

# ISCHE 30

**Education and Inequality:  
Historical Approaches to Schooling and Social Stratification**



**The 30th Session of the International Standing Conference  
for the History of Education,  
Newark, NJ, July 23-26, 2008**



**RUTGERS**  
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# **-ABSTRACTS-**

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## **Acknowledgments**

### **ISCHE 30 Sponsors**

International Standing Conference for the History of Education  
History of Education Society (USA)  
Office of the Provost, Rutgers University-Newark  
Department of Urban Education, Rutgers-Newark  
School of Public Administration and Affairs, Rutgers-Newark  
Institute on Education Law and Policy, Rutgers-Newark

### **ISCHE 30 is financially supported by generous grants or in-kind support from the following:**

Office of the Provost, Rutgers University-Newark  
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School of Public Administration and Affairs, Rutgers-Newark  
Department of Urban Education, Rutgers-Newark  
Office of Campus and Community Relations, Rutgers-Newark

The organizers would like to especially thank the following individuals without whom the conference could not have occurred:

Melissa Rivera, Assistant Dean, School of Public Affairs and Administration  
LaChone McKenzie, Administrative Assistant, Department of Urban Education  
Diane Hill, Director of Campus and Community Relations  
Yvette Ortiz-Beaumont, Administrative Assistant, Campus and Community Relations  
Diana Hutyk, Undergraduate Intern, Campus and Community Relations

And most importantly, Tara Davidson, Conference Administrator, whose tireless and outstanding organizational skills, in the midst of doctoral coursework, teaching, the successful completion of her doctoral qualifying examinations and the completion of her dissertation proposal, have been crucial to the planning and implementation of the conference.

## Conference Information

### Conference Theme

#### *Education and Inequality: Historical Approaches to Schooling and Social Stratification*

The theme of ISHCE 30: Education and Inequality: Historical Approaches to Schooling and Social Stratification allows for papers that examine education and inequality from the 19th century to the present from comparative, international, and national perspectives. Proposals are invited that examine national and local case studies, and comparative and cross-cultural comparisons that focus on a number of sub themes:

- The role of education in reducing or reproducing social inequality during specific historical periods.
- The development of educational reforms and policies that have been designed to reduce educational achievement gaps and reduce social inequality.
- The politics of education during different historical periods over the reduction of educational inequalities.
- The effects of globalization on the historical development of educational systems and their effects on educational and social inequalities.
- The historical effects of schooling on different groups, including race, social class, gender, and ethnicity.
- The development of opportunity and access in K-12 and higher education for different groups, including race, social class, gender and ethnicity.
- The role of teachers and administrators in providing or limiting access and opportunity for different groups, including race, social class, gender and ethnicity.
- The development of curriculum and pedagogic practices to reduce educational inequalities, including teaching practices, curriculum development, professional development, and other practices.

## Organizational Committee

ISCHE 30 is co-hosted by the Department of Urban Education, School of Public Affairs and Administration, the Institute on Education Law and Policy, Rutgers University-Newark, co-sponsored by the History of Education Society (USA), the Ph.D. Program in Urban Systems (a joint program at Rutgers-Newark, New Jersey Institute of Technology and University Medical and Dental School of New Jersey), the Office of Campus and Community Relations, Rutgers-Newark, with generous financial support from the History of Education Society (USA), the Office of the Provost, Rutgers University-Newark, Peter Lang Publishing (USA) and Routledge Publishers (UK). Members of the local organizing committee are:

- Professor Alan Sadovnik (Co-Organizer, Rutgers-Newark)
- Dr. Christina Collins (Co-Organizer, Rutgers-Newark and Harvard University)
- Professor Benjamin Justice (Co-Organizer, Rutgers-New Brunswick)
- Professor Susan Semel (Co-Organizer, City College of New York)
- Professor Jamie Lew (Rutgers-Newark)
- Professor Carolyne White (Rutgers-Newark)
- Board of Governors Professor Paul Tractenberg (Rutgers-Newark)
- Board of Governors Professor Marc Holzer (Rutgers-Newark)

Members of the local organizing committee for Postgraduate and graduate student programming are:

- Tara Davidson (Postgraduate/Graduate Student, Rutgers-Newark)
- Peijia Zha (Postgraduate/Graduate Student, Rutgers-Newark)
- Diane Hill (Postgraduate/Graduate Student, Rutgers-Newark)
- Emily Jones (Postgraduate/Graduate Student, Rutgers-Newark)
- Andre Keeton (Postgraduate/Graduate Student, Rutgers-Newark)
- Angela Garretson (Postgraduate/Graduate Student, Rutgers-Newark)
- Kaili Baucum (Postgraduate/Graduate Student, Rutgers-Newark)
- Jermaine Monk (Postgraduate/Graduate Student, Rutgers-Newark)
- Deena Khalil (Postgraduate/Graduate Student, Rutgers-Newark)
- Edaine Murray (Postgraduate/Intern, IELP, Rutgers-Newark)
- Diana Hutyk (Undergraduate Student, Rutgers-Newark)

## Program Committee

Program planning and paper reviewing were carried out in close cooperation between the local organizing committee, the History of Education Society (USA) and the ISCHE Academic Board. Members of this board are:

- Professor Alan Sadovnik (Co-Chair, Rutgers-Newark)
- Professor Susan Semel (Co-Chair, City College of New York)
- Dr. Christina Collins (Co-Chair, Rutgers-Newark and Harvard University)
- Professor Benjamin Justice (Co-Chair, Rutgers-New Brunswick)
- Professor Harold Weschler, New York University, President HES, 2008

Additional reviewers included:

- Professor Amita Gupta, City College of New York
- Professor Jamie Lew, Rutgers University-Newark
- Professor Carolyne White, Rutgers University-Newark
- Professor Terrie Epstein, Hunter College
- Professor Wayne Urban, University of Alabama
- Professor Ronald Butchart, University of Georgia
- Professor Kate Rousmaniere, Miami University
- Professor William Wraga, University of Georgia
- Professor Ken Gold, College of Staten Island
- Professor Barbara Beatty, Wellesley College
- Professor Judith Kafka, Baruch College
- Professor Michael James, Connecticut College
- Professor Bethany Rogers, College of Staten Island
- Professor Brian Carolan, College of Staten Island
- Professor Jason Beech, University de San Andres (Buenos Aires)
- Professor Silvina Gvirtz, University de San Andres (Buenos Aires)
- Professor Mona Siegel, University of California, Sacramento
- Professor Arthur Powell, Rutgers University-Newark

## Publication

A selection of papers presented at ISCHE 30 will be published in a special issue of *Paedagogica Historica*. Scholars whose proposals have been accepted are encouraged to submit their complete papers to the local organizing committee to be considered for inclusion. Deadline for submission of papers is August 30, 2008.

An electronic version of the paper should be sent as email attachment to:  
[tdavids2@pegasus.rutgers.edu](mailto:tdavids2@pegasus.rutgers.edu)

Four-hard copies should be sent to:  
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Rutgers University-Newark  
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110 Warren Street, 165 Bradley Hall  
Newark, New Jersey 07102  
USA

## Keynote Speakers

### Biographical Notes

#### Joyce Goodman, University of Winchester, UK

Dr. Goodman is Professor and Dean in the Faculty of Education at the University of Winchester. Her research interests are in history of education, particularly in ways women have exercised authority in and through education. She has recently completed a three-year project on women and the governance of girls' schools 1870-1970. Her recent published work includes research on gender, colonialism and national identities, auto/biography and education and education and sexuality. She is currently researching women teachers' transnational careers, and the history of music teaching in girls' secondary schools. She has collaborated with Jane Martin to edit two special editions of *History of Education* and is the author/editor of *Women, Educational Policy-making and Administration in England: Authoritative Women since 1800* J. Goodman and S. Harrop (eds) (Routledge, 2000); *Gender, Colonialism and the Political Experience of Education*, J. Goodman and J. Martin (eds) (Woburn, 2002); and *Women and Education 1800-1980: Educational Reform and Personal Identities* J. Martin and J. Goodman (Palgrave, 2004). She is the vice-president of the History of Education Society (UK), secretary to the International Standing Conference for the History of Education and co-editor of the journal *History of Education*, the vice-president of the History of Education Society (UK), secretary to the International Standing Conference for the History of Education and co-editor of the journal *History of Education*.

#### Francisco Ramirez, Stanford University, USA

Dr. Ramirez is Professor of Education and Sociology (Courtesy) at Stanford University. He conducts cross-national studies on the role of education in the formation of world society and the influence of world society on educational developments. These studies include topics such as patterns of women's access to higher education, the role of education and science in economic development, and the interrelationships among education, citizenship, and human rights. He has been awarded grants from the National Science Foundation (Sociology Program), the Spencer Foundation, and the Bechtel Initiative on Global Growth and Change have supported both research on education, science, and development and studies of the globalization of human rights and the challenge of human rights education. Ramirez is also a recipient of a Spencer Foundation Mentor Network award. His current research interests include globalization and impact of human rights regime; the rise of human rights education and analysis of civics, history, and social studies textbooks; transformations in the status of women in society and in higher education; universities as institutions and organizations; education, science and development. His recent publications include "Human Rights and Citizenship: The Emergence of Human Rights Education" (with D. Suarez) pp. 43-64 in Carlos Alberto Torres, ed. *Critique and Utopia: New Developments in the Sociology of Education in The Twenty-First Century* Lanham: Rowman and Littlefield Publishers. 2007; "Higher Education as An Institution" (with J. Meyer, D. Frank, and E. Schofer) pp. 187-221 in Patricia Gumpert, ed. *The Sociology of Higher Education: Contributions and Their Contexts*. Baltimore: The Johns Hopkins University. 2007; "Beyond Achievement and Attainment Studies: Revitalizing A Comparative Sociology of Education" *Comparative Education* 42: 1-19 2006; "Student Achievement and National Economic Growth" (with X. Luo, E. Schofer, and J. Meyer), *American Journal of Education* 113: 1-29, 2006; "Growing Commonalities and Persistent Differences in Higher Education: Universities Between Globalization and National Tradition" pp. 123-141 in Heinz-Dieter Meyer and Brian Rowan, eds. *The New Institutionalism in Education: Advancing Research and Policy*. SUNY: University Press. 2006.

## **Ronald Butchart, University of Georgia, USA**

Dr. Butchart is Professor of Education at the University of Georgia. A historian of education, he is the preeminent historian of African American education during Reconstruction. Among his publications are: *Northern schools, southern blacks, and Reconstruction: Freedmen's education, 1862-1875*. Greenwood, 1986; *Classroom discipline in American schools: Problems and possibilities for democratic education*. Butchart, R.E., & McEwan, B. (Eds), State University of New York Press, 1998; *Remapping racial boundaries in reconstruction: Border police and boundary transgressors in post-Emancipation Black Education, USA, 1861-1876*. *Paedagogica Historica*, 43, 61-78, 2007; *Mission matters: Mount Holyoke, Oberlin, and the schooling of southern blacks, 1861-1917*, *History of Education Quarterly*, 42, 1-17, 2002.

## **History of Rutgers-Newark Plenary**

**Harold Weschler**, New York University and President of History of Education Society (USA)

Dr. Weschler is Professor of Jewish Education and Educational History at New York University and co-directs NYU's Ph.D. program in Education and Jewish Studies. He has published widely on access, governance, business education, and the formation of curriculum and disciplines in American higher education. His books include: *Jewish Learning in American Universities: The First Century* (with Paul Ritterband), *Access to Success in the Urban High School: The Middle College Movement, The Transfer Challenge*, and *The Qualified Student: A History of Selective College Admission in America, 1870-1970*. He also edits the annual *Almanac of Higher Education* for the National Education Association and co-edits the *ASHE Reader on the History of Higher Education* (with Linda Eisenmann and Lester Goodchild). Wechsler formerly chaired the higher education programs at the University of Chicago and Northwestern University. He was also editor of higher education publications for the National Education Association. Sponsored by a major Spencer Foundation grant, Wechsler currently studies the history of minority access to American higher education. The Ford Foundation and Litauer Foundation sponsored previous projects. He is the current president of the History of Education Society (USA), an incoming member of the executive committee of the Academic Council of the American Jewish Historical Society, and the winner of the Greatest Mets Fan competition (1969).

**Alan R. Sadovnik**, Rutgers-Newark (USA)

Dr. Sadovnik is Professor of Education, Sociology and Public Administration and Affairs at Rutgers University, Newark, New Jersey, where he is the Coordinator of the Educational Policy track of the Ph.D. Program in Urban Systems and Associate Director of the Institute on Educational Law and Policy. Among his publications are *Equity and Excellence in Higher Education* (1995); coauthor of *Exploring Education: An Introduction to the Foundations of Education* (1994, 2001, 2006); editor of *Knowledge and Pedagogy: The Sociology of Basil Bernstein* (1995) and *Sociology of Education: A Critical Reader* (2007); and coeditor of "Schools of Tomorrow," *Schools of Today: What Happened to Progressive Education* (1999), *Founding Mothers and Others: Women Educational Leaders During the Progressive Era* (2002) and *No Child Left Behind and the Reduction of the Achievement Gap: Sociological Perspectives on Federal Educational Policy* (2008). He received the Willard Waller Award in 1993 from the American Sociological Association's Sociology of Education Section for the outstanding article published in the field, and American Educational Studies Association Critics Choice Awards in 1995 for *Knowledge and Pedagogy*, in 2000 for "Schools of Tomorrow," and in 2002 for *Founding Mothers and Others*. He is coeditor, with Susan F. Semel, of the History of Schools and Schooling series at Peter Lang Publishing, the Palgrave Series in Urban Education at Palgrave-Macmillan and the Schooling Around the World Series at Greenwood Press.



**Frinde Maher**, Wheaton College, MA (USA)

Dr. Maher is Professor of Education at Wheaton College (MA.). Among her publications are with Mary Kay Tetreault, *Privilege and Diversity in the Academy*. Routledge, 2006 and *The Feminist Classroom: Dynamics of Gender, Race and Privilege*. Expanded Edition. Rowman and Littlefield C0, 2001; With Janie V. Ward, *Gender and Teaching*. Lawrence Erlbaum, 2001; "John Dewey, Progressive Education, and Feminist Pedagogies: Issues in Gender and Authority," in Weiler, Kathleen and Lynda Stone, eds., *Feminist Engagements: Revisioning Educational and Cultural Theory*, Routledge, 2001; and "Progressive Education and Feminist Pedagogies: Issues in Gender, Power and Authority," *Teachers College Record*, 101, 1, Fall, 1999, 35-59.

