curriculum in post Second World War in Brazil: Cultural changes

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This paper is part of an extended investigation that had the primordial objective of finding schoolwork organizational patterns in the public and private initiatives. They were directed towards the youth and adult population with limited or no education, to the implications in the curricula and in teacher's training. The curriculum field has always been marked with uncertainties for this group's education. Those doubts revolved around its contents: some theories stood up for basic knowledge and others believed it was necessary to combine technical knowledge with the job world. It was in the post-Second World War period that the youth and adult education (YAE) gained new nuances when UNESCO carried out the first CONFINTEA (International Conference of Adult Education) in 1949. The event's theme centered on world and peace reconciliation, where education was seen as an indispensable tool (Soares; Silva, 2008; Ireland, 2008). Since then, UNESCO has influenced the Brazilian movement of YAE. The international organization broke out of the traditional way of teaching based on reading, writing and speaking techniques, and adhered to a new concept of fundamental education, or basic education. From those points, some questions are raised: In what ways does the birth of basic education impacts the youth and adult school's curriculum? What are the differences in the teacher's work since then? This investigation, of a qualitative nature, opted for the strategy of documented data collection. It was realized by Appolinário's (2009) concept of the document as object, in addition with Oliveira (2007) and Duarte's (2002) opinion regarding the document's nature. This addresses, then, an analysis of documents of

scientific domain (of professional texts) in which described the bibliographic research. The analysis originated from the reading material allowed us to affirm that the international agency changed the curriculum to emphasize the level of education at the expense of the technical and professional courses that were in motion (Paiva, 2003; Beisiegel, 2004); it directed the focus to the individual and collective needs that were centered in the development and the organization of the communities living in peace (Ireland, 2008; Soares and Silva, 2008; Fávero, 2006; Rocha et al., 2002; Haddad, 1998; Chaves, 1950). Based on these arguments, we can conclude that, in historical meaning, the post-Second World War moment in Brazil was decisive in the construction of the YAE curriculum; which resulted in new schooling campaign investments in the country, under the slogan of basic education. The intent was to reach even more disadvantaged and illiterate population towards the civilized and peaceful life.

Cesar Bastos Public School: A Temple of rites and routines in the republican Brazil (1947-61)

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In 1889, Brazil became a Republic. In 1890, the state of São Paulo introduced a public elementary school model: the so-called *grupo escolar* (a school where pupils were divided into classes according to their level of attainment). It soon became a reference for other states to organize their primary education as their financial conditions made possible. Unlike other states where education stood out in the civilizing process of the Brazilian republic, Goiás state education did not get the same attention from the government, for its first public school emerged in 1918, almost 30 years after the coming of the model. The *grupo escolar* as republican institution served to expose symbols and values and spread them so that to consolidate the new political regime. Parties, parades, and civic celebrations at schools constituted special moments with which it reinforced Republic cultural meanings. Over the years, these festive events lost their underlying intention of publicizing public education; however, it did not cease to express the culture established by the Brazilian state. As a historical research, this study attempts to trace back the genesis, constitution and everydayness at *Grupo Escolar César Bastos* school, which was created and installed in the city of Rio Verde, GO., in 1947. This work increases a body of studies on a still incipient subject matter in the history and historiography of Brazilian education, namely: the history of schooling institutions in Goiás.

Above all, it exposes both the relationship between education and certain elements of school culture – pedagogical rituals, routines, practices, state and school values and symbols – and their mutual influence. The study aimed to identify not only the role the state played as propagator of symbolic practices but also these latter implications in schools as to checking how members of school community reacted to the imposed rituals and routines. Data come from sources as the Regulation of Primary Education (1949); interviews with former teachers/ students; and photographs. Its theoretical foundations includes studies by Chervel (1990), Forquin (1993), and Vidal (2006). Results point out that César Bastos school helped to spread schooling culture at the time by stimulating the imaginary and raising hopes, which means, by acting at the unconscious level.

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Measuring, drawing and handling: Cultural practices that permeate the formation of elementary geometric knowledge in elementary school

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This article discusses how cultural practices are incorporated in Brazilian elementary school programs over the first hundred years of public education, a period that includes the imperial regime and the first republic. More specifically, focusing on the practices to measuring, drawing and handling that dialogue with elementary geometric knowledge in their schooling process, insertion and creation of a geometry for elementary school. Practices to measuring, drawing and handling are present in discussions among parliamentarians before the publication of the first Law on Education in Brazil, in 1827, recommending "general notions of practical geometry" for boys and "sew and embroider" for girls. From the beginning, this is the representation of the need for practical geometry as a constituent element of elementary geometric knowledge, either aimed at "the boys to learn as a carpenter or mason" or "the study of the geometry of immediate application the field, on school grounds" or the learning the construction of freehand lines, improving the accuracy of the traces and

measures (Leme da Silva & Valente, 2014). With the appearance of pedagogical models in Brazil, particularly the intuitive method (Modern Pedagogical) in the late nineteenth century and the Pedagogy of the New School (Carvalho, 2000) in the early twentieth century, the practices of measuring, drawing and handling have gained other meanings, such as expanding the school culture to the people and the need to form a working class (Souza, 2000), without, however, leaving aside the cultural practices that modernize the requirements of economical and social development of the country. In France, a similar process is studied by D'Enfert (2003) characterizing the geometry of elementary school as an elaboration of the "doing" of sensory experience in pulling together the drawing and handiwork. Therefore, the study considers the connections between Brazil and France in the analysis of the insertion of cultural practices in education of elementary geometric knowledge of elementary school.

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Production, circulation and materality of the illustrated album of the country of Rio Preto (1927-1929): The literate local elite as an educational agent of progress

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The studied organized by Lorenzo and Costa (1997) demonstrated that the 1920s is central for reflection about Brazilian modernity, especially in its deployment in the most diverse cultural scopes, among which is included education as an intrinsic instance the conquest of a civilization. Campos (2004), while analyzing the northwest region of Sao Paulo in this decade, notably the city of Sao Jose do Rio Preto, identified a very divergent social and political context of the erstwhile, that, driven by the arrival of foreign immigrants, restructured to face the conditions imposed by the urbanization project that the locality aimed to reach. Among the changes is the advent of new social sectors, such the related to liberal activities, under the strong performance in print journalism field. As a symbol of this context, there are a number of cultural

constructions on the period, among which, a very peculiar periodic stands out: the Illustrated Album of the County of Rio Preto (1927-1929). Built in two years by the literate local elite, this typographic work constitutes as the "voice" of this group, with a stated goal of disseminating the intense its modernization on the region, demystifying, thus, the idea of a wilderness existing there. Therefore, to investigate the social function and materiality of the periodic, it is not frivolous to perceive the use of resources of that time, the most innovative on its making: layout with frames, art nouveau, in coated paper, and photographic techniques. The production of illustrated albums in Brazil, according to Lima (1993), became recurrent since the end of the twentieth, and its main goal was to project, physically and symbolically, urban spaces, as well as to promote a familiarity with a instituting new social order, listing, for this, relevant themes of modernity, such as politics, economy, education, and health. In the case of Rio Preto's albums, despite of being the first of this stature, these characteristics do not fade, but gain legitimacy with statistical data and with contributions of local characters with a certain social prestige, such as teachers, priests, doctors, and journalists. In this sense, the present proposal of communication aims to discuss, in the light of Chartier (1990), how the text and materiality of this album took on, since its production, to its circulation and reception, an educational and social role, having photography as its main pedagogical tool, there not only to identify the achieved urbanization, but, above all, to promote committed actions to this achievement. Moreover, considering the Brazilian educational context, basing on Azevedo (1932), this communication will seek to pursue paths that led that elite to produce the album precisely in a period in which education was set as cause of progress, in such a way that it would constitute itself as an educational agent in favor of this achievement.