**Clement Price**, Rutgers-Newark (USA)

Dr. Price is the Board of Governors Distinguished Service Professor and Professor of History of Newark. He is the founding Director of its Institute on Ethnicity, Culture and the Modern Experience. Among his recent publications are "[New Jersey and the Near Collapse of Civic Culture: Reflections on the Summer of 1967](#)", Hall Institute of Public Policy - New Jersey, July 12, 2007, [http://hallnj.org/newTopics/newTopics\\_view.jsp?retURL=%2findex.jsp&scId=429](http://hallnj.org/newTopics/newTopics_view.jsp?retURL=%2findex.jsp&scId=429); "Historicizing Katrina", *After the Storm: Black Intellectuals Explore the Meaning of Hurricane Katrina*, edited by David Dante Troutt. (New Press, September 19, 2006; "We Are All Colored Now: The Anticipated Future of New Jersey's Cultural Landscape," Jersey City Museum virtual Catalogue, 2005 <http://www.jerseycitymuseum.org/exhibitions/virtualCatalogue/index.html>; "The Crisis and New Jersey," in "State Budgets and the Crisis of Historical Infrastructure: A Forum," *Perspectives: Newsmagazine of the American Historical Association*, Vol. 42, May 2004, pp. 31-32. Among his many awards are: Hall of Distinguished Alumni, Rutgers University, 2006; Leader in Diversity Award, Rutgers University, 2006; Community Service Award, Beth Israel Hospital, Newark, New Jersey 2005; Director, New Jersey Council for the Humanities Teacher Institute 2004, "A Reconsidered Past: New Scholarship in African American History," New Jersey Council for the Humanities, Monmouth University, July, 200; African American Alumni Alliance, Rutgers University, Hall of Fame, 2004; Doctor of Humane Letters, Drew University, 2004; Humanitarian Award, The National Conference for Community and Justice, New Jersey Region, 2004.

## **Abstracts of Plenary Lectures**

Plenary Lecture I

Francisco Ramirez, Stanford University (USA)

### **From Citizenship to Human Rights to Human Rights Education**

Over two centuries the world changed in the direction of a new political formation, the nation-state. Schooling the masses became a core project of the nation-state. Despite much earlier contestation, a logic of inclusion emerged and triumphed: all individuals were imagined as educable and as eligible for citizenship. More recently, the rise of an international human rights regime has shifted the terms of the debates regarding political inclusion to emphasize terms of inclusion issues. At stake is whether national states can continue to use mass schooling to create homogenized citizens or whether valorized diversity is now a human right that good nation-states respect. Furthermore, the shift from citizenship to human rights has undergone one more transformation and that is the shift to human rights education.

From a world society perspective, these developments presuppose changing world models of progress that are diffused worldwide by organizations and professionals. Evidence in line with this perspective is presented and discussed. The universalistic character of the models and their presumed portability accounts for their influence on countries that vary with respect to economy, polity, and culture.

Plenary Lecture II

Joyce Goodman, Winchester University (UK)

### **Educational inequalities, cosmopolitan women educators, and girls' secondary education, 1920-1939**

The transnational nature of women's international organisations in the inter-war period intersected with the more bureaucratized international educational networks that developed in Europe. This formed a shifting context in which the representation of inequalities in the education of women and girls and the position of women as academics, teachers and educational policy-makers were framed and discussed in the international organisations and networks with which women were associated.

The focus of the paper is on international information gathering, networks and actors in inter-war investigations of the position of women and girls in education as pupils, educators and policy-makers. The paper examines the construction of international knowledge about girls' education in the International Federation of University Women (IFUW), with particular reference to Amelie Arato's "L'Enseignement Secondaire des Jeunes Filles in Europe", published in 1934 under the auspices of the IFUW. It places Arato's research in the context of the IFUW's approach to equality and difference in respect of women, issues around ethnicity and nation, and IFUW notions of patriotism and internationalism. It relates these aspects to the IFUW's rhetoric of 'the international mind' and to broader networks and 'machinery' of inter-war intellectual co-operation associated with the League of Nations. The paper discusses ways in which information gathering flowing through European networks created a space for the development of the 'cosmopolitan' woman teacher and the bureaucratic (woman) civil servant who was also the international citizen.

While international information gathering suggested that girls and women were thriving as a result of education, and 'cosmopolitan' roles were constituted for some women educationists, particular configurations of ideologies combined in some countries to countermand educational opportunities for girls and women. The position of married women teachers came increasingly under threat in many European countries and some national federations of university women folded in the face of reactionary political regimes.

Particular national and cultural configurations continued to be significant in the dialectic of continuity and change that characterised interwar secondary education for women and girls.

### Plenary Lecture III

Ronald Butchart, University of Georgia (USA)

#### **Black Hopes, White Power: Emancipation, Reconstruction, and the Legacy of Unequal Schooling in the U.S. South, 1861-1880**

As slavery collapsed in the United States, freed African Americans expressed a dramatic demand for schooling and demonstrated unequivocally their capacity for academic achievement. Yet a century and a half later a significant proportion of black students reject academic effort as an artifact of white culture that is unworthy of their commitment and antithetical to their values. No one has adequately traced the early path from hopes for universal literacy and black academic success to vast inequality. In most tellings, the story begins in the 1880s and 1890s. On the contrary, the descent began at the moment of emancipation. It was marked by extraordinary violence and effective terrorism against expressions of black intelligence and sanctified by efforts to reforge the U.S. as a white republic. Black hope for intellectual freedom challenged white supremacy as much as black hope for economic and social freedom; black hope was crushed to assure white dominance. While the civil rights movement challenged white power, the actual process of ending Jim Crow left white power largely intact.

### Plenary Lecture IV

Harold Weschler, New York University (USA)

Frinde Maher, Wheaton College, MA (USA)

Alan R. Sadovnik, Rutgers University-Newark (USA)

Clement Price, Rutgers University-Newark (USA)

#### **Special Session: The History of Rutgers-Newark: An Urban University and the Questions of Access and the Reduction of Inequality**

The history of higher education in the United States has involved the progressive opening of access and opportunity to students from historically underrepresented groups, including low-income students, women, immigrants and students of color. At the same time, as higher education opportunities have expanded, the system of higher education in the U.S. has become more stratified, with affluent students more likely to attend elite private colleges and public research universities, and historically underrepresented groups attending less elite state colleges and community colleges.

Throughout its history, Rutgers-Newark has attempted to balance the tensions between equity and excellence in order to provide meritocratic access to generations of first generation college students. This plenary symposium will examine the history of the university from its inception 100 years ago as the New Jersey Law School to the present as a 10,000 student research university that is part of Rutgers-The State University of New Jersey, and has been for 11 years running named the most diverse research campus in the United States, by U.S. News and World Report. Among the topics to be discussed are the tensions between equity and excellence, the role of the urban research university, the effects of the 1967 Newark riots and the tensions between town and gown, the effects of student diversity, power and privilege in the academe and the maintenance of student diversity at a research university.

## **Abstracts**

Please find the language of the presentation in the program. The ISCHE 30 Local Organizing Committee advised all speakers not presenting in English to prepare a PowerPoint presentation or a summary of their presentation in English to support a fruitful discussion. Due to space limitations, we have deleted references at the end of abstracts, as well as footnotes. Please request the full papers for references and notes.

## Abstracts

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### **Inequality and the availability of schooling in rural indigenous Mexico, 1876-1940**

Social and economic inequalities overlap in the history of schooling in rural indigenous Mexico. Non-availability of schools has been one aspect of such inequalities.

Post-revolutionary governments of 1920-1940 heavily criticised the urban-rural imbalance in education and made the opening of rural schools the flagship of their educational policies. Yet pre-revolutionary governments had not always ‘abandoned’ the countryside as the revolutionaries claimed and, although their experience was often ignored, they had faced problems similar to those encountered later by post-revolutionary governments.

We therefore need to study pre-revolutionary schooling to better understand developments in the twentieth century. In this paper I will examine in detail the availability of schools in rural and indigenous areas of the state of Puebla before the revolution. This case will be compared with regions of Tlaxcala and Estado de Mexico that had a similar socio-economic and socio-linguistic situation but different policies for the distribution of educational resources with significantly different results.

In particular I will explain what made it possible for Puebla to open new schools in villages under 2,000 inhabitants while other states were closing down such schools. I will also explore the reasons for the greater attendance of indigenous children in some localities than in others with comparable populations. Finally I will consider a variety of factors that hampered indigenous children’s acquisition of Spanish literacy even when schools were available.

Although the presentation will focus on the number of schools and teachers, the school-age population, registration and attendance figures and the ethnic makeup of the classroom, the wider socio-economic and socio-linguistic context will also be briefly considered in order to provide a better account of how the existing situation sometimes reproduced and sometimes countered inequality among peasant indigenous children.

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Adekanmbi, Gbolagade, University of Botswana, Botswana, [adekanmb@mopipi.ub.bw](mailto:adekanmb@mopipi.ub.bw)

### **The reduction of educational inequality through tertiary distance education in Sub-Saharan Africa, 1927-2007**

For many years, sub-Saharan Africa has had its fair share of unsatisfied demand in higher education. Most official attempts to meet tertiary educational needs during the colonial and the immediate postcolonial periods relied mostly on formal education systems. The pre-1900 developments in Europe and America however opened a new vista of opportunity, with distance education, then correspondence education, emerging as a major alternative route to providing educational instruction. Along with such developments were specific policy initiatives of the University of London, for example, the one which de-emphasized tuition provision and created an opportunity for people in the colonies to sit for higher education examinations in the colonies. In addition, emerging correspondence colleges like Foulks and Lynch, Rapid Results College, Wolsey Hall, soon started utilizing the opportunity to provide tuition for many overseas students, including those from African countries. While early tertiary distance education in many African countries provided hope to many on the continent, the number of students who utilized the provision was low, passes were few and far between and the content of instruction was mostly foreign. Thus, in addition to foreign colleges, interventions soon came in form of local proprietary thrusts, governmental and agency developments and university forays into the field. The reduction of

inequality, by way of access to educational provisions through distance education became a major focus. Programme areas such as civil service training and commerce were the focus initially but teacher training, business administration and related courses and aspects of the sciences later became the focus of educational provisions.

Considering Africa's current situation, what has been the role of distance education in reducing inequality, with particular reference to enhancing educational access? How has distance education aided? How has the content of instruction addressed key developmental needs? Who have been the main role players in participation and collaboration? What has been the pattern of development in different parts of Africa in nearly a century of practice? What are the challenges and constraints to a full utilization of the educational approach? What new inequalities exist and how might these be addressed? How might the future of tertiary education be shaped and charted in view of the observed developments? This paper examines the above and related issues in the context of Africa's numerous socio-economic problems. It examines the nature of distance education provisions, the pattern of collaboration among providers and partners, the influence of globalization, technology issues, and future thrusts in the field. The paper's exploration of events before 1927 includes the impact of the University of London, and the emergence of correspondence education in many parts of the world, as background to later developments in many African countries. In pursuing its goals, the paper makes reference to the works of Omolewa (1976, 1978, 1980, 1981 and 1982), Kabwasa and Kaunda (1973) Aderinoye (1992), Roberts and Associates (1998), Saint (1999), Filip (2000), among others, as they relate to distance education development in Africa.

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### **Gender inequality in basic education in Sub-Saharan Africa: A conspiracy of culture, wars, HIV/AIDS and poverty (1990-2005)**

The 1990 delegates World Conference on Education in Jomtien, Thailand was to set the future global agenda for education and literacy. Universal access to primary education for every child was among the several goals identified in the conference. Ten years later, in April 2000, the World Education Forum convened by UNDP, UNESCO, UNFPA, UNICEF and the World Bank assessed the progress that had been made and, various countries took educational stock. There it was submitted that, although there are more children going to school than at any time in history, there are still 113 million children out of school, 97% of them in the less developed regions especially in sub-Saharan Africa and 60% of them are girls. By year 2002, the number of primary school age children who are out of school had increased to 120 million, 53% are girls, 47% are boys and 39% of this population are from Sub-Saharan Africa.

In Africa, culture, wars, HIV/AIDS and poverty are major challenges at eliminating inequalities in the basic education of boys and girls. Traditional beliefs and practices are still prevalent in most African nations. There is low priority for girls' education; some families do not wish to have girl-children because of the inheritance tradition.

The incessant wars in most African nations have paralyzed economic activities making majority of families to live below poverty level and in such situations however, girls are the worst hit. Rape is a well-known instrument of war and girl-children are often exposed to sexual violence in crowded, unsafe camps for refugees or the displaced. 'Survival sex' has become common currency-traded for food, cash, shelter and even for education.

Though poverty is a major reason for prostitution in Africa, but there seems to be two other reasons for great demand for girls in the sex industry. First, people who fear contracting sexually transmitted diseases, especially HIV/AIDS, only wish to purchase the services of virgins. Second, a frightening rumour is circulating within this appalling industry that sex with a virgin is a cure for AIDS

and more girls are being lured into this trade with large sum of money thereby abandoning their education and unknowingly becoming infected with the virus. Therefore, apart from being a victim most girls ended up being caregivers for their AIDS-stricken families, and are being pulled out of school. In Zimbabwe, for example, 70 per cent of these caregivers are girls. (UNICEF 2007)

This research therefore will examine the extent of the conspiracy of culture, wars, HIV/AIDS and poverty on girls' education in these four nations – Burkina Faso, Nigeria, Sierra Leone and Zimbabwe. It will critically look at the trend historically to examine the point at which each of the factors affected the nations between 1990 and 2005. Suggestions would be made on innovative approaches at reducing the gender inequality.

---

Allender, Tim, University of Sydney, Australia, [t.allender@edfac.usyd.edu.au](mailto:t.allender@edfac.usyd.edu.au)

### **Teaching race and class: Embodying female professionalism in colonial India**

Colonial India was an exciting domain for educationalists and intellectuals in the early nineteenth century. Expansive village schooling schemes and intellectual crossovers between cultures created an education dynamic that far out-stripped what was happening in England. However, the intervention of the state from 1850s onwards, promising funding via the imposition of systemic schooling, closed down most of this earlier felicity and social functionality. For girl schooling the results were particularly disastrous. Hardly part of raj considerations before this time, female education based on the household, and in more formal education settings too, had long been part of a diffuse but integral learning ethic of traditional societies across India. But the state, for its own power considerations, now wished to authorize and control girl education by firmly relegating it to the periphery.

This paper explores how the state's embodiment of the girl student resulted in a sharp decline in educational opportunities for females at a time when it aspired to broaden access for boys. Increasingly rigid barriers of race, class and caste were constructed to exclude most whilst Eurasian ethnicity became the principal point of access. A restricted embodiment of the educated woman developed also; one of the female teacher or of the nurse, constructed on Western professional lines. The conduct of these few beneficiaries, derived from 'education', was to convey the legitimacy of the raj.

Both incarnations were driven by different modus operandi. Female teachers were to be employed to meet a middle-class parent demand for social mobility for their daughters and even access to the European marriage market. Whilst nursing, better funded per capita, was a humanitarian response to grinding poverty and sickness on the subcontinent, especially aimed at renovating indigenous *dhai* (midwife) practice. And all this whilst elementary girl education-by now a vital first step in schooling in the West- was neglected and ignored excluding most girls from the prospect of any senior level education. By the 1890s only a few racially selected recipients could participate in the 'high school' in what had become an almost wholly Western orientated intellectual endeavour.

Such 'professionalism' came to represent a powerful inequality and exclusion to an emerging national movement and the vast sea of women excluded from colonial schooling. They were forced to pursue instead more insurgent avenues to find a voice in an emerging India. And whilst some women imported by the raj to do its work had attempted to disrupt these exclusionary practices, their work was to be overwhelmed by a growing tide of nationalism and the loss in faith the raj ultimately suffered in its own education project after World War One.

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## **Disability and gender: the differentiated effects of poliomyelitis**

How did disease and disability shape external and internal notions of femininity? Poliomyelitis, a virus, attacks the nervous system and, in its most severe cases, causes paralysis. For a forty-year period, between 1916 and 1956, it struck every summer infecting tens of thousands of American children residing in urban, suburban, and rural areas. Just as the poliovirus suddenly struck American children and permanently transformed their physical lives so too did it traumatize them socially. They consequently became less than human, losing dignity as well as rights. Impairment growing from perceived abnormal and anti-social behaviors led to a “stigma.” Finally, disability has often been portrayed as a lonely experience requiring rehabilitation and acceptance of a new life; in sum, individually adapting to it. Those who supposedly overcame it demonstrated personal courage and determination, a comfortable cliché for the able-bodied majority.

However, in reality, disability has not operated as an isolated, individual medical pathology but rather functioned as a social construct. It is not merely confined to a biological or medical condition, but is socially conceived. Society’s narrow definition of normal, the experience of social rejection, and the existence of physical impediments in the environment all converged to create the disabled world.

No question existed that poliomyelitis also adversely affected the mental health of children and adolescents. During the 1930s and 1940s, canon especially dictated that physical disability shaped the emotional and social development of adolescents. Developmental psychologists generally believed that they experienced anxiety about their sexual self-image and concomitant social acceptance. Being able-bodied dictated a sexual norm; peer conformity would then be achieved. Mental hygiene ideas and practices, in vogue during this period, simply placed the burden of disability on the individual polio in the guise of scientific research. Physical impediments and peer perceptions therefore did not have to be altered at the schools.

Polios had to find a personal way to “fit in.” And gender prescribed one outlet. Male polios, now seen as physically “frail,” could adapt through artistic or academic excellence: aesthetic or intellectual achievements substituted for physical prowess. Female polios were expected to compensate for their “physical shortcomings” by adopting a positive attitude, one characterized by being extroverted and charming. A winning personality seemingly replaced sexual attractiveness. Polios had to individually adjust and at the same time display a socially acceptable demeanor. If not, they were deemed emotionally deficient. The impact of these social views had a particularly harsh effect on female students. The general public generally perceived polios as sexually neutered. Disability made a woman’s body appear unfeminine. For adolescent women, their male peers deemed them to be imperfect and thus undesirable. How did they respond to this stigma?

This study is grounded in disability studies and history. It reconstructs the physical, emotional, and social experiences of polio. Within a span of several days they moved from the world of the able-bodied to being disabled. It departs from a traditional history of “schooling” by focusing on the broader context of “education” and children. In so doing, it taps disability studies and history, expanding and humanizing it through the use of autobiographies, memoirs, and oral histories of polios, their parents, and siblings to reconstruct and analyze this historical context.

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### **Middle schools in the news: Representations of comprehensive education in Dutch newspapers (1969-1979)**

In the Dutch discussion about comprehensive education in the 1970s, the arguments used are very similar to arguments used elsewhere. Education should give equal opportunities to children with different socio-economic backgrounds, education should not only be about knowledge and cognitive development, but also about skills and the development of social and artistic talents, and schools needed to become democratized institutions. However, while other countries like Denmark, Italy and England succeeded in introducing some sort of comprehensive system to reduce educational and social inequalities, the Netherlands did not. In 1970-1971 Dutch government was rather positive about establishing comprehensive schools under the name of Middle Schools, but as early as 1973 the climate started to change. The socialist minister of Education J.A. van Kemenade was in favor of the Middle School, but he met quite a lot of opposition from religious parties and from the liberals. Middle School experiments did not start until 1976, but already in 1977 these experiments lost political meaning because the new liberal minister A. Pais unfolded an educational system with no room for comprehensive education. The experiments went on, but were placed in isolation and eventually disappeared.

The failure of establishing a Dutch Middle School is attributed to the political constellation in 1977. The interesting question that remains is how the climate for comprehensive education could change so dramatically. In this contribution the changing climate is investigated by means of content analyses of articles about comprehensive education in four Dutch newspapers. The newspapers differ in political affiliation. Both the content and the tone of the articles is analyzed. Special attention is given to the role of parents and teachers. Did they contribute to the public debate and what positions did they took? In the new educational concept of the middle school teachers needed a new pedagogy. How did teachers react to the new teacher paradigm in the public debate about the middle school? By reconstructing the public debate about the Middle schools, this contribution aims to contribute to our understanding of the failure of the establishment of comprehensive education in the Netherlands.

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### **The reduction of the inequalities in the teaching of the French physical education during the sixties : challenges and paradoxes**

Whereas the General de Gaulle wanted to democratize the School in France since 1959 (Robert, 1993), the teachers of Physical Education (PE), under the joint effect of new social needs and institutional orientations, made sport the single object of their teaching (Attali, St-Martin, 2004). Before 1959, their contents were differentiated according to the biological and social characteristics of the children, and the exclusive use of sport must make it possible to consider all the Students with equality. Since 1959, this principle became an obvious obligation for the teachers, that PE was now a new necessity of the French-national Test, the “Baccalaureat”.

These new compulsory tests of PE were justified particularly by the democratization of a cultural practice still little diffused in France at the end of the Fifties (Tétart, 2007). The PE highlighted the precept of the “Opening of the School on the Life” by the renewal of the contents of teaching. Based on

humanistic principles having to put the school at the service of the acculturation of the working classes, this educational approach wanted to be modernistic.

Starting from an analysis of the professional publications of PE, we will define the concept of equality in progress for this category of teachers. We will show that it illustrates the French Education System by implementing the principle of the uniformity. At the same time, when the concept of equality became a structuring reference for the Educational Initiatives, it will be a question of specifying of its nature and the limits in PE. Indeed, we will show that the search of equality by sport was a factor of aggravation of the inequalities of school achievement. In fact, teachers of PE grant little place to the social and gender differences. Presented like a democratizing reform of the PE, the “Sportivisation” of the PE during the Sixties took part of the increase in the inequalities because the official attention is more related to teach knowledge that tools to be implemented for informing and educating the Youth of France.

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**Paradigms of female schooling and critiques of gender-based educational inequality in Rokeya Sakhawat Hossain’s writing**

My paper will analyse essays, letters, fiction, and satirical sketches penned by the South Asian and Bengali Muslim feminist and educationist Rokeya Sakhawat Hossain (1880-1932) between 1905 and 1932 to bring out the complex contours of her embattled success as founder and administrator of a pioneering school for Muslim girls in Kolkata, and the creative, polemical, and original contribution she made to the conceptualization of gender inequality in the field of education. I shall analyse her blackly comic series of sketches *Abarodhbasini* (*The Secluded Ones*, published in periodicals in 1928-1930), which castigate total seclusion of Muslim women practised in some parts of South Asia, to show how Rokeya sees physical unfreedom and mental seclusion going hand in hand to produce disempowered women denied education; in its place, in other essays and her utopian fiction, she offers models of women with full access to basic and higher education, remaining within their own community and religion, yet freely consorting with members of other communities and religions, practising propriety, while daring to make historical and sociological analyses of patriarchy, which Rokeya sees as present in all communities, religions, and societies.

Rokeya at the end of ‘The Secluded Ones’ critiqued some of the measures she had to adopt in order to make her school, the Sakhawat Hossain Memorial School for Girls, acceptable to conservative members of society: she quoted the words of an observer of the school-bus which ferried her students to and fro, who said that the bus was a ‘moving black hole,’ the reason for the abysmal ventilation being the often-articulated conservative demand that near-total purdah should be preserved. In her utopian fiction, ‘Sultana’s Dream,’ contrarily, she posited a Ladyland where educated women would run the country and move about in ‘air cars’. In an essay entitled ‘Griha’ (‘The Home), Rokeya showed how the home, ideologically valorized by conservative voices as woman’s proper sphere, often became a place where in fact women had no refuge or comfort, thanks to patriarchal practices: it is in this context of collusion between patriarchy and a gender-unjust private sphere that she advocated public schooling for girls.

Rokeya’s writing was published for the most part in miscellaneous periodicals: I shall show how Rokeya adopted flexible, diverse rhetorical strategies to become an effective voice, at times militant, at times persuasive, at other times reflective or whimsical, to argue that men and women, though created equal, are not in fact equal thanks to social practices, and that female education is the key means to bring about greater equality between them. In this context, I shall show how Rokeya’s construction of female education was designed to accommodate moderates, liberals, and radicals alike: the suppleness she showed was reflected in her pedagogy, which allowed space and flexibility for varying models of

girlhood to emerge. In the ultimate analysis, however, I argue, Rokeya was more radical in her writing than in her school teaching, since the latter sphere demanded greater accommodation of conservative and moderate views of girls' education.

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### **Doors Open, Sparks Fly, Children Push In**

The Swiss educator Johann Heinrich Pestalozzi (1746-1827) in his seminal work *How Gertrude Teaches Her Children* (1801) expressed determination to open “the doors of art” to the “poor and weak of the land”. A passionate advocate for the rights of children of all classes to an education, Pestalozzi at the same time believed that instruction of the children of the working poor must emphasize the vocational skills that would give them access to a realistic livelihood. In spite of his radical advocacy for the rights of the people, Pestalozzi and many of his contemporaries seemed not to question the class-based social order; accepting the premise that the poor were bound to occupy a permanent “Estate” in the social system.

It was more than a century later, that, in many parts of Britain, ‘the doors of art’ were finally pushed wide open, and streaming in together were the children of the poor and the middle class. In state-sponsored Infant and Primary Schools, a pedagogy of educational equity brought about significant changes in the quality of education for the young and poor. Among the significant voices in this transformation were those of infant school classroom teachers, including that of teacher-writer Alice Yardley (1913-2002) active in the industrial city of Nottingham.

Yardley and her colleagues in England came out of teacher-training colleges in the 1930s steeped in the writings of Pestalozzi, Froebel and Montessori, and eager to put the ideas of their intellectual mentors into action. Working as teachers and administrators, they succeeded in creating the English Infant School for 5 to 7 year olds as a unique institution geared to meeting the needs of young children, shaping a model that went beyond social reproduction. The English Infant School Movement called for a new social order, one that would disband the ‘Estate’ of the poor, liberate learning from its authoritarian conventions, and spark new cultural forms brought about by the free play of children’s individual choices, activities, expressions, and ideas.

Drawing on primary source materials from Yardley’s archive, particularly the educational journals and curriculum notes that she kept between 1930 and 1961, as well as personal interviews, and published texts, I will show how she built on elements of Pestalozzian pedagogy, such as direct experience (the object lesson) and ‘self-activity’, yet moved beyond it in her articulation of a child-centered developmental approach. In Yardley’s terms, the ‘modern’ school put first the development of the whole person and his or her ‘self-fulfillment’, possible only within the context of an open, egalitarian social order.

In conclusion, with a particular focus on the work and thought of practitioner Alice Yardley, I will illustrate the evolution of Infant School practice in England as an emancipatory child-centered educational project, and, in light of changing political contexts in Britain in the last quarter of the twentieth century, describe the arc of its high points of success in the 1960s and eventual eclipse during the ascendancy of Margaret Thatcher, when the ‘doors of art’ seemed to close once more.

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### **Working-class childhood and the anti-tuberculosis campaign in the Netherlands ca. 1900-1950**

Working-class childhood was a particular focus of the international anti-tuberculosis campaign that aimed at wiping out the greatest killer of schoolchildren and adolescents of the first half of the twentieth century. Beginning in the first decade of the century children moved from the periphery to the centre of a crusade that had been gathering momentum for some time. Scientific research had revealed that the commonest variety of the disease, consumption, originated in childhood infection. Children were not only particularly vulnerable and likely victims of the most serious varieties of the disease, brain and bone tuberculosis, they were also considered to have the best chances of recovery when the disease had become active and consequently life threatening at a time when effective medicine still was not available. What is more, healthy children appeared to resist the first attack of the formidable fiend much better than less healthy ones. Therefore, improving children's health and building up strength at school age was considered the most effective prophylaxis. The quality of feeding and hygiene at home turned out to be crucial conditions. Morbidity and mortality of tuberculosis were distributed very unequally, to the disadvantage of poor children. That is why the anti-tuberculosis-campaign particularly addressed the working class. It was part of an interventionist policy with a civilizing mission that reached out to the living conditions and lifestyle of the poor.

This paper discusses the way Dutch anti-tuberculosis campaigners tried to protect working-class children against the deadly disease. It focuses on prevention and the key figure in a developing network of care woven around these children, the school doctor, and on his means: regular medical control, hygienic advice, and reference to a sanatorium, an open air school or a health colony. Along the lines of this prophylactic work I will argue that tuberculosis has played a major role in the process of making childhood part of what Michel Foucault has called the 'social body', a network of governance in which medical professionals and the state cooperated to discipline and normalise the population to transform individuals into members of 'modern', civilised society. The conclusion will be drawn that, as risk decreased, surveillance increased and that the relevance of all the monitoring is rather to be found in the knowledge about the disease than in the promotion of child health and welfare. As medicalization made progress, social inequality tended to give way to new categories of children at risk. Prevention itself turned them into patients in need of constant care and control instead of improvement of their living conditions. Nonetheless, in the end it was an increased standard of living that created the conditions for the campaign to become successful.

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### **Freemasonry and the right to an education: The case of Italy from unification to the beginnings of the twentieth century**

On the morrow of Italy's unification, the new state found itself having to confront a long series of severe and important problems. Certainly one of these was illiteracy. This phenomenon was measured in very worrisome percentages, especially in several regions of the South (for example in Basilicata and in Calabria, where it reached nearly 100% of the female population). The first years of government were used to build a unitary system of education instead of the various organizational forms that had prevailed in the several pre-unification states.

The problem of education of the masses, starting from the basic elements of literacy, was confronted especially by politicians and intellectuals who belonged to (or were close to) freemasonry. It is believed that almost all the ministers who followed one after the other in public education were masons and that, particularly in the second half of the nineteenth century, Italian freemasonry took on a stronger and stronger role within the state and in political and cultural life.

The social question and the education question were recurrent themes in these streams of thought. They were expressed particularly in the work and writings of Pasquale Villari and Michele Coppino. It was specifically the latter who, during his many appointments as minister of public education, not only conducted intense organizational and cultural activity, but also succeeded in bringing about passage in 1877 of a law that decreed compulsory elementary education up to the age of nine (ten years after his first attempt). The parliamentary debate over compulsory education, in part inspired by legislation in other European countries (sometimes referring to America too), was very wide-ranging and stormy. The positions being argued were in fact contradictory and irreconcilable: on one hand, it was held that compulsory education would be a useless imposition on families in the countryside that could not economically do without the labor of their children; on the other hand, it was held that only compulsory education would open the road to literacy to the people and would convince them of its real benefits. All this should be read within a historical context characterized by a hostile, problem-ridden process of separation between State and Church and by a strong contrast between religious positions and secular positions. Both sides expressed themselves in fact in terms of absolute opposition. And that made a direct impact on all educational subjects.

The purpose of my lecture is to demonstrate the contribution of masonic thought and the importance of the compulsory education law, inspired by the principle of equal access to education. This law, thanks to education being free of charge and to the expanding presence of schools, formed a turning point (and a point of discontinuity) in Italian education, improving the condition of the population in a real way, and preparing for the industrial development of the beginning of the twentieth century.