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We shall mirror ourselves in the English people and acquire their knowledge: English culture in Sicilian popular schools between the XVIIIth and the XIXth century

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Even in the educational field, Borbonic Sicily was open to the influence of the most prominent features of English culture during the XIXth and the XIXth century, such as John Locke's lessons, Joseph Lancaster's teaching methods and the works of Francis Bacon, Thomas Hobbes, David Hume, John Milton and Adam Smith. Bearing in mind that Sicily was an English protectorate since 1806, it is no coincidence that the island's reconfiguration of its educational system after the Restoration of 1815 was very different from the one adopted in Naples, the capital of the Kingdom of the Two Sicilies, and in the rest of its territories. In fact, the diffusion of Lancasterian schools thanks to Nicolò Scovazzo, Giacomo Cardile, Angelo Maria Vita and other Sicilian school directors is proof of such divergence in the field of education. By means of examining entirely unpublished documents, the present contribution aims at identifying English culture's impact, not only Sicilian politics and economy, but also the approach to educational issues, to school and to teaching methods in a period ranging from 1788, when popular schools were first introduced on the island, to the end of the Borbonic domination in 1860.

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Promoting a Culture of “proper professionalism”: The founding meetings of the World Organization of the Teaching Profession, August 1946.

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In the immediate aftermath of the Second World War, officials of the National Education Association in the USA worked actively to establish a new international organization representing teachers' associations from around the globe. After close consultation with state officials in the USA, including gaining a letter of endorsement from President Truman, special invitations to attend an international gathering were sent out to carefully chosen individuals representing selected teachers' associations and related educational groups in a number of nations. In total, according to official records, organizations from twenty-eight nations were represented at the two-week-long event, sequestered in a private corporate conference centre in upstate New York.

Billed as the “World Conference on Education,” the prepared speeches stressed the need for schooling internationally to play a primary role in promoting lasting global peace. However, as one organizer stated it, “I want to stress that it is not, and does not intend in any way to be, a meeting of diplomats. We are meeting here as professional educators; the matters we discuss will be essentially professional matters.” This call to a culture of professionalism was soon clarified by another delegate, in advocating for “an international code of professional ethics for teachers” which would “lift their social prestige,” but also to help “insure unity in purpose among all the members of the profession.”

By the end of the conference, and after considerable discussion, agreement was reached on establishing a new international association, the World Organization of the Teaching Profession (WOTP). An executive and board of directors were instituted, along with criteria for admitting national and regional organizations which applied for membership. In addition, plans were laid for holding annual international conferences in major world centres, the first to be held in Glasgow, Scotland the following year.

This paper, drawing on primary and secondary documentary sources, will explore the issues and arguments raised in this founding meeting of the WOTP, held in the context of early post-war conflicts over the purposes, structures and processes of state schooling systems, and conflicts over the prescribed role of teachers within schools. Of particular interest, the role which the (continued)

professionalization of teachers was to play in this overall global project will be explored in depth.

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Whose Children are they? The old colony Mennonite school experience in Manitoba, Canada, 1874-1922

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In 1874, approximately 6,000 Old Colony Mennonites immigrated to Manitoba from Russia, having negotiated a Privilegium, or set of privileges, with the Canadian federal government. Chief among these freedoms was the right to educate their children without government interference (Ens, 1994). Between 1874-1922 tensions mounted between the Mennonites and the government over schooling and finally culminated in the 1922 mass exodus of 7,000 Mennonites out of Manitoba to Mexico. This study draws heavily on archival evidence—in the form of school inspector reports, personal correspondence, and German and English-language newspapers—to explore reasons for the mounting tension between the government and the conservative sectarians. This paper demonstrates how the Old Colony traditions of transnationalism, pacifism, and isolation influenced its schooling practices. For these Mennonites, schooling historically served as the primary locus through which their language, faith, and worldview were transmitted and these goals often conflicted directly with predominant concepts of schooling as a vehicle promoting assimilation and a particular version of citizenship (Levinson, Foley and Holland, 1996). The research questions informing this study are: What transpired between the government of Manitoba and Old Colony Mennonites between 1874-1922 to cause the exodus of 7,000 immigrants out of Manitoba in the 1920s and what does the historical record reveal about the Old Colonists' beliefs about schooling? This paper draws

heavily on archival evidence to situate the topic of Old Colony Mennonite schooling within the broader context of Mennonite history and to illustrate the ongoing importance of the group's past in shaping its present attitudes towards schooling and consequent practices. The concepts of history of the present (Benjamin, 1968[1942]; Popkewitz, 2011), and embodied history (Newmann, 2011) serve concurrently as the theoretical frameworks through which the evidence is analyzed. The study is qualitative; archival material in the form of school inspector reports from 1878-1922, German and English language newspapers, *Die Mitarbeiter* and *The Manitoba Free Press*, personal memoirs, and correspondence between Old Colony leaders and government officials from the 1870s-1920s all provide insight into the beliefs held by Mennonites about schooling and the role that it served within their communities. Old Colony Mennonites used schooling to create an alternative type of citizen— one committed to maintaining a life of simplicity, loyal not to the nation state, but to the global village of fellow Low German-speaking Mennonites, a world created and sustained by transnational links, a shared history of migration and sense of separateness from the world.

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Religion, rationalism and pedagogical issues in the Western history of education along the 19th and 20th centuries

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In our world the confrontation between proponents of confessional education and secularists is far from over. Now and again, tragic deep-rooted political and religious conflicts express themselves through norms and values transmitted by education. Often, the imposition of religious dogmas counters freedom of thought and civil liberties. At the end of the day, the question we are facing is the following: Is tolerance in education compatible with beliefs and believers' respect?

When we look at the history of the last two centuries or even further, we realize the strength of the struggle for laicism in the secularist movement, as well as impact of different proposals of "rationalist" education in the modern world along the 19th and 20th centuries. In Europe and in America, South and North, the theory and practice of rationalist education was driven by free-thinkers, franc-masons, positivist intellectuals as well as by republican and workers` movement activists. Rationalism is a way of living, thinking and acting that establishes the primacy of reason inside a system of philosophy and ethics verifiable by experience, countering all arbitrary assumptions of authority.

Conspicuous rationalists promoted scientific scepticism and criticized supernatural claims, by opposing superstition and pseudoscience. The struggle between religious perspectives of education and laicism attained great intensity at different critical phases in countries such as Italy, France, Spain or Mexico, not without episodes of sharp anticlericalism and violence against believers and religious properties. Furthermore, structural and institutional violence (often "legal" violence) was applied against intellectuals and teachers who critically discussed the religious dogmas of the state. Since the classical era up to now, we found well known examples of pedagogues executed for their "ideas"; in Athens, Socrates (470/469 – 399 BC) was found guilty of both corrupting the minds of the youth of Athens and of impiety ("not believing in the gods of the state", Plato, Apology, 24-27), subsequently sentenced to death and forced to drink a mixture containing poison hemlock. In Barcelona, the "rationalist" printing entrepreneur Francesc Ferrer Guàrdia (1859-1909) was shot by the Spanish Army of King Alfonso XIII in 1909, thus enlarging the pantheon or the calendar of secular, laic "saints".