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### **The return of Piaget: How developmentally-appropriate preschool education was used to reduce economic and social inequality**

Piaget's initial reception in the United States was very auspicious. Between 1921 and 1941 some forty reviews his research appeared in American education and psychology journals, his work became well known among nursery school educators, and in 1936 Harvard University awarded him an honorary degree. But psychology was undergoing another of its rapid transitions, and caught between experimental psychologists who thought his research was too child centered and methodologically loose, and nursery school educators who thought his research was insufficiently child centered and too rigid, Piaget's ideas did not find a secure niche in American education in the 1920s and 1930s. Between 1933 and 1949, none of his books were translated into English. Then, in 1960, the Society for Research in Child Development held a special conference in his honor. Piaget was back, and so was preschool education as a remedy for inequality.

In the 1970s Piaget's psychology figured centrally in debates about the ability of young, educationally and economically "disadvantaged" children to learn. In 1962, David Weikart began the Perry Preschool Project in Ypsilanti, Michigan, in which he used a Piagetian preschool curriculum as an experimental treatment for a group of very low income, mostly African American children, in an attempt to prove that preschool education could "cure" poverty. Weikart's successive studies of Perry Preschool graduates showed what he claimed were "lasting effects" of high-quality, Piagetian style education, and became the main "scientific" evidence for investing in universal preschool education, the last, major untried approach to alleviating inequality through education. Weikart's Piagetian curriculum was adopted by many Head Start programs in the 1970s in the federally-supported Planned Variation Study on the effects of different types of pedagogies on lower-income children and remains the dominant model in American preschool education.

How did Piaget's ideas become popular again in the United States? How did Piaget's pedagogy come to be seen as one of the main ways of alleviating economic inequality? Through examination of



primary and secondary sources and oral history interviews with psychologists and educators directly involved in reintroducing Piaget to the United States, I will explore the return of Piaget and the way that Piagetian psychology has been used to construct a political agenda aimed at reducing educational and social inequality through preschool education, the least well funded, lowest status, most privatized level of American education.

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### **The influence of language instruction on Hawaiian sovereignty during the 19<sup>th</sup> century**

This paper provides the foundations for the current battles to which modern Native Hawaiians are engaged. After almost a hundred years without Hawaiian being the language of instruction, the vernacular is re-emerging. One of the strongest reasons for doing history is to help us understand how we have arrived at the present. Thus, the history of the influence of language instruction in replacing Hawaiian sovereignty with American domination during the 19<sup>th</sup> century is necessary from the standpoint of framing today's difficulties in resurrecting the Hawaiian language as a language equal to the English language.

During the first forty years of language instruction, Hawaiians were predominantly taught in the vernacular. The medium of instruction was works translated into the Hawaiian language. All documents as well as most of the newspapers were also written in the vernacular. Schools were differentiated according to the status of the students. *Ali'i* males attended Lahainaluna Seminary for a high school education. Sixteen high chiefs attended the Royal School, which prepared them to become either king or queen of the kingdom. All other Hawaiian children either attended the missionary boys' boarding schools, girls' boarding schools, or the public schools. Except for the Royal School, all these schools instructed students in the vernacular. While most of the public school teachers were Hawaiians, all the teachers for the missionary schools were whites. Literate and educated Hawaiians enabled the missionaries to succeed at Christianizing and civilizing the native population and leading the Hawaiian kingdom into the modern era.

Beginning in the 1860s, when second-generation missionaries took power, the language of instruction became increasingly English. The second-generation missionaries embarked on a concerted effort to Americanize education for Hawaiians by replacing the Hawaiian language with English, employing more American instructors, and using predominately American textbooks. Thus, even before Hawai'i was annexed in 1898, American colonization was well advanced. After annexation, during the Hawaiian Republic, the white power brokers made the Hawaiian language illegal.

Today the Hawaiian language and the English language serve equally as the language of the Fiftieth state. However, while this is an important reversal of the past, the reality is that the support from the power brokers in current Hawai'i necessary to return the Hawaiian language to the prominence it played during the Hawaiian Kingdom does not match the fanfare behind the Hawaiian language being equal to that of English. Understanding the history of the Hawaiian language being replaced with English language may help in the current fight to return the Hawaiian language to prominence.

This paper relies on primary research from missionary publications and letters, and newspapers and secondary sources from articles, books, and dissertations and theses. The theoretical framework that provides the direction for this paper is Antonio Gramsci's theory of hegemony, which emphasizes that hegemony is the exercise of ideological power and education was important in providing active consent of Natives through mass democratic organization.

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### **Inequality: schooling and the family reinterpreted**

In my paper the issue of social inequality and schooling is approached from the perspectives of family and family change. I claim that despite modernization and individualization (U. Beck, 2003), families still play a crucial role in schooling, social mobility or status change. Family, however, does not simply mean the nuclear family or nuclear family household; it includes both the **symbolic family** and the multigenerational **family system**, which apparently have a strong effect on schooling, career choice, marital mobility, migration etc.

The term “**symbolic family**” is borrowed from John Gillis (1996), but in my interpretation its components are interrelated in a different way and its meaning is extended (Á. Boreczky, 2004, 2007). It refers to a historical-social-geographical space represented by close or distant, family members, whether they are personally known or not, whether they are alive or passed away. It is partly transmitted by family narratives and it creates a very important part of our memory and imagination: a set of images, myths, beliefs, values, patterns, pathways etc. to choose from. The symbolic family provides the opportunity to live and to internalize a dozen lives, to be a part of a number of different social realities with no risk of personal decisions. From this aspect social inequality is seen as filtered through and transmitted by multigenerational family logics (cf D. Bertaux - P. Thompson et al 1997). These are characteristics of each individual family and the outcome of their adaptation to the changing historical, social and economic realities, also influenced by their social/racial/religious group experiences. The multigenerational family system – open or closed, adaptive or non-adaptive – can extend the symbolic space that the family occupies, but it can also produce no significant change and result in inclusion.

The paper is based on a four-year multidisciplinary empirical research. In the first stage data (e.g. family size, household structure, living conditions, schooling, occupations, places of residence) concerning three or four generations were collected in each family of a representative sample of 600 **Hungarian families**. In the second stage 100 interviews in 25 families were recorded and analyzed. The interviewees were selected on the basis of the results of the survey. The analyses of interviews were focused around continuity and change, patterns, strategies, visible and hidden beliefs etc., combining cultural capital theory with the concept of symbolic families and cultural hybridization. To illustrate all these, some cases representing different patterns of schooling, different ways of adjustment, different symbolization and varieties of cultural hybridization will be presented in my paper.

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### **School choice and social inequality: the Netherlands, 1950-2000**

The freedom of education laid down in the Dutch constitution of 1917 has paved the way for a pillarized educational system in which parental choice for schooling was determined by religious preferences and not, as in many other countries of the world, by socio-economic factors. In recent years this configuration has changed due to demographic and cultural developments and the changing position of the State. In this paper we will examine the changing determinants of parental choice in the Netherlands in the second part of the 20<sup>th</sup> century. We will make use of national and local empirical studies and data basis about school choice that appeared in this period.

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### **The Fairway Scheme: An historical analysis of a university's approach to find a 'fair way' for university access**

The Fairway Scheme was a major strategy implemented by the University of Adelaide, South Australia, in 1990, to address access and equity concerns of the period. It is still in existence in 2008, and is a special access scheme, which provides students from under-represented or disadvantaged schools with a greater opportunity to be selected for undergraduate programs at the university. The Scheme aims to 'even the playing field' for these students by providing bonus points to aid their selection in to the University of Adelaide's programs.

This study examines the origins and implementation of the scheme, and the reviews and reports relating to its development. In so doing the roles of academics, (sociologists, political scientists and historians of education) and also that of the relevant administrators are analysed. It is clear that such an analysis must include the political and educational climates of the time, and the reactions and concerns of many different groups, both within the university and in local educational communities. Consequently the study highlights the impact of educational research on educational policy, and illustrates the nexus of educational theory and educational practice. In addition, the historical examination canvasses the difficulties for a university to balance equity and excellence.

Craig Campbell has suggested in 2007 that, 'thinking about the relationship between social class, schooling and the kinds of post-school adult lives that Australians live remains a crucial issue'. This paper addresses one example of such a relationship, and addresses the complexities in implementing an educational policy designed to reduce educational achievement gaps and thus reduce social inequality.

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### **The urban middle class and academically selective schools: Histories of families operating a niche market**

By the end of the twentieth century in Australia, neo-liberal inspired educational ideas had privileged 'markets' and 'parental choice' as significant concepts in the public policy discourse. Government funding of public and non-public schools encouraged the growth of school markets and parents as school choosers. This occurred especially at the national level of government. One group of public schools was well positioned to profit from the new school choice regime. Annually, only 3,000 out of some 13,000 applications to enroll students in academically selective schools in New South Wales succeeded. The 'law of supply and demand' made this group of schools highly attractive to many middle class parents. This paper contributes to a broad research project on the continuing historical formation of the urban middle class in Australia. Depending in part on extensive interviews with parents whose children were about to enter a secondary school, this paper concentrates on the histories of middle class families who sought academically selective schooling for their children. The paper identifies different elements of the urban middle class, which more or less confidently 'played' the school market. The sociology of Bourdieu has been useful for identifying the differing strategies that different families were able to employ to gain a positive outcome for their children. The intersection of social class with recency of migration and cultural identity issues is a major issue for the paper. The role that the 'coaching' of children towards success in selective school entrance tests divides the older Anglo-Australian from the newer Asian-Australian urban middle class groups. A review of the histories of different families and their historic loyalties to particular schools and school systems shows the effectiveness of neo-liberal policies. Long term patterns of school loyalty and enrolment by middle class families are being abandoned. The intelligent parent 'consumer' of the 'right school' for his or her child is decreasingly respectful of family traditions. It is the argument of this paper that 'school choice' is at the centre of the



emerging processes, which continue to form the urban middle class in Australia. In this paper, Australian census material is used to show the broad changes in school allegiance that have occurred over the past half century. The paper then concentrates on the stories of eleven families who won or lost in the attempt to succeed in one niche of the school market, the academically selective public secondary schools.

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### **The impact of school democratization on French literature and language curricula and pedagogics**

This paper deals with the way French language and literature teachers have addressed the question of social inequities at school in France from 1959 until today.

Classical Humanities, which had constituted the basis of elite education for many centuries, were harshly questioned from the eighteenth century on as being inadequate to a modern world. During the nineteenth century, a new criticism was expressed against classical education: it was considered as a way of reproducing the domination of the bourgeoisie by setting up a barrier against the popular pupils, who frequented the so-called primary schools, and were thus excluded from this classical culture. The democratization of the French school system, through the transformation of primary and secondary systems from parallel systems (for lower-class pupils and upper-class pupils) into sequent degrees, was therefore accompanied by the extension of a new subject: French literature. French authors, read, studied, commented on from the lowest grades of primary schools to the last grades of secondary schools, seemed to offer the common cultural references needed by a democratic society. The creation of the “Agrégation de lettres modernes” in 1959 crowned this controversial evolution, a few months after the Berthoin reform had opened the secondary schools to every pupil whatever his or her social background.

However, far from being a triumphal decade for the French literary studies, the sixties witnessed violent attacks against this traditional teaching. Considered as a part of bourgeois culture, it was accused of dooming pupils from a popular background to an inexorable failure. Just like the Classical Humanities earlier, French literature appeared as an instrument of ideological domination and social reproduction. At the same time, the success of structuralism in linguistics and literary studies opened alternative possibilities to the classical literary history and proposed new ways of analyzing texts and literary works.

Through the analyses of different life histories, this paper will show how teachers addressed these issues and tried to reform the curriculum. We will focus on four dimensions: social background, professional experience as a teacher (at secondary or superior levels), interest in new scholarly approaches of language and literature, and political engagement. The proposals made by the promoters of the reforms will not be considered as a mere translation of their social position but as a complex construction where social experience, political engagement, praxis and theory are inextricably intertwined. We will also examine how the emergence of didactics as a scientific field at the end of the seventies, and the subsequent rejection of political considerations out of its technical and pedagogical discourse tended to prevent teachers from grappling directly and efficiently with the issue of social inequities in French literature and language courses. This “de-politicization” of the curriculum debates may well have been the symptom of an inability to conceive how culture might be defined and what role it might play in a democratic society.

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## **The production of scholastic bodies: Using metaphors to complete a “history of the present” of portfolio assessment in secondary English studies**

The purpose of this paper is to use social epistemology in historical studies (Hacking, 2002; Popkewitz, 1997; Foucault, 1997) to reconsider the prevailing views of teaching writing in secondary English studies. In so doing, it looks at primary documents from the journal *School Review* that are currently excluded from the main texts which chronicles the history of English in secondary schools (Applebee, 1973). Resurrecting the subjugated knowledges deleted from the primary historical account of secondary English studies, and focusing on the different metaphors that are used to describe students and their writing, will shift the ways in which we teach writing, prepare teachers to teach writing, and force us to reconsider our assessment practices. Comparing two similar historical moments and their social epistemologies of writing compels scholars in the field to reconsider what constitutes “best practices.” This paper challenges the liberal-humanist intentions that dominate the teaching of writing field currently.

If the prevailing views of secondary English studies of the late nineteenth century are accurate, then we are to believe that college entrance examinations dominated the conversation about curriculum in high schools. Applebee (1973), who provides the only grand narrative of secondary English studies claims that even though educationalist expressed hope that literature could be the “principle authority to replace the eroding bonds of class and of religion” (Arnold, 1867, p. 23), and that the philological tradition provided the study of English the rigor and academic respect it needed to compete with other subjects such as Greek, Latin, and Rhetoric, the primary mover, according to Applebee are the colleges. Preparing students to attend the university shaped the high school curriculum (Fitzgerald, 1996). Schools were constantly shifting their reading lists, writing strategies to match the evanescent college-entrance examination. Even though most teachers and Presidents of universities agreed that reading and writing were essential to being successful in college, they could not come to a consensus about how teachers prepared students, and what colleges demanded to have a successful first year student. To combat many of these issues, as Applebee explains, several committees formed throughout the United States to bring some order to secondary schools. Most notably, the Committee of Ten (1892) developed, perhaps, the most elaborate recommendations for teaching and organizing secondary schools. Secondary English studies in the 1890s was in a state of turmoil. Yet, as with most grand narratives that describe the main events of large spans of time, much information gets left out of the story. This paper resurrects “subjugated knowledges” to help us reconsider the current practice of portfolio assessment.

Scholars in the 1890’s argued that that students in secondary English courses need to learn how to write properly so as to be “never a prey to the chances of circumstances” (Smith, 1895, p. 555), indicating that the mechanics of writing trumped content and personal expression. Other scholars agreed with Smith’s view, pathologizing student writing, and using metaphors to describe “bad” writing. Bernard Kellogg (1893), for example, stated that poor writing represented a “bent twig” (p. 98) of a tree, and that schools need to “sow and harrow in the seed of good English” and “dig out the ugly habits that preoccupy the ground” (p. 98). Slang, inappropriate usage and poor grammar were all indications of “ugly habits”. If only, Kellogg continues to argue “we could get good English blood into their veins and good English phosphate into their bones” (p. 98) would students be able to handle life’s vicissitudes. These metaphors about the teaching of writing illustrate that writing is more than simply about the application of skills. Writing abilities indicated one’s “status” and personhood, or character. What we see is that the metaphors reflected the human being—or the “soul” of the person. In short, and to use a bit of Foucault here, we learn the “truth” about the student based on his/her writing abilities.

Some current scholars on the teaching of writing would argue that we have progressed beyond such arcane and inhumane views of writing and its connection to the person. They claim that writing is used as a mode of personal expression for students to explore and express themselves to an audience (Moffitt, 1981; Murray 1986; Atwell; 1998). Key to their views is the notions of voice and authenticity.

Yet, the metaphors are just as powerful, and the effects just as informative as they were in the 1890s. For this particular paper, it will compare the metaphors used to describe the purposes of the teaching of writing to those of the scholarship on the teaching of writing in the 1970's and 1980s in the United States, which led to the emergence of the portfolio. The metaphors of sight become the prevailing ones used by portfolio advocates, and they too pathologize the student body, but with perhaps even more detrimental affects (Rief et al., 2000; Sunstein, 2000; Jervis, 1996). What links these two historical time periods is that each one experienced great shifts in the discourses around the teaching of writing, the role of writing in schools, the affects writing can have on students, and what the students' writing meant to teachers. In the end, what this paper attempts to show is that the current moment is not necessarily "better" than previous ones, that the current moment does not necessarily provide the "best practices" for teaching writing, and that the current methods of teaching writing are historically contingent upon many discourses that reappear from other historical moments. All in an effort to show how the secondary English "student" is produced, to look at the deleterious affects of our practices, and to continue to search for alternative ways to teaching writing and produce students in future practice.

This paper, then, completes a "history of the present" and engages in a historical deconstruction of the dominant theories of the teaching of writing in an effort to reconsider what we are doing in secondary English studies, and to investigate the effects of what we're doing. Foucault's view summarizes this paper in the following statement: "People often know what they do, they know why they do what they do, but what they don't know is what what they do does." This paper will show "what what" we do "does" in the areas of writing assessment, focusing on portfolio assessment.

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### **Long economic cycles, public spending and educational development in the UK and the USA**

This paper proposes to examine the links between the long-term evolution of public funding devoted to the expansion and democratisation of education. It builds on earlier work which has suggested that fluctuations in UK public expenditure on education since 1833 were connected to long economic cycles. More precisely, the research has shown that the fluctuations were opposite to long economic movements before 1945, and synchronised thereafter. The interpretation of these findings, which confirmed what had been observed in France, has led to formulate the hypothesis that a reversal of the relationship between educational and economic developments took place around the Second World War.

Prior to 1945, the fluctuations of educational funding were reversed to economic cycles. During periods of relative prosperity, the public financial effort towards education slowed down as physical capital was preferred to human capital. This underinvestment in education led in the long term to an exhaustion of the dynamic of economic growth. Therefore, the rapid growth of public expenditure on education observed during periods of economic downturn may be explained in terms of an attempt to revive the economy and reduce social unrest. Pushes for reduction of inequalities in education would therefore paradoxically take place during economic crisis because; increasing public funding towards education meets both the interest of producers to restore economic growth and those of social reformers.

A reversal of this relationship took place after 1945. The growth of public resources devoted to education during the period of post-war prosperity marks the recognition of education as a driving force in the economic system rather than simply a means of correction. In this new context, the slower growth of public funding following the economic crisis of 1973 raises questions about the potential of education to support the economy and promote social cohesion.

The US case reveals similar trajectories in the relationship between educational expenditure and the socio-economic system as well as significant differences. The fluctuations of public spending in education are confirmed in the US but they are shorter and of less amplitude than in the UK. These may be traced to such factors as levels of immigration and the need to promote citizenship, which would

explain the pattern of more stable and regular US educational expenditure especially during the “long nineteenth century”.

The paper proposes to examine the articulations and tensions between the economic and other driving forces of the public effort towards education in the two countries and to examine their potential contribution to the reduction or increase of inequalities.

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### **Creating structures to improve the persistence of high school students and to facilitate their access to college: Middle College High School at LaGuardia Community College**

The persistent dropout problem usually referred to as a “high school problem” underscores the importance of this proposal and focuses on the need for schools to collaborate with other agencies, including higher education institutions. The high incidence of dropping out poses a serious problem to the social and economic health of the country with negative consequences for the individual dropout. This may result in limited employment opportunities, as today's economy requires the labor force to have increased literacy, more education, enhanced technological skills, and lifelong learning. Income differences between dropouts and other citizens can be expected to widen as the economy evolves, "pitting Americans with less education against computerized machines and people in low-wage nations" (Woods, 1994). The growth of unskilled laborers in low-wage jobs will increase the trend toward developing a large American underclass which "some analysts argue . . . threatens the continuing existence of a democratic way of life" (Asche, 1993).

Administrators and researchers who are looking for ways of improving retention and achievement of at-risk students should find this workshop useful. The focus is on Middle College High School, a school-college collaborative program located on LaGuardia Community College campus in Queens, New York. It admits 9<sup>th</sup> grade students who have been identified by their previous counselors and teachers as "at-risk" (academic failure, high rates of absenteeism, and home and social problems) with potential for eventual college studies. It is currently being transformed into an early college, which graduates high school students with associate degrees. The school demonstrates how a well-designed and collaboratively supported program can effectively help students and shows the commitment of a higher education institution to partnering with the school system.

Using the theoretical model of the Institutional Adaptation to Student Retention, workshop presenters will address the importance of administrative leadership, alternative learning environments and the removal of barriers to improve student participation and graduation rates. While taking into account the uniqueness of each higher education institution and the school system with which it wishes to develop linkages, this theoretical model provides an effective analytical tool to study innovative institutions and serves a guide to higher education institutions wishing to address the high school dropout problem. The components of this model, combined to increase high school graduation and college-going rates, are the Policy Environment, Institutional Mission and Management Strategies. The workshop also identifies the key elements of collaboration between schools and higher education and the importance of sustainability and institutionalization of partnership efforts. Large urban communities can benefit from lessons learned from the Middle College experience, which can be replicated to serve an even larger number of students. Bringing together the New York City's Department of Education with the City University of New York and given the disparity between the governance structures of these two institutions, the success of Middle College highlights its uniqueness and is one of the most promising approaches to keeping students in school and helping them succeed.

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### **Equalizing educational opportunities: The goal of 2004 National Policy on Education document in Nigeria**

Equal educational opportunities can be interpreted to mean that children should enjoy equal treatment in school setting regardless of their sex, the political or tribal affiliations of their parents as well as their socio-economic backgrounds. A system is said to be unequal in a democratic state when there are differences in privileges or when qualifications for assuming a role are unduly restrictive.

The 2004 national policy on education in Nigeria is associated with a numerical formula 9-3-4 which represents the number of years that a child is expected to spend at various levels of education. The first 9 stands for nine years in the primary and junior secondary called basic school, 3 years at the senior secondary and 4 years at the tertiary levels.

The 2004 policy document is in conception and design, a radical departure from the former British implanted education in Nigeria. A striking feature of colonial education in Nigeria was that it was guided by the imperial utilitarian considerations. After political independence, Nigerian educationists criticized Nigerian education, which they claimed did not provide for the acquisition of technological development. The critics of the former system lamented that the system was not relevant to the political, economic, social and cultural needs of the Nigerian people. To them, such system could not meet the national need for self-reliance and sustenance in a growing agricultural state. The 2004 policy therefore aimed at the acquisition of skills, appreciation of dignity of labour, solutions to the country's problems of illiteracy, among others

Historically, the match towards evolving the 2004 educational policy in Nigeria started with the National Curriculum Conference held in Lagos in 1969 under the auspices of the Nigerian Education Research and Development Council (NERDC). The participants at the conference were a cross-section of Nigerian educators and consumers of educational products. Two factors are significant in the production of the 2004 policy document. The first is that all known experts of education were involved and the second is that an exercise, which started in 1969, did not produce a final white paper until 1977. The document was revised in 1981, 1998 and 2004. The long interval gave enough time to examine and re-examine the document that it could not be said that the policy was produced on the spur of the moment. It was a document that had the benefit of mature judgment and consideration. More importantly, it made adequate provisions for equality of educational opportunities for Nigerians.

This presentation has four major purposes. Firstly, to clarify the issue of the concept 'equality in education.' Secondly, to analyze the provisions of the document with particular reference to the issue of equal educational opportunities. Thirdly, to compare the strategies of implementing the principle of "equality in education" as provided in the document in Nigeria with Britain and the United States of America. Finally, to put forward suggestions and recommendations that might solve the problems of inequality of educational opportunity in Nigeria.

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### **Promises of social transformation in the nineteenth-century manual training movement**

This paper analyzes the promises of the manual training movement—a late-nineteenth-century drive promoting the study and use of tools in the U.S. school curriculum—to reduce social stratification and the divisions between labor and capital.

Inspired by the 1876 Philadelphia Centennial Exposition's display of a Russian system of tool exercises focusing on skill instruction independent of actual trades, manual education advocates such as John Runkle and Calvin Woodward began to press for American public schools to include similar



activities. They envisioned a course of study with both mind work and handwork for all students, one regarding manual activity as a stimulant rather than a substitute for intellectual growth. This hand-mind curriculum would provide clear economic benefits, according to Runkle and Woodward. Rapid innovation and the increasing complexity of labor had made intellectual learning indispensable for the manual worker. At the same time, working with tools would increase the problem solving skills of those headed for non-manual occupations and better prepare them for the growing role of technology in America's economy.

Runkle and Woodward insisted that manual training also would lead to significant social and cultural changes. For example, it would weaken the traditional hierarchy between manual and intellectual labor, elevating handwork "from the realm of brute, unintelligent labor to a position requiring and rewarding cultivation and skill" (Woodward, 1887, p. 211). Eventually, Woodward claimed, manual training's synthesis of hand and mind would furnish "the solution of the problem of labor vs. capital" (p. 212). Workers trained only to do a one job were completely dependent on the capitalist, he reasoned. Give these workers "a liberal training," i.e., manual education, and they can use any tool: "you emancipate them alike from the tyranny of unworthy leaders and the slavery of a vocation" (p. 212).

Manual training's hand-mind synthesis was similar in many ways to the ideology of the era's arts and crafts movement. Arts and crafts promoters emphasized the beauty of handmade objects and the skill required to make them, in part to revive the use of aesthetically pleasing objects in everyday life but also to restore the social and financial status of the artisan craftspeople. Manual educators viewed all manual laborers as potential craftspeople and schools as the sites where this radical possibility could become a reality.

Manual training's promise to transform the social position of manual workers may have been, as Kliebard contends, "a dubious argument at best" (1999, p. 23). But its mere existence challenges the claims of Katz and others that as American schools of the later nineteenth century adapted students to the new urban-industrial order, public education became "more a function than a cause" (Tyack, 1974, p. 29) with Horace Mann's vision of the common school as "the great equalizer" giving way to the goal of forming bureaucracies that maintain the existing social order. The manual educators looked both backward and forward, merging the school's calling to meet future economic needs with older aims of individual and social transformation.

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### **Rationalities and strategies of schooling in the reproduction of urban rural education inequities in Peru during the second half of the twentieth century**

Coinciding with major demographic and social changes, in the second half of the twentieth century was recorded in Peru, a significant increase in the access to education for the previously marginalized population from this process: women, poor and inhabitants of rural areas. While educational gender inequalities declined rapidly, educational inequalities by areas of residence remained reluctant to this trend. The population in the rural areas continued to show the lowest access, lower educational levels, and a lower quality of education than the rest of the population.

An important part of studies on educational inequalities give a fundamental weight to structural factors in the mechanisms of their reproduction. Sociologists has tried to explain this process from the **theory of reproduction**, whereby the educational system tends to reproduce the social stratification of the society in which acts through sophisticated screening mechanisms that operate inside it. From the **theory of dilution of resources**, demographers assign the mechanism by which educational inequalities are reproduced among and even within families, to a troubled relationship between a large number of

children and the limited resources of the parents. However, the theoretical contributions of sociology and economics, has sought to incorporate in the analysis of the reproduction of educational inequalities, how the players perform the choice of educational level to be reached.

In this article we seek to answer the questions: What rationalities of schooling have been in effect during the second half of the twentieth century in Peru? Were these different depending on the residential area? What kind of schooling strategies have resulted from these rationalities? And which is the link between the evolution of these rationalities and strategies with the structural factors in the reproduction of intra-and intergenerational educational inequalities?

For a long time in Peru, has been attributed to the cultural characteristics of the population in rural areas, the precarious state of his education. But very little is known about the rationality behind the educational practices of individuals and families in these areas, and; about the strategies in which they were embarking on to overcome the misfortunes of their area to educate themselves.

We use qualitative methodology for the analysis of the transcript of 20 in-depth interviews conducted between the months of June and July 2006, and February and March 2007, to people with different degrees of education, from four generations: 1940, 1950, 1960 and 1970, the urban and rural areas in the departments of Lima and Huancavelica in Peru. The semi-structured guide of interviews gathered information on the education of the interviewee, their parents, their siblings and when applied, of their children.

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### **British universities and widening participation: historical perspectives on inequalities since the 1960s**

'Widening participation' has been an official aspiration for British higher education (HE) since publication of Sir Ron Dearing's report, *Higher Education in the Learning Society* (1997). Currently, widening participation is one of the strategic aims of the Higher Education Funding Council for England, which explains that:

Widening participation addresses the large discrepancies in the take-up of higher education opportunities between different social groups. Under-representation is closely connected with broader issues of equity and social inclusion, so we are concerned with ensuring equality of opportunity for disabled students, mature students, women and men, and all ethnic groups.

A range of national and institutional initiatives for widening participation, underpinned by stronger legislation and equal opportunities monitoring has created 'a diverse pool of applicants entering HE via a variety of routes' (Admissions to Higher Education Review 2004: 18). The provision of financial and educational support for groups and individuals who have, traditionally, been heavily under-represented in HE has delivered some notable successes, but high dropout rates sometimes suggest a gulf between participation rates and graduation rates.

Increasing attention to fairness in university admissions has, moreover, been accompanied by more complaints by schools and school-leavers that some universities favour the recruitment of certain students, whether from the private or state sectors. Gordon Brown, then the Chancellor of the Exchequer, voiced criticism of this kind in 2000, following Oxford University's decision not to offer an undergraduate place to read medicine to Laura Spence, a high-achieving girl from a working-class area of Northeast England. Spence subsequently won a scholarship to study biochemistry at Harvard University.

The Dearing Report pointed to the broadening of British student recruitment since the Robbins Report established the principle, in 1963, that HE should be available to all capable of benefiting from study. Statistics over the past 45 years do not, however, support the view that the process of widening participation has been a linear process. Neither has it been a consistent priority for national governments

or those within the academy. The Oxford historian, A.L. Rowse, himself from a working-class Cornish background, expressed the views in 1970 that 'The number of people who effectively profit from a university education, or who are up to it, is very limited' and that university over-expansion had created a significant minority of university students who '*should not be there*' (*The Times*, letter, 19 May 1970: 9). Within six years of being launched as a 'university of the air' for second-chance adult learners, the first Vice-Chancellor of the Open University expressed concern that rising fees placed it beyond the reach of working-class students (Perry 1976).

Against a backdrop of continuing, but changing, inequalities since the 1960s, this paper investigates why the principle of widening participation has been the subject of enduring doubts. To what extent have arguments about social justice always been at the forefront of debates about enrolling non-traditional HE students? And what does the experience of the past 45 years tell us about the benefits of widening participation for individual learners, society and the economy?