All along the 20th Century and the beginning of the 21st successive waves of intolerance and fanaticism have obstructed and even blocked in very different countries and cultures the perception of the growth of secular education. As historians, we must analyze in each case the relationship between cultural change and laity and the success or failure of different attempts of harmonizing religious and secular humanist paradigms. In spite of what could seem to be at first approach, the debates about "transition to laic education" have not come to an end. The meaning and scope of secular humanism (and secular education) are still subject to discussion.

Methodologically, our paper is a rather classical "history of ideas" proposal. But it is too a "social history of education" proposal because it is centered not only in the evolution of the ideas [on the role played by rationality in the theory of education], but also on the practices implemented by critical educational and alternative groups who followed the ideals of social transformation which

inspired the catalan pedagogist Francesc Ferrer i Guàrdia (1859-1909). Different philosophical and pedagogical sources have analyzed in the last decades the principles, effects and relevance of theories and practices of "rational" or "rationalist" education. Let us discuss in this paper modern criticisms of rationalist pedagogies, the points of view of authors such as A. Ferrière, B. Cano Ruiz, J. Peirats, Gr. Greene, A. Clause, L. Kolakowski, T. Judt and D. Hameline, among others¹⁹.

Teacher education, school culture and new pedagogical models in Brazil

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Brazilian teachers have faced several educational reforms during the last decades, particularly from the 1990s onwards. Brought about by neoliberal policies, such reforms became possible with the advent of Information and Communication Technologies (ICT). The new models of teacher education, focused primarily on in-service training, have affected the school culture evoking different reactions amongst teachers who have to deal with new practices and values (JULIA, 1995) that rekindle disputes over representations (CHARTIER, 1994), which ways of doing (CERTEAU, 1990) led to a new "fabrication" of the school. It is a model of mass-production applied to teacher education influencing thousands of teachers at the same time. To what extent these educational reforms combine or collide with teacher culture? What are the roles of the media and of new Information and Communication

¹⁹ Some bibliographical references: Albert, Hans (1969). "Plädoyer für kritischen Rationalismus". Die Zeit Archiv. Jahrgang: 1969- Ausgabe: 49. 5/12/1969: <http://www.zeit.de/1969/49/plaedoyer-fuer-kritischen-rationalismus/> Clause, A. (1968). *Pédagogie rationaliste*. Paris: P.U.F./ Id. (1961). *Philosophie de l'étude du milieu. Reflexions critiques sur la pédagogie contemporaine*. Paris: Éditions du Scarabée./ Chomsky, Noam et al. (1997). *The Cold War and the University: Toward an Intellectual History of the Postwar Years*. New Press/ Giroux, Henry A. (May 20, 2014). "Noam Chomsky and the public intellectual in turbulent times". On line [<http://philosophersforchange.org/2014/05/20/noam-chomsky-and-the-public-intellectual-in-turbulent-times/>] Hameline Daniel (2003). "À propos d'éducation rationnelle: comment qualifier l'éducation?". *Revue française de pédagogie*. Vol. 143: 43-52/ Kolakowski, L. (1967, 1970). *Der Rationalismus als Ideologie*, in *Traktat über die Sterblichkeit der Vernunft*, München: R. Piper Verlag. Spanish translation: *El racionalismo como ideología*. Barcelona: Ariel / Wiener, Philip P., ed. (1973-1974). *Dictionary of the History of Ideas: Studies of Selected Pivotal Ideas*. New York: Charles Scribner's Sons, online: Volume 1, 2, 3, 4 [<http://onlinebooks.library.upenn.edu/webbin/book/lookupid?key=olbp31715>]

Technologies in the transformation of school culture? This work seeks to answer these questions through the analysis of a model of teacher education disseminated in Brazil since 1997 after the establishment of the new National Law on education. Various special programs were created whose chief aim was that of graduating within a short period of time teachers from all over the country who did not have a higher degree diploma. The main goal here is to analyze these programs and their pedagogical model. To achieve that, it was required to take into account the previous models of teacher education (CARVALHO, 2010). The analyses derive from the data collected within a wider project that tried to characterize these courses and to establish their place within the broader scenario of current educational reforms. In terms of methods, the main sources were official documents, printed materials used by teachers, ethnographic observations and oral testimonies, and teachers' written memoirs. This oral communication aims, therefore, to present analyses concerning the logic underlying this particular model of teacher in-service education, as well as the devices used to help them accomplish their goals, particularly with respect to the establishment of a market of teacher education. The analyses point towards the configuration of new facets in the current scenario whose logic is oriented by the primacy of invisibility, in a different or even opposite way of the modern pedagogical model which was oriented by the primacy of visibility (BUENO & SOUZA, 2014). From a macrostructural and political viewpoint, the primacy of invisibility is assured by a managerial, tutorial logic guided by the principles of rationalist-instrumental control, whereas from the pedagogical point of view invisibility is manifested in a set of practices that lead teachers to seek model references in themselves. Unlike modernity, in which the pedagogical model was external to the teacher, so that its elements could be seen and imitated (CARVALHO, 2010), the contemporary model is referred to the teacher herself and to her practice aiming at a (re)modelling of herself. A group of discourses, practices and devices is being put in place to achieve the production of this new professional tailored to the cultural consumerism of contemporary pedagogy.

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Rosa Luxemburg and school participatory councils: Possible contributions

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This paper focuses on the contributions of Rosa Luxemburg's theory and its relevant issues for the public education, as democratic management and formation of participatory councils. Luxemburg's thought offered us important propositions on the field of democratic management, although not yet discussed in detail in the Brazilian academic scenario. Therefore, considering the historical and cultural bias of her conceptual framework, we intend to address the debate on the formation of councils in Brazilian public schools. The councils are fundamental organs for democratic management and, as such, they have been considered a major tool of democratization of public schools, for it plays an important role within the learning of councilists practices. However, as I mean to discuss below, its implementation in Brazilian schools occurred in a specific way and shaped its main features so far, as, for example, when it comes to the decisions taken, we find a low engagement of both the local community and school staff, while an increased control of the school management upon it.

The implementation of school councils in Brazilian schools came from the struggle of social and popular movements during the 1970s and 1980s, when society claimed for universal access and democratization of schools. However, when this aspect was incorporated into the legislation, the experiences that came from the practice of these movements were set aside. Through the state bureaucracy, the councils were introduced in the hierarchical system already established in schools, and as its proposal for emancipation were removed, the councils were reduced to mere management bodies. (Riscal, Luiz and Conti, 2013).

It is for this reason that Rosa Luxemburg's contributions matter to this debate. The importance of councils' experience become clear when we see the core of her work: the concepts of autonomy, spontaneity and political freedom, as well as her deep criticism of bureaucracy. In the revolutionary times in which Luxemburg lived, she supported the councils, considering them as legitimate bodies to exercise power in their own, as they were organs constituted through popular struggles. In this sense, the councils would be an autonomous space for

the exercise of popular freedom, allowing the achievement of the public space. There's also a highlighted pedagogical character, as it features a practical way of political learning, allowing people to have the experience of direct participation. For Rosa Luxemburg, without freedom of thought and public discussion, it would be impossible to have democracy in the councils, once its fundamental democratic role would be distorted (Rotolo, 2008).

From this brief summary on the main points of Rosa Luxemburg's work, we sustain that her discussion on councils might be analyzed in depth, in order to provide a rich debate on this issues. A common complaint of both school staff and local community are the non-participation and a distorted functioning of this important organ of democratic management. In this sense, the debate on how to implement this body, as well as the overcoming of difficulties in order to become a democratic tool, might find in Luxemburg's rich insights a set of elements that matter for the critical reflection on their practice.