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### **John Dewey's presence in a Brazilian educational journal**

This work intends to contribute to situate the presence of the American philosopher John Dewey in the Brazilian educational thinking. In order to achieve that, we will analyze the articles published from 1944 to 1964 in the *Revista Brasileira de Estudos Pedagógicos (Brazilian Journal of Pedagogical Studies – RBEP)*, an educational journal linked to the Instituto Nacional de Estudos Pedagógicos (*National Institute of Pedagogical Studies – INEP*), a body of the Ministry of Education. We will focus on a period which runs from the first edition of the *Journal* up to the last one edited under the administration of Anísio Teixeira, who was a follower of Dewey's ideas and one of the educators in charge of the movement for the renewal of Brazilian education, named New School. This movement was developed into three phases: the first one took place in the 1920's, when teaching reforms occurred in several Brazilian states; the second one happened around the publication of the *Manifesto of the Pioneers of the New Education*, document presented in 1932, which expressed some of Dewey's ideas; the third one started after the dictatorship which was in force from 1937 to 1945. The RBEP articles analyzed in this work belong to the last phase, which coincides with the post-war and the diffusion of UNESCO's ideas, in the international sphere. In order to analyze the aforementioned articles, we will adopt the concept of "appropriation", that describes the way in which an author assimilates the ideas of another author and transforms them to the benefit of the message he wants to convey to his readers; in this process, the "re-contextualization" occurs, that is, the transportation of the ideas of a text to another one by means of the adjustment of concepts (belonging to the original text) to a new context of enunciation (to which the text that takes hold of them belongs). Our assumption is that Dewey's thinking consists of three components: his pedagogical propositions are based on philosophical conceptions and integrate a political discussion about the contemporary society. Although these components are inseparable, we consider that the texts which take hold of them can also re-contextualize them in several ways, organizing a discourse that favors the pedagogical propositions without mentioning the philosophical foundations, or which face exclusively the philosophical conceptions without linking them to the education, or which associates the pedagogical aspects to the philosophical ones without involving the political discussion, and so on. Depending on how the discourses are organized, different characterizations of Dewey arise: he will be either an educator (a proponent of methods that are applicable to teaching, for instance), a philosopher (an idealizer of a new logic, for instance), or a philosopher who is interested in education (a proponent of a philosophy of education, for instance). While analyzing how the RBEP's articles carried out the appropriation of Dewey's ideas from 1944 to 1964, this work hopes to help understand Dewey's



characterizations that were transmitted to Brazilian readers on the third phase of the New School in Brazil, which certainly influenced the educators from that generation and from the subsequent ones.

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**Global debates and transfers on the social function of education – educational policies at world's fairs in the late nineteenth century (1867-1904)**

Based on research I am doing for my PhD project, my paper will concentrate on educational policies and ideas at the great world's fairs of the second half of the nineteenth century. At that time world's fairs comprised important educational exhibits. They were one of the few global institutions in the nineteenth century and were central to the transnational circulation of educational ideas and policies. I will use the methods of transnational historiography. On the one hand, world exhibitions served as vehicles for cultural transfers. Actors from specific national contexts tried to find stimulation for modernizing processes. On the other hand, national administrations presented their educational systems with a hegemonic impetus.

An analysis of transnational communication on education at world exhibitions requires three levels. *Firstly*, there is a dimension of social history. Individual and institutional actors organized, visited, and reported on the educational exhibits. The major group were administrators affiliated to national ministries of education and parapolitical organizations. In the US State Boards and the National Bureau of Education were particularly active. But private educational institutions (e.g. universities) and business actors (e.g. producers of school furniture) also attended the educational exhibits. Transnational network effects played out at world exhibitions where these people met and exchanged honorific decorations. *Secondly*, these actors used specific means of communication. The actual exhibits comprised statistics, wallpapers, administrative documents, pictures of educational institutions, school furniture, apparatuses used in class, and pupils' works. Additionally, world's fairs were catalysts for publishing activities on educational issues. Monographs especially prepared to be displayed at the exhibitions as well as final reports fostered the transnational circulation of ideas. Finally, international congresses took place in the framework of the exhibitions. *Thirdly*, the contents of the debates and transfers are in the center of interest.

Issues of social stratification and equal opportunities were of foremost importance in the educational sections of world exhibitions. In the US, primary education was followed by secondary education. In France and Germany, however, the primary and secondary systems were completely separated. This circumstance was largely discussed in the exhibitions' reports. Gender issues were central to the question of equal opportunities. Whereas most American institutions were coeducational and open for both sexes, European schools and universities were not. French observers who used the world's fairs in the US to study the American educational system were impressed by this fact. They saw the necessity to introduce secondary education for girls. But the secondary education for girls, which was created in the 1880s, was completely separated from the boys' system and didn't deliver final diplomas providing access to universities. At the Paris 1900 Universal Exhibition the philosophical concept of solidarity was in the center of interest. Education was a foremost mean to create a substantial republican society.

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## **National Education (NE) and inequality: The Zionist-Israeli devices to reduce academic and social gaps, 1880s-1980s.**

‘National Education’ (NE) has a double meaning: compulsory national education for all, creating opportunities for fostering national consciousness. The Zionist education in Eretz Israel and the State of Israel is aimed, from its very beginning (1882) till nowadays, for all its plural populations, including the unfinished waves of immigrants. My recent book, *'National Education' through Mutually Supportive Devices: A case study of Zionist education* (Peter Lang 2007) details 18 main devices implemented by the Zionist-Israeli education for all.

The presentation is based on two group-based pedagogical devices for reducing inequality:

**‘Students’ societies’:** Zionist formal education was always influenced by progressive and nonformal education, because many teachers had been members and leaders of youth movements, that flourished mainly after the First World War, when many graduates of the Jewish youth movements immigrated to Israel and local youth movements were founded as well. Thus classes became similar to youth movement ‘educational groups’ and the homeroom teacher resembled a youth leader. This gave rise to active in-school ‘students’ societies’, similar to youth movement branches. The ‘Anna Frank Haven’ in Kibbutz Sasa was founded in 1956, based on groups of both kibbutz born children and children from disadvantaged neighborhoods. Its success was studied in the 1970s and 1980s by The American professors Laurence Kohlberg (using his scales assessing the development of moral judgement) and his successors Joseph Reimer (that mentioned the Youth Society as the core of the program, combining study, work and self-government within the kibbutz) and John Snarey (who added five mechanisms of the group discussions). Thus, Kohlberg's international democratic- educational method ‘the Just Community’ was inspired by the Haven's model. In general, during the yishuv period, the emphasis in the students’ societies was on national content; after 1948 the focus is on including all strata of the population.

- **Innovative educational paradigms** that lost their vitality and became revitalized with the help of updated educational theory: The nonformal-progressive ‘Group Study’ method was mainly implemented in the kibbutz and the Labor Trend schools in the pre-State period, contributing to the internalization of Zionist content. It was temporarily abandoned (except in the kibbutzim) during the large wave of immigration in the 1950s and 1960s, and has been revived since the waves of immigrants in the 1970s as the ‘Cooperative learning’: it was developed for Israeli and American heterogeneous classes that include immigrants, by cooperation of the Israeli professors Hertz-Lazarowitz & Sharan and the American professors Slavin & Webb. It was developed and applied in various primary schools, many of them in deprived areas, and the attendant research lasting over a decade proved that it contributed to the children’s achievements, to the development of social skills and various personal variables, as compared to schools where the method was not applied.

Some global lessons can be learned: (1) NE for all is carried out via a great variety of formal and nonformal means (e.g. group methods); (2) it includes global transfers / transmissions/ transformations of educational knowledge between cultures and states, in both directions; (3) Rural education may function as an influential and intensive socio-educational laboratory for testing and improving the devices of NE for all in order to reduce educational inequalities.

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### **Education and inequality in scholarly journals 1900-2007**

An inventory of educational peer-reviewed, scholarly journals worldwide, including journals on-line, is under construction in an ongoing project called REMI /Research in Education Mirrored In Educational Journals. A history of educational journals and educational research according to what has been published 1900-2007 is as well to be outlined. In this paper the collected data is used to examine in what way research asking questions concerning education and inequality has been published. What patterns of research publication appear, during the 20<sup>th</sup> century and a few years into the 21<sup>st</sup> century, when it comes to research concerning education and inequality? Two approaches will be presented in this paper. First educational peer-reviewed, scholarly journals indexed in well-known databases as Academic Search Elite /Ebsco, DOAJ, Elsevier Science Direct, Emerald, Electric Journals Library, ERIC, Ingenta and Proquest are looked into. Some of these databases have between 200 and 300 indexed educational journals. Others have more than 600 educational journals indexed. All of these are included and the ones that overlap reduce the number. The educational journals collected out of these databases are categorized according to their names, aims and scope. The constructed map indicates an absence of focus on education and inequality. Issues of inequality have however not been overlooked over the years, as we all know. It can be assumed that the research body in question is to be identified and looked for elsewhere. A second approach in this paper digs deeper into a sample of educational journals. What has been published in this sample of educational journals from the beginning of the 20<sup>th</sup> century until nowadays? In the intention to reach a globalized perspective, the affiliation of the author is looked at. A picture is constructed of what kind of questions that are lifted in different parts of the world and in which context of scientific discipline. Are there peaks in time or periods of neglecting? What exactly is the research about? The bibliometric-collected information about educational research published in educational journals concerned with education and inequality, the picture given, is sociologically analyzed in a multi-perspective, critical theory-and-method-design. Concepts offered by Bourdieu and his theory of reflexivity is used, theories of research communication and discourse theories. Questions about the role of educational journals in the construction of the educational field are raised. Also questions about dominating discourses, power and knowledge, social mechanisms and social fields related to scientific practise. A more transformative approach in educational research in order to enhance communication and knowledge production seems to be needed.

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### **Mabel Condemarín and her effort to include the literacy topic in the Ministry policies, in order to improve the educational quality in the poorest areas in Chile**

Mabel Condemarín Grimberg (3/11/1931 – 30/03/2004) is an important Chilean educator who was awarded the National Prize in Learning Sciences in 2003 by the Chilean government. She had the titles of *Normalista* teacher (Isabel Bongard School in La Serena, 1951), Educational teacher, (Normal Abelardo Núñez, Santiago, 1960), Postgraduate Education in Special Education (Universidad Católica de Chile, 1975) and Master in Learning Sciences (Universidad Católica de Chile, 1978). She devoted all her pedagogical work to children, especially those with learning disability, specifically in Literacy problems. She expressed her concerns about reading in 1960, at the *Centro de Perfeccionamiento, Experimentación e Investigaciones Pedagógicas del Ministerio de Educación*, where she formed a team with two American professionals: Marlys Blomquist, psychologist and the initiator of the Holistic theory of Integral language, Kenneth Goodman. As a result of their work, a text called *La Dislexia: Manual de lectura correctiva* (Ed. Universitaria, Santiago de Chile, 1970) was published. At the same time, she started working in a team directed by the doctor of Psychologist Luís Bravo Valdivieso, at the Luís

Calvo Mackenna hospital taking care of those children with difficulties to read. Finally, from the 1990s to her death, she worked in different activities at The Ministry of Education to make the poorest students have a good quality education (*900 school program* founded during the return of democracy in 1990) or to incorporate children with learning disability to the regular schools. As professor and researcher in national and foreign universities, she worked with a professional team to prepare texts related to the topic of reading. The name of texts spoke by themselves about orientation: *Madurez escolar: Manual de evaluación y desarrollo de las funciones básicas para el aprendizaje escolar* (1978), *Prueba de comprensión lectora de complejidad lingüística progresiva* (1981), *La Lectura: Teoría, evaluación y desarrollo* (1987), *La Escritura creativa y formal* (1986), *Test de cloze: Procedimiento para el desarrollo y la evaluación de la comprensión lectora* (1988), *Lectura temprana: Jardín Infantil y primer grado* (1989), *Lectura correctiva y remedial* (1996), *Taller de lenguaje: Módulos para desarrollar el lenguaje oral y escrito* (1995), etc.

In summary, the author thought that it was important to make students integrate into the educational system. According to this idea, they should learn how to read and write properly. Because of this, the programs were devoted to the poorest population and insisted on the former statement. As we mentioned previously, the idea of reading was meaningful for her.

Finally, the government of Chile incorporated this strategy in its improvement programs of quality and fairness in education.

This presentation looks for reliving this Chilean educator's life and thought, whose written works are well known and reedited in different Latin American countries; even more, they were translated into Portuguese for Brazilian readers.

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### **History of the education administration in Parana/Brazil and Professor Lauro Esmanhoto: Researches, practice, and discipline in the educator's formation**

This work exposes results of the ongoing research that has as general objective to investigate Professor Lauro Esmanhoto's path of life and the effective contribution that he gave to the education administration, the research, the formation and the action of the education administrator in the state of Paraná and in Brazil. In order to reach it, there have been documental researches at Federal University of Paraná, in the Municipal City Hall of Curitiba and in the Curitiba City Council, in the State Secretary of Education, in the State School of Paraná and interviews with intellectuals, family and former students. The democratic education administration already grew in the second half of the XX century with very specific principles. There was in the management of the administration education an attempt to understand it as a study field committed with the construction of the true citizenship. Lauro Esmanhoto developed the education administration in the State of Paraná in consonance with its development in Brazil. Professor at UFPR, with his vision and social commitment, he devoted himself to this investigation object, study, professional practice and discipline in the educators' formation and teaching leaders in the State of Paraná throughout his life. His professional life happened at UFPR as precursor of the studies and researches about the "administration school and compared education ", manager' educators formation. He also acted in the State administration, at the Secretary of Education and the "moving" University, whose methodology he created to educate school administrators. He was politician, as city counselor in Curitiba, when he elaborated the Bill that created the Municipal Education Fund that granted to all the city's children a place in elementary school. This bill originated the Law no. 125 of August 20, 1948. It grounded and established what would be the Municipal Teaching

System of Curitiba. As militant, he founded the local teacher's Union and, with friends from other places of Brazil, the ANPAE - National Association of Teachers of School Administration and he was the first Brazilian teacher to be a member of AASA - American Association of Administration – a scientific entity of international projection in the area. In all the areas he acted, Lauro Esmanhoto defended: " Social conscience of the education", "Ethics code for teachers", "A solution for education problem in the incipient Brazilian democracy", " University of Philosophy is the soul of the University", "Five thousand children without school", "The teaching, the professionalization and the ethics", "education for all."