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Rural women and cultural marker of gender: Multi-ethnic and inter-generational dialogue in southern Brazil

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This paper presents the analytical findings of a research project developed in the interior of southern Brazil, which involved the life stories of rural women and the gender/cultural learning experiences arising from their socialisation processes, which were articulated through the tradition of German, Portuguese and Italian immigration. Using semi-structured narrative interviews, which considered the contributions of Bertaux on life narratives and the theoretical orientations of cultural history (especially those developed by Burke, Pesavento, Ginzburg, Chartier and Certeau) this study traces the representations of gender

and violence in the trajectories of the women interviewed, which involved three generations (up to 40 years of age, between 41 and 60, and over 60) of three different ethnicities. The analysis of the reflective narratives that were produced indicates the presence of distinct cultural markers in relation to the following factors: how men treat women; responsibilities for the upbringing and care of children; household chores; working on the land; the use of free time; and schooling. For example, in the opinion of the women of Italian descent who belonged to the generation aged over 40, men of Luso-Brazilian descent were considered to be better candidates as husbands because it was thought that they would treat their wives with kindness and protect them from heavy physical work. The cultural markers of this ethnicity and generation appear in the concrete nature of the experiences that are narrated: in the use of aggressive words by men towards women; in attitudes of physical or symbolic violence; in the absence of children's education; and in the division of labour. This all demonstrates an exploitation of women's work; women are expected to work at the same intensity in the fields, with periods in which to prepare meals, to care for the home and garden, the milking of animals, and dealing with the family laundry. The leisure activities and free time of these women were restricted to going to the local church to pray, while the men gathered at the bar to drink, or to play cards and football. The intra-family relationships presented in the narratives of the Luso-Brazilian women indicate a process of socialisation confined to private space, demonstrating the influence of patriarchal gender domination. The narratives of the women of German descent reflected an investment in schooling and also more egalitarian gender relations. This text considers the words of rural women as raw material for reflection and explores the overlaps between gender, education, culture and nation, using coordinates in time and space that are embodied in generational and ethnic relations shaped by a long history of multi-ethnic immigration.

Rituals in Soviet and Post-soviet Lithuanian School

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There is no doubt that prevalence of soviet ideology in Lithuanian schools was to a certain extent conditioned by ample newly developed and newly interpreted rituals. Even a superficial glimpse at the soviet school reveals an abundance of formalised ceremonies, which were particularly noticeable during official festivals and in activities of children and youth organisations (pioneers

and komsomols). Moreover, “little” rituals (Quantz, 1997) existed in daily school life sometimes supplementing or denying the great rituals.

The fall of the soviet system (1990) resulted in disappearance of the majority of soviet ritual. In fact, they were replaced by new ones. However, having accustomed to the soviet pomp, it may appear that there are few rituals in schools at present or that they are less significant. Such impression may be predetermined not only by modifications of the rituals themselves but also by challenges faced defining what is and what is not a ritual (Quantz, 1999). Therefore, analysis and comparison of rituals in soviet and post-soviet Lithuanian schools will be based on the insights expressed by researchers, who study rituals in education and school (Bernstein et all; Chappell et all; Quantz et all) as well as on works by historians and anthropologists. The emic understanding of rituals, which was revealed during two qualitative studies (*Anthropology of the Soviet Lithuanian School* and *Dominant and Demotic School Culture Analysis of Tension Fields*), will also be presented. Focusing on the analysis of rituals in daily school life and during public, calendar, school festivals, the presentation will highlight the significance of rituals on spread and enhancement of ideology, development of school culture, unification of communities, etc. A particular attention will be laid on the rites of passage.

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Changes in the School Culture during the Period of the Austro-Hungarian Empire and its successor states: Slovenian Schools in Yugoslavia, Italy, Austria and Hungary between 1880 and 1980

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This paper raises questions about changes in Slovene school culture, as represented by the language of instruction, school equipment and various teaching aids from the mid-19th to late-20th century. It discusses what school going youth was like under the image of various rulers (the Austrian Emperor, the King of Yugoslavia and after 1945, the state and party leader) and governmental, political and religious symbols. It also looks into how the symbolism of the state was reflected in different periods and under different forms of government in the elementary textbooks of the Habsburg Austro-Hungarian Empire and the Kingdom of Yugoslavia, as well as in the Kingdom of Italy, Trianon Hungary and the Republic of Austria, which from the end of 1918 onwards consisted also of territories inhabited by Slovenians; how teacher's organisations influenced by state policy created pedagogical and cultural environments and exchanged ideas with other countries by means of rallies, journals and other printed matter; and examines how in particular, the culture of the wider national territory was also defined and asserted itself through the language of the majority in these countries; as also the position of the Slovenian language in schools in comparison with German or Italian. Before 1918, only a part of the lessons for Slovene pupils in the Austrian provinces were conducted in Slovenian (i.e. their mother tongue) in primary schools, and to an even lesser extent (with certain exceptions) in secondary schools, as the period of the Austro-Hungarian Empire was characterized by the continuous efforts of Slovenes to enforce their basic rights in education. After 1918, the Slovenian primary school curriculum was actually performed only in the Yugoslav part of Slovenia, where also the secondary schools were Slovenized and the University of Ljubljana was established in 1919 which in its turn raises the question of the influence of the Serbo-Croatian language and the culture of the new state on the curriculum. With the Gentile school reform and the Italianization of all schools, Italy had abolished the schooling of all the national minorities in their own languages by 1926 which also included the large Slovenian community, and subsequently, Slovenian children there were also educated in the spirit of fascism. Similarly, Slovenian educational activities in Austria and Hungary were also reduced significantly. In the period between the two world wars, the countries of Europe, for the most part, did not support

minority rights. Changes in relation to minority education were only brought about by the developments following the Second World War, at which time, schools in Slovenia, which was now a federal unit of the Yugoslav country, were given a completely different cultural image, the tone of which was set by the political orientation of the Communist Party. At that time, each pupil was also a member of the Pioneers organization. During this period, Slovenian education in southern Austria (Koroška/Carinthia) and in north-east Italy (Trieste/Trst and the Gorizia/Gorica region) developed under the different influence of the Allied military government and Western democracies.

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Cultural and Education Paradigm Shift in the 21st Century Higher Education 'ICT jungle'

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The study concentrates on a teaching-learning paradigm shift. Higher education participants should use the ICT facilities more effectively and more frequently. They have to acquire the knowledge and theories of teaching and learning but for development self-training and further trainings are indispensable in the 'ICT jungle'.

The research aims are to explore the causes of paradigm shift in higher education and to give a short presentation of these effects on mostly Hungarian higher education and higher education libraries. The applied qualitative method is based on the review of the Hungarian and English literature. The focus of this study is to examine the presence and the increased use of ICT in higher education. For the better understanding, I present the definition and methods used by blended pedagogy.

Several new trends have appeared in the universities of the 21st century. The multi-media computer-communication networks have become dominant places that have basically developed the traditional world of learning and teaching over the past twenty years. Distance learning, based on digital and multimedia applications, which can be defined as e-learning as well as teaching, opens up new horizons for Hungary and the European Union in a globalized world. The United Nations, the UNESCO and the European Union launched new program groups for the dissemination of e-learning. In our country e-learning is bounded mostly to universities, colleges and libraries, as well as business life. In Hungarian education it has currently got fewer roles than in other more developed European countries.

The research aims to answer the following questions: does higher education demand a paradigm shift; what is the difference between the freedom of teaching and learning today and the freedom of teaching and learning of the 20th century, does theory or practice dominate in today's higher education; how can we utilize the potential opportunities of ICT tools and electronic sources in higher education and university libraries and why don't Hungarian professors and university students comply with the demand for the use of ICT tools?

The results show that there are three main findings: (a) no significant differences in how Hungarian students and professors use ICT skills; (b) a more positive achievement of freedom of teaching and learning (c) no

significant differences between the previous and the more recent freedom of teaching and learning.

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The career of José Sebastião e Silva (1914-1972) and the international circulation of mathematical knowledge

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This communication aims to reflect upon some moments of the biographical trajectory of a twentieth century Portuguese mathematician, José Sebastião e Silva (1914-1972), in his relation with some dimensions of the contexts where he lived and actively participated. This study will be an exercise to think about the possibilities and limits of biography in the context of recent historiographical research (Borges, 2005; Levi, 1989; Loriga, 1996). We will seek to discuss the extent to which the traits of his professional profile and the academic intervention he started in allowed somehow his association to the intellectual category, both in the role of creator (researcher) and as cultural mediator (science disseminator) (Sirinelli, 1988). Sebastião e Silva was part of a generation of illustrious Portuguese Mathematicians. Therefore, it is important to explore the social networks in which he participated and where he built himself as a person and as a scientist, the solidarities he developed, the groups that he was part of or the groups that he boosted or led. We will also pay particular attention to the intellectual transnational networks in which Sebastião e Silva was an active participant. Scientific knowledge production already had at the time a truly international character. The more advanced mathematical ideas

circulated between different countries; researchers corresponded with each other, participated in international conferences, contributed to the journals of the area and shared their readings (Charle, Schriewer & Wagner, 2006). Sebastião e Silva has been part of those sociability networks and contributed to the international production and circulation of mathematical knowledge as well as its local appropriation. We cannot also forget that the context within which he lived was, in the Portuguese case, except infancy and youth, marked by the long duration of the Portuguese authoritarian regime led by Salazar. It is therefore important to explore the complexity of the relations between the scientist's career and the regime's own itinerary. In addition to being an outstanding member in the scientific field, Sebastião e Silva was an active scientific disseminator, having also a remarkable presence in the pedagogical field, not only as the author of university and pre-university textbooks, but also as a central protagonist, between the sixties and the seventies, of the so-called Modern Mathematics experience and, in general, of the effort to modernize mathematics teaching in Portugal in harmony with the broad international movement that proceeded exactly with this aim. We will use as this work's main source the reports made and mailed by José Sebastião e Silva to the Institute for Higher Culture about his activity in the Centre for Mathematical Studies in Lisbon. This research centre, attached to the Faculty of Science of the University of Lisbon, under the aegis of the Institute for Higher Culture, was created in 1940 and operated under the direct subordination of the Ministry of National Education. Complementarily we will use newspapers articles, scientific journals and mathematical dissemination articles, as well as correspondence and other writings from his personal archive and other personal and institutional documents.

Cinema and childhood in the first half of the twentieth century in Greece: Educational or corruptive novelty?

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Starting in the 1920s, the discussion about the novelty of cinema, culminated in the 1950s; this debate featured in the press and involved members from the educational circles of this era, women's organizations and scientific associations for the protection of childhood. The paper investigates the discussion on the (ab)uses of cinema in the span of three decades. It draws on primary sources such as articles published in scientific and feminist journals, conference proceedings on the protection of childhood, the respective

legislation and private archives of public officers who took the initiative in censoring films and disseminating educational cinema.

This essay illustrates the reception of the new medium: both its embrace for educational purposes and its rejection as a means of entertainment. We attempt to look into the special circumstances that caused fears as regards the impact cinema could have on the morals of children. We also shed light into the prospects educational cinema, an interwar novelty, offered for the enrichment of the educational background of students. How school cinema was organized? What kind of films were screened? What were the expectations the use of educational cinema at school raised in educators and social thinkers?

By looking into the discourse as articulated in various fora, we attempt to outline the concerns and the hopes that went hand in hand with the rapid spread of the new means of entertainment. Initially, the new medium was received with great suspicion and its impact on youth was meticulously scrutinized by educationalists, moralists, jurists and psychologists. During the interwar, cinema was anathematized for the rise in youth delinquency and for the early entrance to adulthood linked with sexuality; a belief that resulted in an attempt to regulate this form of sociability, and gradually introduce restrictions so as to protect the young from the alleged danger of corruption; regulations were also drawn up to serve the same end.

After World War II, cinema, especially American films, was thought to be corruptive for the morals of the young. Morality seems to have been the main stake in the conscience of those arguing against cinema. Therefore, surveillance and restrictions were imposed to preserve the “purity” of the young. The rhetoric on the films reached its climax in the early cold war era when cinema as a form of American culture came to be rejected across the political spectrum in Greece.

Yet, cinema was also an innovative educational means introduced to Greek schools in the 1930s as a means of disseminating knowledge and modernizing education. Despite the objections raised, films touching upon historical, pedagogical and hygiene issues were shot by private companies and international organizations, while film screenings were organized at schools. Invested with fantasies about the negative impact the new medium could possibly have on the morals of children and adolescents, cinema promised to operate efficiently and pleasantly for both educational and propaganda goals.

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Music education literature as the cultural transfer agent in German-language polyethnic schools in Estonia 1860-1914

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German-language schools were a part of the educational system in the Baltic provinces and played an important role in promoting education among Baltic Germans, Estonians, Latvians and other nations. The textbooks used in these schools formed the developmental environment for all students in the student body and shaped their education. The music education literature in the Estonian schools with German as a language of instruction has been an unexplored field of research up to the present time. The three Baltic provinces underwent significant economic and social changes in the 19th century and saw several new cultural and religious trends, which resulted from the rapid development of society and modernisation across Europe.

The study focuses on the following research questions: (1) what kind of songbooks, music textbooks and handbooks intended for teachers of singing were used in the German-language schools during the observed period of time; (2) which were the principal characteristics of these books; (3) how did the social-cultural context of the period influence the selection of songs in

German-language polyethnic schools in Estonia; and (4) is there any continuity in educational principles which can be observed.

The present research relies mainly on documentary materials collected from archives and libraries in Estonia and Germany between 2008 and 2014. The general methodological approach and theoretical basis I followed was the socio-cultural way of thinking: I presumed that both the explicit and implicit aspects of educational reality exist in interrelated impact areas and that both textbooks/songbooks and the corresponding cultural-historical space-time can be observed as iconic phenomena, i.e. schoolbooks reflect the entire space-time through certain symbols and vice versa.

In order to analyse songs, a model for analysis and interpretation was created, based primarily on German school (Jünger 2006; Weinbrenner 1992). In specifying the upbringing-values, a classification system elaborated by international research groups (Hämäläinen, Kraav, Bizaeva, 2002) was applied and modified in order to fit the space-time of the study-period. The research is interdisciplinary and combines trends in history, musicology and music education.

As a result of this systematic research, a representative sample of music education literature was formed: 30 German-language editions and 2330 songs. Music originated from Germany prevailed (77% 92%), and therefore the songbooks and music textbooks were considered as signs of German culture being predominant. The study has also revealed the hierarchy of values that characterized the educational culture and the societal mindset of that time. The research has highlighted that the social-cultural reality had an important influence on the music education literature.