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### **Education administration, social inequalities in Brazil: How can the professionals of the education develop the human formation in present days?**

This work analyzes the social division and the inequality in the world and in Brazil. It aims a new signification of the childhood and educators formation, starting from the reflection on the violence of the present day world that destroys minds and all the humanity's hearts. Such demand requests the commitment of educators, parents and the education administration in order to think about the scientific, technical, ethical and political contents that are developed in the human formation. That explanation, based on researches, intends to overcome educational policies that are based on prejudices, stereotypes and spontaneous, alms-giving or adult-centered behaviors. It seeks to guarantee the formation of aware and respectable citizens, emotionally adjusted, strong character and, mainly, the inalienable right of each child to be happy. It discusses an education that respects their rights, consider their voices, their ways of expression, their playing spaces, valuing their curiosity on the world. In this sense, time and space articulate with the history, which we built that marks and is marked by the children and their different forms of experimenting the childhood. It is discussed how human history is marked by "discontinuities", pointing out that the present transformations and the ways of life that the contemporary brought up move all of the traditional types of social order away from us, in an unprecedented way. In their dimensions and in their intensity, the scientific-technological, economical-social, ethical-politics and cultural transformations in the globalized world are deeper than most of the characteristic changes of all of the historical periods up to now. They influence psychologically and "pedagogically" all of the human beings. In their dimensions, they established forms of social integration in a global scale; in intensity terms, they altered some of the most intimate and personal characteristics of our daily existence, affecting people's minds and hearts and, mainly, the children's. It created a "seductive", "fascinating" and, on the other hand, frightening, excluding, and cruel world. It created, in an extensive and intensive way, in the worsening of the human wealth and poverty and all their disastrous consequences, the emptiness, the insecurity, the fear, the anguish, the terror, the failure, the loss of the sense of the life. It resulted in a crisis of the civilization process, an inversion of the conditions that, in Norbert Elias' perspective, is the course of the civilization process. The education administration should commit to the formation of the childhood, of the educators and the formation in general, based on the concepts of human respect (constituted and constituent of the cognitive and of the character) and of the unrestricted kindness (constituted and constituent of the affection). It should seek to make possible a good life for all, without exclusiveness and exclusion, starting from three representatives stated by Agnes Heller: honesty, the development of our best talents and gifts, and the force of our personal connections, highlighting the honesty (kindness). It is the agglutinative, combining element.



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**Pedagogical approaches to maladjusted children in post-1945 Britain: perpetuation of the class system in special education policies**

The paper will review statutory, governmental, legal and administrative provisions covering the last half-century that have affected, directly or indirectly, the education of maladjusted children in post-war Britain. The working hypothesis of the paper will be that the socio-economic distinctions of the British class system have very much been reflected in policy approaches to maladjusted children and that these, far from universally reflecting a rational discourse centred on causes, assessment and interventions, have overly focused on social order, too often turning a pedagogical issue into one of social control.

The discussion part of the paper will suggest that many of the controversial issues surrounding current inclusion policies reflect the emergence of a New Labour middle class and with it a rejection of Victorian approaches to emotional and behavioural difficulties based uniquely on socio-economic context.

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**Regional inequalities in university education: A historical analysis of the Anglophone West African countries since independence**

Educational inequality at all levels is a global phenomenon that is engendered by many variables such as politics, economic, cultural, gender, personal interest and abilities among others. This situation becomes worrisome when there is a very wide margin that features the exclusion of many people within a given society and women in particular. This paper focused on University education in Anglophone countries in West Africa with the aim of highlighting the inherent inequalities in the system within each country and at the regional level. Ghana attained independence in 1957, Nigeria in 1960, Sierra Leone in 1961 and Gambia in 1965. These country economies have largely depended on the sale of both agricultural products and minerals (primary products), which has left them in the periphery of global economy. This economic situation has invariably adversely affected the development of university education. Ghana, Nigeria and Sierra Leone had benefited from some forms of higher education before their independence and continued after. However, Nigeria has provided more access to University education for her citizens than the other countries. Despite the fact that Nigeria has about eighty-five Universities, the demand for University education by her citizens outweighs the supply. This cannot be compared with Gambia, which has only one University that commenced in 1999, or Ghana and Sierra Leone, which have five and two respectively. This situation clearly establishes the existence of regional inequality in University education in this sub-region. However, it is plausible that conscious effort can be made for Nigerians to produce high-level academic staff to assist the other Anglophone countries meet their staff needs. Similarly, this challenge can help foster integration at this level while more emphasis should be on the development of science based and professional courses that can develop manpower for the industrialization of West Africa. There is the need for the Universities to be less dependent on government funding which has plummeted since the 1980's debt burden crisis experienced by many African countries. However, political will by the various governments is needed to ensure that a good percentage of each country's annual budget is devoted to educational development. Funds released for University education should be judiciously used for quality education and sustenance of University education in Anglophone West Africa. Gender equality in favour of women is imperative in all the countries so that they have the opportunity to effectively contribute towards the development of their nations. This aspect requires favourable policies that will be implemented to bridge the existing gender gap in the Universities, particularly the socio-cultural forces that impinge on women's educational

attainment in Africa. Inequality in education can be bridged if access is equitably provided to cater for the population that needs University education. This should be vigorously addressed for an all-round development in the Anglophone sub-region.

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### **Complementary institutions of the school in Spain (1900-1936)**

At the beginning of the XX century existed, between the Spanish population, big social inequalities, economic, cultural, educational, etc. Numerous families lived in the penury and more than half of the people were illiterate.

The children of the poor families suffered the consequences of their precarious situation. They lived in houses without the due hygienic conditions, without water, without electric light, etc, they were fed wrong and they went wrong dresses and footwear, what rebounded negatively in their health. They could attend the public schools that were gratuitous but insufficient in order to take refuge under all the children in school age for what many were left without school. The great majority of the schools was unitary and was installed in buildings without the due hygienic neither pedagogic conditions, what rebounded negatively in the health of the children.

In order to assist the educational necessities was created, in 1900, the Ministry of Public Instruction and Fine Arts that tried to introduce numerous reforms in order to improve the education but the lack of money, for the economic crisis that crossed the country, prevented from taking them to the practice. Along the years, went increasing in the public budgets the money in order to subsidize complementary institutions of the school in order to benefit the poorest children.

Numerous institutions arose, public and private, with a charitable purpose, in order to help the neediest children, providing them a better atmosphere in the *school colonies*, healthy food in the *school dining rooms*, dress and footwear in the *school clothiers*, economic help and saving in the *school mutuality* and sanitary attendance in the *inspection school doctor*.

Another of the institutions created in order to reduce the cultural, social and pedagogic inequalities between the urban zones and the rural were the *pedagogic missions* that tried to take the isolated villages the cultural activities that until then alone the people of the cities enjoyed. They imparted courses in order to improve the work of the rural teachers, providing them resources in order to help them in their important work. In some of the poorest zones from Spain, pedagogic-social missions were carried out in order to improve the agriculture, the health and the education of their inhabitants.

Starting from 1931, with the coming of the Second Spanish Republic, was tried to overcome the social inequalities permitting that the children of the suitable families live together with the children of the poor families participating jointly in the complementary institutions of the school.

These institutions carried out an important work, benefiting a part of the social class more disregard, but they didn't solve the serious problem of the big existent inequalities, in that historical stage, that they also affected to the education.

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### **New approaches and contemporary historiographic challenges of history as a discipline: Understanding the process of construction of identities of the history of education in teacher formation courses in Brazil from the 19<sup>th</sup> century to the present**

This presents the results attained in a study regarding the trajectory of the History of Education as a discipline in the western world and particularly in Brazil. It is a study permeated by defense of the idea of the need to construct a current academic university practice that effectively coordinates recent gains

in research in the History of Education with the reality of teaching the discipline through new didactic pedagogical practices. These practices, on the one hand, come to rely on the support of innovative didactic material and, on the other hand, do not fail to take into consideration the crisis that the teaching profession is passing through in this country as well as the specific situation of the predominance of the worker-student in night courses in higher education in Brazil. It is necessary to develop teaching strategies adequate to the specific reality of teaching in the country. Data from the Anísio Teixeira National Institute of Educational Studies and Research (INEP), an institute connected to the Ministry of Education (MEC), shows that in 2003 there were 16,453 bachelor courses in Brazil, with 1,214 of them in Pedagogy in the area of Educational Science and 485 of them in regular higher education in the area of Teacher Formation for Basic Education. This is a total of 1,699 courses directly dedicated to teacher formation, as well as personnel specialized in the area of Education (BRASIL, 2005). It may be deduced that this is the scope of possibility for the establishment of the place to concretely practice the discipline of History of Education in Brazil. However, it should be noted that, on the one hand, not all these courses have the discipline, History of Education, in their curriculum, and, on the other hand, the discipline is also offered in licentiate courses such as History, Biology, Mathematics, Language Studies, Geography, etc. This study in particular was preceded by two recent incursions that drew the researcher near to the theme in reference. The first occurred in 2004 through participation in the round-table discussion entitled “The Teaching of the History of Education and Its Sources” during the 3<sup>rd</sup> Brazilian Congress in History of Education through development of reflections centered on the necessary heuristic aspects for constructing interpretations regarding the historic trajectory of the discipline, as well as, though more lightly, regarding the historic trajectory and the didactic pedagogical forms of teaching the discipline (GATTI JR., 2005). The second occurred in 2005 through participation in a round-table discussion entitled “Research and Teaching in History of Education” in the 3<sup>rd</sup> Congress of Research and Teaching in History of Education in Minas Gerais, in which a genealogy and the comparative elements in the process of constituting teaching and research in the History of Education in Brazil were established (GATTI JR., 2006). In that sense, the current study is a continuity of those developed beforehand, but which seeks to complement them and, as far as possible, reconceptualize them. Therefore, the text is structured around the following points: theoretical-methodological questions that permeate the analysis of the History of Education in the perspective of History of Disciplines; the historic trajectory of the discipline in the West and particularly in Brazil with indications regarding literature disseminated in the area of History of Education; the current situation and challenges for the History of Education as a formative discipline; and proposals for the coordination between research and teaching in the History of Education and for the renovation of didactic pedagogical practices.

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### **A vanguard academic experience of country schools in the Canary Islands: “The Children’s Island”**

The innovative and vanguard experience known as “La Isla de los Niños” that was accomplished in the Canary Islands by the teacher Ricardo García Luis represents the reality of writing done in the country schools. His ability to prepare students for participation in a form of media communication led to the fusion of educational, cultural and social elements that facilitated a dialog between the students and the world. The purpose was not to prepare a student publication for the educational center, but rather to publish in the daily newspaper. The children expressed themselves freely on diverse topics and themes at a time in which the Franco dictatorship represented definite censorship. Initially the work came out of the professional work of the aforementioned teacher, in a school in the country town of Zarza, in the municipality of Arico (south of the island of Tenerife), that discovered the ability to narrate, describe, interpret and retell the activities of his students that he felt worthy of notice. He broke with the mold



and all educational stereotypes and opened new horizons for his students when he edited the material written in his school and published in the newspaper “El Día” a weekly paper from Santa Cruz de Tenerife. The arrangement and design of the page was the work of the teacher, the writing of the news was the work of his students. The act of publishing in the paper served as motivation and was an excellent stimulus for the personality development of his students, because from a pedagogical perspective it allowed them to connect educational activities with cultural and social activities. Later, many manuscripts and drawings arrived from other public and private schools. The boys and girls, as journalists and observers of reality, were interested in collaborating in the new experience. This response inspired the mentor, Ricardo García Luis, to expand his initial idea. As he observed the expressive originality, he selected the best texts and without discriminating on the basis of sex or origin, he included the testimony of other students.

Between 1971 and 1976, he published a total of 245 numbers; number 1 appeared on April 1, 1971 and the last number appeared on May 2, 1976. This was a page created by children between the ages of 5 and 14, where there did not even appear the name of the “creator and only mentor”, a page written and illustrated by the main protagonists who provided their drawings and written work. This pioneering page of children’s free expression constitutes an example of “pedagogical practice of freedom” that avoided rigid adult strictures that taught and explained the limits of behavior and gave an opportunity for the development of children’s personality and observations. The paper “El Día” was a local paper, but it reached other islands of the eastern Canary Islands. In this way, a local press gained a larger regional context.

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### **Popular education and education studies in Spain (1970-1975)**

In Spain, the dictatorship of General Franco set the boundaries of life for the Spaniards. Repression and indoctrination, together with isolation and the cultural rejection of everything that came from outside the country, provoked an educational backwardness and the stagnation of the Spanish society until the decade of the seventies of the last century. During the last period of the Franco dictatorship, with the access to the government of the so-called “technocrats”, there began a transformation that gave the necessary change necessary in order to overcome the educational and cultural problems. With technocracy installed in the government, an autocratic style began in the Franco dictatorship, and the government began to take an interest in improving the cultural level, and in extending education as a means of reaching economic progress. In order to accomplish this, and modernize the country, which was primarily agrarian and traditional in character, they needed qualified people and this was only achieved through education.

In that context, they put into effect an already out-of-date academic traditionalism with many defects. For that reason it was necessary to modernize education. In response to social demands, it was necessary to renew the educational system regulated until then by a “one hundred year law”. In order to do this, they passed the General Education Law (1970), because an investment in education was synonymous with progress. Because of this it was also necessary to rethink the preparation of teachers and bring it up to par with the new demands and social circumstances. The process of education, with the growth of primary education (6 to 14 years), tried to respond to social demands as well as popularize education. The idea of “education for all” was promoted for all social sectors, offering equality of opportunities without breaking the established social structure.

As a consequence of the law, the profile of teachers and the structure of Schools of Education were modified. Certainly, with the new plan of 1971 or the Experimental Plan, preparation was improved; however, the law could not correct inequalities. There were differences in public and private centers, in actual schools as well as in teacher preparation centers. The reform presented contradictions

in how it was applied and in the lack of funding, in problems of how to change the student map, in how to transform educational centers, in the modernization of the teaching staff, and in how to develop in a non-democratic atmosphere. These limitations helped to define and maintain inequalities in the system.

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**Input, output, dropout and hidden curriculum: The construction of academic and educational inequality in a Portuguese secondary school (1936-1970)**

During Portugal's authoritarian regime known as Estado Novo (1933-1974) the education authorities and social postures generally agreed on the mission of the secondary state-run lyceum schools (as opposed to technical-vocational schools) inside the Portuguese education system. The fact that it was not compulsory, involved admission exams and expensive registration and attendance fees made this particular branch highly selective. It was a demanding school system, if we take into account both cognitive aspects and the curriculum. Finally, with the awarding of a certificate in the last school year (7th grade), this was considered the best school course to access higher education.

The consistency of principles, goals and organizational methods characteristic of the lyceum school throughout this period enables a systematic analysis of the educational inequality on two different scales: macro (national level) and micro (focusing on the secondary boys school named Liceu Rodrigues de Freitas, until 1947, and thereafter renamed D. Manuel II, in Porto). The approach to the first of these scales will be based on the statistical records for state secondary schools and intends to contextualise the matter of inequality regarding access to the school system (namely, compulsory and secondary school) at a national level.

The micro-analytical scale will try to reconstruct the process of academic and educational inequality in the school context, and it will be based on the results obtained from the documental corpus we consulted in the archives of Rodrigues de Freitas/D. Manuel II. With an institutional history that dates back to 1840, this school was considered one of the most prestigious of its kind in Portugal, due to its teachers, school results and its role in the training of secondary school teachers (after 1957).

Throughout the analysed period, a widening in the social backgrounds of the students admitted to the secondary school emerged, something, which became more visible after the mid 1950's. However, from the point of view of organisation, curriculum and pedagogy, there are still attitudes and practices that lead to student discrimination at the beginning, during and at the end of secondary school, according to supposed technical, pedagogical and academic criteria.

Thus, the theme of inequality and social and academic stratification in the secondary school will be studied from the inside of an exceptional school, through the analysis of the organisational, pedagogical and curricular practices of Liceu Rodrigues de Freitas/D. Manuel II. The analytical focus of the educational inequality in this environment will be on the evolution of the social profile of the candidate and admitted students, and the organisational practices of the hidden curriculum. This will relate to the distribution of students and teachers in classes, the assessment of the students' performance and the regulation of the students' course based on meritocratic values.