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Traditional culture of upbringing and contemporary problems of education

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This paper provides basic guidelines and explanations for reaching possibilities of revitalization of the most significant elements in tradition-related culture of upbringing in the organization of educational system and solving various problems related to education in contemporary age. This unique ethno-pedagogisation of contemporary educational system is analyzed in the context of revitalization of fundamental ideas in folk pedagogy and use of progressive traditions and principles of upbringing, as well as practical application of experience in authentic folk upbringing as a socio-historical phenomenon. Upbringing and education in contemporary society cannot function successfully without ethno-pedagogical knowledge. The most important mechanism which makes it possible for folk pedagogy to be included in contemporary educational process is folk tradition of upbringing. Where pedagogy fails today, ethno-pedagogy can offer at least initial ideas for possible solutions, if not solutions themselves. Certain fundamental characteristics of folk pedagogy speak in favor of this, since it offers approaches, methods, forms and procedures for solving various elements of contemporary crisis in upbringing and education. Those characteristics are as follows: the greatest responsibility of upbringing in folk pedagogy was upon parents, close and distant relatives, and even upon the entire community; in folk pedagogy there are no elements of national intolerance; folk pedagogy is always oriented towards authentic life and tradition-based upbringing culture implies integration, not assimilation; pedagogical folk culture is primarily ecological; folk pedagogy is characterized by pedagogical intuition which was created through centuries and where the child's age was not determined by the number of years, but by what the child can do and knows how to do; children's games in folk pedagogy are a unique cultural space, created exclusively by children as their subculture. Moreover, attention must be paid to the fact that studying and popularization of traditional pedagogical culture in contemporary world will inevitably face a range of problems and misconceptions which are also examined in this paper, and are related to unjustified idealization of the past or even abstract quasi-scientific approach to pedagogical traditional culture.

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Meritocratic traditions` assessment rituals and routines - implications for policy making

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Drawing on analyses of policy document and expert interviews the paper identifies differences of contemporary policies for educational assessment in Norway and Sweden, and relates these differences to the vastly different semantics of assessment stemming from varied implications of cross-Atlantic collaboration and policy import in the field of educational assessment and measurement in the early 1900s.

Carson (2006) describes how the French and American republics responded in different ways to the problem of balancing equality and difference as their education systems expanded. The French adopted a national, universal and comprehensive approach to education with rigorous examinations relying on expert judgments that determined what students should move up in the system. The Americans put more weight on personal attributes than on formal education and embraced the intelligence tests as a means of social advancement or distinction. By the 1920s and 1930s distinct different ways of understanding differences in mental abilities had emerged. The World Wars prompted an increased need to measuring populations` talent and skills.

In Scandinavia the European and the American traditions of employing national instruments was manifested in two different strategies for complementing and supporting teachers` judgments to ensure validity, comparability and thus legitimacy of students` school-leaving certificates.

Swedish educators were highly involved in the American led development of new psychometric instruments post World War II (Lundahl & Pettersson,

2010; Waldow, 2009). The higher education admission tests (SWESAT) and extensive use of national tests in primary and secondary education are evidence of the American influence on contemporary Swedish assessment policy. By ensuring better comparability of teachers' judgments, standardized tests replaced admission examinations (terminated in 1965) as the basis for selection to subsequent education levels.

Norway, on the other hand, has retained to the European examination tradition. Already in 1884 the Norwegian teacher profession became highly involved in producing and grading secondary education examinations, which thus gained high legitimacy among educators (Lundahl and Tveit, 2014). Psychometric tests set up to ensure more just grading practices, became controversial among Norwegian educators due to political and ideological disputes in the 1970s. Thus there are less psychometric language among educators and policy makers in Norway compared to Sweden (Lundahl & Waldow, 2009).

The paper discusses implications of Norway and Sweden's vastly different approaches to educational assessment, with emphasis on how this is reflected in the rituals and routines associated with undertaking profession anchored national examinations on the one hand, versus national tests developed by measurement departments of universities on the other hand. Attention is particularly directed to how the students' record of achievements (transcripts), the modes of assessment (oral, written), and certification ceremonies reflect and reinforce societies self-perception and the implications this has for contemporary policy innovations.

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The culture of early childhood education in Brazil: Proposals and ideas for the formation of the child in bibliographical works of: Heloísa Marinho, Nazira Feres Abi-Sáber and Celina Airlie Nina

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The present work has as object of study the history of Brazilian children's education, more specifically the unveiling of the designs and proposals that have been discussed and broadcast in the country regarding in early childhood education. In this way, to the composition of this work focuses on bibliographical works of Heloísa Marinho, Nazira Feres Abi-Sáber and Celina Airlie Nina. These authors that stand out for their activity in the debates about the Brazilian children's education of their time, both in national and international, with researches, studies and proposals aimed at subsidizing the work in early childhood institutions, when it comes to: organization of the structure; didactics; materials; and even more so, in bringing discussions about child development in order to contribute to teacher training and the awakening of new interested in studying and working with little children education. These authors also were linked directly to government agencies focused on the education and training of the child such as: National Children Department (DNCr); National Institute of Pedagogical Studies (INEP); Brazilian-American Assistance Program to Elementary Education (PABAAEE); World Organization for Pre-School Education (OMEP); and Helena Antipoff Centre for Studies and Researches of Pestalozzi Society of Brazil. Another interesting aspect refers to the prefaces and introductions to the works of these intellectuals, which were written by expressive Brazilian educators such as: Lourenço Filho and Anísio Teixeira, two leaders of the New Education Movement in Brazil, which demonstrates the prestige of authors in their proposals developed for early childhood education in Brazil. From these considerations, the present work aims to: introduce discussions about: debates, references, guidelines, proposals, rituals, symbols; these factors that form the preschool and culture that were served in the Brazilian educational discussions about the child under six years between 1953 (date of first publication of the authors) 1978 (date of the last publication of bibliographical) and outlined the writings of Heloísa Marinho, Nazira Feres Abi-Sáber and Celina Airlie Nina. The present study corresponds to an investigation of theoretical bibliographical character, based on the assumptions and arguments presented by Certeau (2008) in order to analyze and understand its object of study based on space and time in which it is; in order to recreate it from the analysis and understanding of themselves on the basis of the factors involved and of Depaepe (2005) about the need to show the

important role played by education in human socialization. By reading and analyzing the works of these three authors note that they are guided by the same objective: to meet the integral formation of the child, in its aspects: physical, mental, moral, civic, spiritual, aesthetic, artistic, social and emotional. In this sense, the early childhood education proposed by Heloísa Marinho, Nazira Féres Abi-Sáber and Celina Airlie Nina presented about defending their own conditions for the functioning of early childhood education; and how should the preparation and performance of the teacher who will work directly with this child, presenting a series of programs, proposals and directions for the organization and execution of this education.

Civic-patriotic celebrations and their rituals during the New State in Brazil, 1937 to 1945

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In 1930, due to a political coup, Getúlio Vargas became President of the Republic of Brazil. Vargas implemented a dictatorial regime of militarist and nationalist character, called the New State, which endured until 1945. In order to legitimize the regime and worship the president, several educational practices with civic and patriotic character have been adopted. The study aims at analyzing such civic and patriotic celebrations implemented during the New State, all of which every student was forced to participate and follow their strict rituals. It is a documentary study based on government Laws and Decrees, written press, photographs and testimonies given by former students. It is clear that the New State has tried to standardize teaching throughout the country by eliminating regional and cultural differences maintained by immigrant descendants, mostly in the Southern region of Brazil. Education then has been regarded as a matter of National Security. The teaching system should become a powerful instrument for the propagation of the new regime ideology and mobilization of youth. In order to achieve such goal, the government established routines and rituals to be followed by every school. School time had to be allotted among the teaching of regular subjects and civic and patriotic activities. The National Anthem should be sung every day before the beginning of classes. Saturday was destined for civic ceremonies, such as: flying of the National Flag, singing of the National Anthem, sessions of choral singing, poetry recitation and speeches. The school calendar borne several holidays with the sole purpose of performing civic and patriotic ceremonies. Some of the celebrated dates were: Nation Week, the President's Birthday, Implementation

of the New State, Labor Day, Tiradentes Day (patron of Independence), Duque de Caxias Day (patron of Army), Flag Day, Race Day and Soldier Day. Those dates were usually celebrated by having big military and school parades in the city streets. The celebrations followed the ritual programmed by the Federal government to the letter. The parades were usually opened by groups of students and/or servicemen who carried flags and standards, followed by battalions of soldiers, youth and children from every school. Army Bands marked the rhythm. The parades, known for their order, hierarchy and discipline, were apothecotic shows. All participants should be impeccably dressed, perfectly lined and follow the march pace, which implicated strict training and body sacrifice. All on behalf of the Nation. The goal was indeed to infuse the ideology of the New State, the worship of the president and the inculcation of homeland sentiment.

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Intellectuals and the Brazilian educational reform in the 1970s: Discourses and practices in the institutionalization of social studies in the school curriculum

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The article analyzes the role of intellectuals of the Federal University of Paraná in curriculum reform of the humanities in the context of the military regime in Brazil (1964-1985) and of the 5692/71 Law and its implications, highlighting the changes in school discipline History that is integrated in a common area, the Social Studies, with the school discipline Geography, in the first grade curriculum. In Curitiba public schools, however, the institutionalization of this area took place through an alternative design than the official: "Social Studies from the long-term." The overall goal of the research was to analyze the intellectual intervention occurred on that reform, focusing on school discourses and practices of local experience. The specific goals sought to identify the social position of the agents and scan discourses and practices of social studies to assess continuities and transformations. Intellectual intervention signaled to the hypothesis that a loophole used by those agents allowed them through educational change perspective (Popkewitz, 1997), although occupying a strategic place, operate at that time in a tactical moves

above (CERTEAU, 1994) the official policy. Believed they could make an alternative experience, based on assumptions that had conditions to overcome both the traditional history teaching as the official proposal of the Social Studies. His theoretical contribution was focused on Fernand Braudels work, one of the representatives of the historiography movement led by the French magazine *Annales*, which just set out to revolutionize history, surpassing the prevailing paradigms: positivism and Marxism. This research, based on cultural history, used resources of oral history and documentary research, the results showed that not all the political strategies of the military regime had success heralded by historiography and that the intervention of agents, whose speech occupied a particular social position, although it may have contributed to the maintenance of conservative proposals for a longer time, introduced changes that will prepare the ground for the near future, when that exception regime is replaced by a democracy.

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Practices, Rituals and Routines of GDR music education

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The existing research on the history of music education in the German Democratic Republic and the history of GDR musical pedagogy, takes place primarily in the form of a comparison with music education in West Germany. This scholarship comes down to finding virtually stereotypical differences, such as the neglect of musical improvisation or the over-emphasis on singing (Neitmann 1982). At the same time, the existing studies focus on the syllabus of instruction, as examined in curricula or in didactic publications (Rieger 1977; Siedentop 2000).

School music education is viewed from the perspective that was created by the structures, goals and tasks that were specified by the State and Education Ministers of the GDR. The acquisition of musical knowledge, skills and capabilities should enable the students to understand the social function of music and mobilize them to actively participate in the shaping of the cultural life of the GDR.

The existent scholarship has paid little attention to how individual teachers and students shaped classes, even though based on the same research, it is easy to see that there is a disparity between government demands – that is to say, music education conducted prescribed by official documents – and the actual teaching practice.

Based on this assumption, in my dissertation project I attempt to reconstruct the practices of classroom instruction on the basis of previously unexplored source material and interviews with contemporary witnesses. I explore how the “actually performed” music lessons were organized. Can we discover something “new” by presenting, elaborating on and describing the teaching practices and routines of teachers and pupils that constituted music education?

Against this backdrop, certain questions of comparison, of continuity and discontinuity in music education, can be answered appropriately. The same applies to the question regarding the influence of the ideological system on specialised teaching, in which ability, and therefore “implied knowledge”, routines and practicing most likely played an important role. My current conjecture is that political influence on the practice of music education was much more limited than is often assumed.

The practices, rituals and routines are reconstructed by means of printed and non-printed sources from the library and archive collections of the “Research Library for the History of Education” (Germany, Berlin). It is no longer possible to actively experience practices of music education from the past; therefore, conclusions as to practices must be derived and discerned from different sources, such as texts and previously neglected pictorial and scenic representations. Official documents as well as knowledge gained from relevant literature on GDR music education serve as a guideline.

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Missionary Schools in Ottoman Turkey: Political partisanship East and West, 1870 -1915

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During the period prior to World War I, Christian missionaries were not allowed to proselytize among Ottoman Muslims. Thus, American missionaries were located among the Armenians in the eastern part of the empire, and in Bulgaria, Macedonia and Albania in the west. As they were working among both Armenian Orthodox and Christians in the east, and among Christians of various denominations in the west, education took precedence over conversion as their primary work.

This situation was a natural fit for the American women missionaries who joined the American Board of Commissioners for Foreign Missions in 1868, following the American civil war. The Women's Boards were formed that year, allowing American women to travel alone as missionaries for the first time, unaccompanied by husbands or fathers. They were recruited from the most highly respected women's colleges of the time: Mount Holyoke and Wellesley in Massachusetts, and Rockford College in Illinois, where they received a liberal arts education comparable to the best men's colleges of the time. After graduation, having few opportunities for work that required their level of training, young educated women were enthralled by the idea of travel to exotic Turkey and the chance to do good in the world.

This paper follows the lives of two sisters, Mary and Charlotte Ely, who went to Bitlis in Eastern Turkey in 1869 to build a school they would optimistically name "Mount Holyoke in Bitlis." Their story highlights their efforts to replicate a liberal arts education in the midst of political turmoil, culminating in the political upheavals of 1896 and ultimately 1915 when clashes between the Ottoman regime and the Armenians forced them to leave and close their schools.

In the west, the story is about Ellen Stone, famously captured for ransom in 1901 by Bulgarian rebels fighting for independence from Ottoman authority. Ellen Stone's story is about how the missionaries became political partisans, even as they served at the pleasure of the Ottoman government. The international tangle of responses revealed the complicated relationships among

the Ottoman regime, the Bulgarian rebels, the missionary society, and the American state department. After her release, Stone refused to identify her captors, in support of the Bulgarian uprising.

The goal of the study is to examine the complicated and dangerous political waters in both the eastern and western outer limits of the empire in which the missionaries found themselves. The underlying framework is an analysis of power inequities: political, gender, economic, and status. The multiple power relationships surrounding the missionaries constrained educational work with the children and families in their local schools to a far greater degree than did their religion.

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The formation and dissemination through education of confucian culture in Ancient China

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This paper investigates the question of how and why Confucianism was selected, from among ancient China's hundred philosophical schools, to become by the Han dynasty (202B.C. to 220 A.D.) the dominant philosophy and the core of mainstream Chinese culture. In the early Han the various schools (e.g. Daoism, Legalism, Moism, Confucianism) were competing for the role of intellectual dominance, especially in the domains of political and educational thinking. At this time, largely due to the establishment of a series of political and educational institutions which supported and strengthened Confucianism, this philosophical school began to emerge as the dominant one in China and in Chinese culture. In fact, by this time the original Confucian thinking of the 6th century B.C. had already been to a certain degree transformed through its absorption of certain seminal ideas found in some of the competing philosophical schools. This paper, then, will set out to clarify the process or processes through which Confucianism emerged as the core of philosophical, political, educational and cultural thinking by the time of the Han

dynasty. The analyzed resources will include: the original historical and philosophical texts— e.g. the Book of Han, the Records of the Grand Historian, the Book of the Later Han, the Strategies of the Warring States and the Spring and Autumn Annals— as well as works by the relevant officials and the relevant archaeological discoveries.

Eternal Truth or Adaption? Cultural Arguments during the Reception of Herbart in China (1901-1919)

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Educational theories are never totally abstract and are always reflective of specific cultural settings; therefore, knowledge is not only determined by its contents, but also by the particular meanings related to its socio-cultural contexts. Besides the socio-cultural context at the origins of the production of knowledge, there has been increasing awareness of the significant role of changing meanings of knowledge in the process of its transcultural export, transfer, and adoption, all operations that create “additional meaning” (J. Schriewer). Over the past decades, researchers of comparative history of education have invested considerable efforts in analyzing varying adaptation logics and culture-specific paradigms as forces shaping the multiform structural re-contextualization of knowledge across different socio-cultural settings. In this field, the reception of Herbart’s educational theories in China can provide a particular example of the creation of additional cultural meaning, particularly because it demonstrated the re-contextualization of a principle with roots in the Western world in another country with well-established history and culture. In this sense, early Herbart’s reception in China offers a good case of the often neglected intercultural interaction between East Asia and the Western world in the field of education. Herbart’s ideas started to spread in China in the early 20th century, a critical time of self-doubt and crisis after repeated defeats in wars and the first large-scale contacts of Chinese and Western culture. The crisis gave rise to two distinct philosophies that were crucial cultural pre-conditions to the later acceptance of Herbart. First, some scholar-officials developed the strategy called “Chinese doctrine as an essence, Western doctrine for application”, and suggested to adopt only technology from the Western world. This cultural argument is established on the traditional Chinese core values that Confucianism is the global eternal truth and other knowledge should serve to the feudal hierarchy (J. E. McClellan). Second, many intellectuals at treaty ports questioned the traditional Chinese values and

proposed a comprehensive westernization. Herbart was gradually adopted in China through these two diverging cultural arguments and significantly influenced the early modernization of Chinese education. This paper illustrates the connection between the cultural arguments for and against the reception of Herbart in China and their impact on re-contextualization of his theories. Following the methodology of historical transfer and reception research, it analyzes the discussion on Herbart in a regional differentiated sample of journals, books and official publications of that time.

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Authoritative faces of the Danish welfare state, 1945-1976 A comparative analysis of professional interventions towards different categories of deviating children and families

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This paper employs a comparative methodological design to investigate the handling of different children and families deemed as deviant by the Danish welfare state in general and the national public school system [Folkeskole] in particular. The education system is chosen as a focal point because it constitutes the most important forum where the state in the shape of professionals meets the child. In this respect the paper explores the boundary work of professionals associated with the folkeskole with a specific focus on the diachronic and synchronic limits of unacceptable otherness. In a broader perspective this boundary work shapes the professions because it becomes constitutive of the jurisdiction, technologies, and position of the profession; it shapes the deviant because it defines a social taxonomy of deviant characteristics and traits; and finally it even shapes the state because it dictates the boundaries of the common good and how the state operates in practice. Theoretically the dialectical relation between the triad state, profession, and deviant symbolically visible in the boundary work forming society and

creating social divisions - is tantamount to state-crafting. The paper pursues the following research questions:

Which professionals, organisations, movements, and technologies affiliated with the Folkeskole played central parts in the identification and subsequent interventions towards different categories of deviant children and families in the emerging and consolidated Danish welfare state?

Where were the diachronic and synchronic boundaries of unacceptable otherness and what were the justifications and values inherent in the intervening practises?

The analysis comprises two empirical cases each containing the explicit handling of deviant children and families by educational professionals:

The first case is the handling of the German minority in Denmark between 1945 (the German occupation of Denmark ends) and 1955 (The Copenhagen-Bonn agreement institutes a balanced reciprocal relationship in the border region between Denmark and Germany). In this case the very boundaries of Danishness become visible in the encounter with Germany and Germanness. In other words the case contains the mirroring of ideas about Danishness and the Danish state in constructions of Germanness and the German state.

The second case is the handling of Greenlandic minority children within the Danish commonwealth between 1961 and 1976. The case treats two central realms of professional interventions: 1) the preparation scheme effective between 1961 and 1976 designed to boost Greenlandic children's Danish language skills by sending them on a one-year school trip to Denmark. 2) the educational research and expert committee statements made by ethnic Danish researchers engaged in Greenland. Thus, the key interventions evident in this case are the selection - based on testing and teachers' evaluations - and subsequent so-called 'repatriation' of Greenlandic children to one year of schooling in Denmark and the educational testing performed by researchers and the authorities' subsequent educational initiatives taken with consequences for Greenlandic children and their families.

The paper contributes knowledge about the historical relations between the state, professionals, and deviants with a specific focus on education and immigrants. And, in a wider perspective, the chapter analytically unfolds the workings of state-crafting processes in the emerging and consolidated Danish welfare state.

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Introduction of German vocational education in Korea as an educational institution (1960-1970): Establishment of the vocational school in Incheon

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This study investigates how the German vocational school was introduced and adopted as the first educational institution in South Korea, and its influence on technological education in Korea in the 1960s. In particular, this study answers the following questions: What were the roles of German educational institutions, educators, and educational materials in the cultural formation of Korean technical education? How did the relationship between German culture and education start in the South Korean education system?

This paper focuses on the transnational exchange between South Korea and Germany in the field of technical education with the establishment of a vocational school in Incheon. Such school was established through the economic support of Germany for South Korea in the 1960s, after the Korean War. According to the "Agreement Concerning the Joint Establishment of a Skilled Workers' School between the Government of the Republic of Korea and the Government of the Federal Republic of Germany" signed on March

18, 1961, the Korean-German vocational school in Incheon was promoted with significant funds. Korean technicians travelled to West Germany for training as Economic Advisors of Korea. According to the aforementioned Agreement, the Government of the Federal Republic of Germany and the Government of the Republic of Korea would jointly establish a Skilled Workers` School as part of the Vocational Training Center at Incheon. In addition, the Skilled Workers` School should serve to train Korean skilled workers and technical teachers according to German professional standards, and should be under the directorship of the "German Department." As an independent department, the German Department was a basic part of the Vocational Training Center. Before the establishment of the center, more than 10 Korean teachers had been sent to Germany to learn the German language and German culture, and to visit technical schools.

In this Center in Incheon, theoretical instruction comprised subjects in technology, technical drawing, technical mathematics, and the German language. In addition, the South Korean government received DM150 million in loans. The loans were used to construct a few major factories in 1962. Such further technical cooperation between the two countries consisted primarily of the dispatch of German technicians to Korea and the training of Korean technicians. From the start of the technical cooperation between the two countries, the two aspects had been central parts thereof.

Following the successful model of the vocational school in Incheon, another school in Busan and a third in Changwon in South Korea were founded. The Federal Government of Germany offered the Korean government its establishment of technical training centers (Model Institutes) and sending of the best German teachers and technicians to Korea to build a solid foundation for the technical exchange. From 1951 to 1993, a total of 2,259 Koreans were trained in the projects supported by Germany.

The influence of German education on Korean education can still be seen in the technical field. This study investigated the impact of the educational exchange between Korea and Germany, such as through the training of pioneer educators, teacher exchanges, drafting of educational curricula, and provision of educational materials, on early technical education in Korea.

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