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**Is the transformation of knowledge promoted by the *New Education* motivated by a democratic will of social justice?**

At the beginning of the 20<sup>th</sup> century, reformers of the international movement called *New education – Education nouvelle, Reformpädagogik* – claim new educational methods based on scientific knowledge, better suited to children's abilities and interests. As we know, they protest against the old way of teaching where knowledge is central. They propose instead a child centred education inspired by democratic principles. They believe in the power of education to build democracy and transform society. But what are their profound motivations? Are they interested in reducing social inequalities? Do their claims participate to a movement in favour of more social justice?

In a previous study (Haenggeli-Jenni, 2004), we dealt with these questions by analysing the writings of five figures of this movement – Edouard Claparède, Adolphe Ferrière, Robert Dottrens, Célestin Freinet and John Dewey – whose thoughts and opinions were compared. We found a large diversity in their interpretation of social inequalities and in their intention to fight against them.

This work aims at presenting the results of our recent investigations, which are part of a doctoral thesis that studies relations between *New Education* and *Educational sciences* at the beginning of the 20th century. This paper not only extends the questions of our previous study but it also aims at determining the New educator's intentions concerning the status of knowledge. Sources are the texts of the international journal *Pour l'Ere Nouvelle*, the French official publication of the *New Education Fellowship*. We focus on the discourse of practitioners – teachers, educationalists, administrators – experimenting the new educational methods. Do the articles published in this journal show a general concern about social justice? Can we read contrasted positions among authors – linked to their profession, responsibilities, institutional enrolment, etc. – regarding this question?

Our theoretical framework is composed of international researches made by historians and sociologists of sciences especially authors that study the role of specialized journals in the building process of disciplinary fields (Keiner, 1999; Schriewer, 2000). We favour a socio-historical approach using concepts developed by the sociology of knowledge as well as the ones used in the works made by historians of the *New education*, including the concept of social movement (Brehony, 2004). Our analysis uses every type of article – scientific articles, testimonies, congress reports, bibliographical notes – published in *Pour l'Ere Nouvelle* between 1922 and 1940. They will be analysed through both a quantitative and a qualitative perspective.

We also compare our findings to investigations made in two other main European journals – *Das Werdende Zeitalter* and *The New Era* – German and English publications of the *New Education Fellowship*. This comparison is based on the postulate that the concern about social justice is stronger in some regions depending on linguistic, social and cultural environments. In this regard, we also noticed that links could be made with some American journals.

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**Compulsory education and mass schooling: Significance and impact of a forgotten law on education in the province of Quebec**

For more than 75 years, compulsory education has been an object of many discussions and debates in the province of Quebec. It was finally voted in 1943, a lot later than in other contexts and countries and even in comparison with the other provinces of Canada. This paper aims to reinterpret the significance of this law on mass schooling in the province of Quebec. What were the motives and significance of that law when it was voted; what are the impact and significance of compulsory education on mass

schooling and the reduction of inequalities; what are the consequences of that legislation on the role of education and instruction after the great reform called the «Quiet revolution».

Compulsory education is at the core of many interests and implications in the vast area of education and its relation to society. Around this legislation, we can interrelate ideological questions around mass schooling, confessionality and citizenship; conflicting interests of different group on education, instruction and preparation for the workplace; financial questions on the family level and on the scale of the society in general.

Taking into account different and contrasting historical period, we will consider questions related to gender, class, ethnicity and religion and new ways of looking at the way schooling is considered in relations to other sphere of society before and since this law was voted.

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**Feminine education and social inclusion in Colombia throughout century XX**

In Colombia, the incorporation of woman to formal education was an important process as in the majority of the Latin American countries. This process started in the first decades of the 20<sup>th</sup> century and developed continuously through the years, but with a stronger emphasis in the 70's. Nowadays -with differences related to social strata and region- Colombian women have accessed to all educational levels, something unthinkable a hundred years ago. In order to do this, they have used the social rights that have been conferred to them as citizens. But, what has education changed in women in terms of status, identity, subjectivity and interaction processes? In what way the incorporation of women to education –presently very similar to that of men- has affected their recognition from a cultural point of view, that is, in the representations and social images concerning their subordinate position in society? To what kind of equity may one refer in this process in the Colombian historical context? This paper aims at giving an answer to some of these questions in the framework of the research process on citizenship carried out by the research team Education and Political Culture.

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with Harriet Cuffaro, USA

### **The “materials culture” of three historic urban schools**

This paper will address the philosophy and reality of the "materials culture" at Walden School, City and Country School, and Little Red Schoolhouse in New York City from their beginnings to the present time (to the 1980s in the case of Walden). The "materials culture" of all three schools was based on their founders' belief in the benefits of play with unstructured materials in a prepared environment with adult participation and support.

The schools differed in philosophies and in the basis for their beliefs. Walden School had a psychoanalytic approach and an arts-based curriculum. The observation and study of children's play was an important part of the methodology. They believed that study of the individual interests and creative powers of each child was necessary, in order for adults to provide adequate outlets for expression at every age. Then the child's social development was enhanced, and each child was able to function within the social life of the school group. (Naumburg, “The Walden School,” pp. 334-335, 338-339)

At City and Country School social studies forms the core of the curriculum. Practice is grounded in a theory of the developing child and informed by an implicit theory of symbolization. Recasting experience in a symbolic form, such as play, is a prime means for consolidating, extending, and creating

knowledge. (Franklin, 2000, p. 47-8) Materials become the tools with which children give form to and express their understanding of the world and the meanings they have constructed. (Cuffaro, 1991, p. 64)

Little Red Schoolhouse's approach is based on a vision of education that starts with the uniqueness of each student, the mystery and adventure of human learning, and the democratic purposes and possibilities of the school community. A Rousseauian attitude toward children, childhood, and the social institutions called schools is bolstered by the view of each learner as a unique moral, mental and creative spirit. (O'Han, 2005)

These approaches lend themselves to practices supportive of children's ideas and quests. The paper will show that each of the schools was and is "in tune" with its urban physical location and the social milieu of the city, and that this is demonstrated by the provision and use of materials, and the involvement of the adults in each school. Adults create the schedule, choose the materials, and ask the leading questions that captivate and engage the children's interest, or open new directions for them to explore.

The philosophy and objectives of each of these schools were clearly stated in internal and external publications, and were lived in the curricula they created. The paper showcases materials as a major methodology [approach] utilized by all three schools to reach their goals. Primary and secondary sources will be utilized throughout the paper.

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### **Gender inequality in education A socio-cultural constraint to Nigerian women's participation in governance**

Women constitute half of Nigeria's population according to the 2005 census. They make an essential and largely unacknowledged contributions to economic life and play a crucial role in all spheres of the society. Established restrictive practices and constraints however, have not allowed them to take advantage of their number and position in order to significantly influence decision making processes.

In spite of constitutional guarantee of equal access to education for all; nation wide campaigns for the enrollment of all school age children and programmes for mass adult and non-formal education, women's political empowerment in Nigeria continues to be impeded by cultural and religious biases, which are obstacles to female education.

Though, the Nigerian Women are known to be very active in food production and domestic duties, (United Nations Development Programme, 1990 and Ijere, 1991), in the areas of politics and governance, the picture is less cheering. For instance, during the second Republic (1970-1983), women formed only 0.7% of the Federal Legislative. Also in 1995, out of the 369 delegates to the constitutional conference, only eight (8) were women. (Suara, 1996).

Furthermore, the percentage of women among the ministerial and sub-ministerial officials in 1996 was 6% (Population Reference Bureau, 1998). At the 1999 and 2003 general elections in Nigeria, women's representations were very minimal, For example, out of the 109 senators, there were just three (2.80%) women. Of the 360 members of the House of Representatives in 1999, there were 12 (3.3%) women while in 2003, there were 23(6.4%) women. There was no woman governor in the 36 states of Nigeria both in 1999 and 2003 but there were just two (5.56%) women Deputy Governors in two states (Osun and Ogun States). Of the 990 members of the state Houses of Assembly, there were 12 (1.2%) women in 1999 and 38(3.8%) in 2003.

This inequality in governance is also as a result of gender inequality in education. According to UNESCO, in Gender profile, 2002.), the estimated adult illiteracy rate for the total Nigerian Population in 2000 was 31.20% for men and 49.30 for women. In 2001, the rate improved to 27.6% for men and 44.2% for women. UNESCO defines an illiterate person as someone who, while understanding the situation, cannot read or write a short, simple statement on his or her everyday life. In 1991, according to



UNESCO, the combined Primary, Secondary and tertiary gross enrollment ratio in Nigeria for women was 41% whereas it was 49% for men.

While the primary school gross enrollment rate for boys reached 100%, the rate of girls enrolment stood at 79%. An illiterate person can not contest any election or be given political appointment in the present day Nigeria.

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**The elusive access to education for Muslim women in Kenya in the late 19<sup>th</sup> & early 20<sup>th</sup> centuries**

This paper will present the historical inequities of education for Muslim women of the Ismaili persuasion in Kenya during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. It will discuss **1)** concepts, constructs and discourses that posed a historiographical challenge with regard to education for Muslim girls, both from traditional Muslim beliefs, and from colonial ideology concerning ethnic/racial minority groups; **2)** new approaches embarked upon in mitigating these challenges; and **3)** some of the women's life histories and experiences that led to their more positive self-identity and active participation in modern-day civil society.

## I. CONCEPTS CONSTRUCTS AND DISCOURSES

### **A. Colonial Education**

Secular education in Kenya has its roots in mid-19<sup>th</sup>-century missionary activity. In 1910, when these schools were no longer financially sustainable, Christian schools gave way to secular education. The British colonial government assumed authority for educational policy consonant with their ideas of establishing racially differential educational systems based on four major principles: 1) indirect rule; 2) dual policy; 3) racial distinction; and 4) self-sufficiency. These unequal educational systems had implications for the different racial groups' own progress and participation in the socio-economic development of their country.

### **B. Constructs of Muslim Women**

Consonant with Edward Said's debate of the concept of "Orientalism," the Muslim woman ran the representative narrative of Western personhood: she was tethered to a backward, corrupt decadent stereotype of an uneducated, voiceless, regressive slave/courtesan, which did not allow her to produce a history of civil progress, a space where she was an equal member of society. A woman in most Islamic cultures is the matrix of the Oriental/Muslim construct; she embodies virtually everything that stands for Islam, both psychologically and materially—its religion, its ethos, its culture and its identity. Because of the relatively small Muslim community in Kenya during that era, the Ismaili women's status was ascribed: their traditional orthodox, Indian cultural system, coupled with dire economic conditions, allocated them very confined gender roles as women, with access to little or no formal education. Contrary to Western perceptions, the inequality of women's construct in Islam lies not with God's revelation but with the interpretation of the Divine message.

## II. EDUCATIONAL REFORMS

### **A. Ismaili Mitigation of Educational Inequality**

The uneven development of educational institutions in Kenya historically was characterized by communal ambitions and initiatives of the different races, and their capacity for progress and development. By the time the colonial government was convinced in the 1920s of the necessity of education for the Asians in Kenya, the Ismailis had devised their own educational policy, with a certain level of academic standards. In 1918 the first secular boys' and girls' schools were established in Mombasa and Nairobi respectively. The Aga Khan, the Ismaili religious leader, urged the community to give their daughters priority access to education over their sons. By the mid-20<sup>th</sup> century Aga Khan

Schools were on a par with British schools, giving Ismaili children access to the best universities, internationally. Despite these efforts, many of the economically less fortunate still saw their security in educating their sons first. As witnessed in the life stories/experiences of Muslim women from Kenya, firmly entrenched traditional practices were shed slowly over time by the political and economic “winds of change” in Africa; constant prescient leadership; and ironically, through secular education itself.

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### **The differences between the equals: The habitus of German high school graduates from different social classes (1920s to 1960s)**

Historical research on the relationship between education and social inequality in the last two centuries has produced ambivalent results: On the one hand it has shown that education is significantly involved in the (re)production of social inequality; on the other hand, it has made clear that education has increasingly been used as a means of social advancement – at first by members of the middle classes, then in the last decades also by those of the lower classes. To a certain extent this may also be the result of governmental policy, which in the 20<sup>th</sup> century from time to time aimed at improving the educational opportunities for all and thus reducing social inequality. In any case (in Germany from the 1920ies on) there is a small, but increasing part of high school graduates coming from the lower strata of society.

But even if we take this for granted: does it mean that there were equal opportunities for all who had reached this level of the educational system? If we follow the studies of Pierre Bourdieu and others there are persistent differences in the ‘habitus’ of high school graduates and university students according to their different social background. In the paper presented the problem shall be discussed with regard to German high school graduates (Abiturienten) of the years 1920 to 1960. Beyond more concrete aspects like interests or career plans special emphasis shall be placed on the mode of self-portrayal and biographical construction.

The material for the study consists of the curricula vitae, which had to be written by every high school graduate for the registration for exam. In a few high schools this material has been preserved – in the present case it comes from a science-oriented high school (Oberrealschule) in the city of Potsdam near Berlin. The period of investigation encompasses four decades with two major changes in the political system. This allows us to examine the impact not only of historical development in general, but in particular of educational politics on the students’ habitus.

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### **Education for poor and orphan girls in the 19<sup>th</sup> century in Catalonia: an ensemble action of state, church and civil population**

By 1800 Spain could be considered as an illiterate country and without an educational system. When the liberal State organized his actuaciones to transform the country on social and economical level, education access was considered as a key and very important factor. In that context, the liberal State legislated about new schools, teachers training, compulsory schooling, etc. Some of these responsibilities remained on regional, provincial and local governments. However, school access was difficult for some people when they had economical problems, and to organize it for needy people was considered as a part of beneficence.

The aim of State beneficence was to move away poor people from the society until they could return to it as a useful citizen. The Councils of State Beneficence were in charge of that, and they extended their influence to other institutions: hospitals, orphanages, asylums, schools, etc. In the Ancient Régime those actions were under the responsibility of the Church. But, when the secularization process

was going on, the government needed the ecclesiastic's help to achieve its projects, especially for long-lasting or big ones. But a lot of these institutions suffered from the desamortization process.

However, the range of beneficence was as wide, miscellaneous and with so many needs, that Church, Government and civil population worked on it in such a way that they collaborated and met a balance in their actuations.

In Catalonia, Barcelona was the city with the best organized beneficence with numerous welfare centres opened in the medieval age, like *Pia Almoina*, *Casa dels nens orfes* (Orphan children House), Hospital of Santa Creu, etc. On the 16 Th. and the 17 Th. Century opened the *Casa de la Misericordia*, and on the 18 Th. Century the *Casa de la Caridad*, *Junta de Auxilios*, and the *Olla Pública*. During the 19 Th. Century these institutions were still going on, but they adapted to the new state rules, and most of them established themselves on regional level.

Other relevant Catalan cities had fewer possibilities than Barcelona. Their Councils of Municipal Beneficence, organized by the first half of the 19<sup>th</sup> century, attended the beneficence together with religious and civil organizations, because they had poor economical possibilities.

In this paper we can lead a representative example of actuations done during the first half of the 19<sup>th</sup> century by looking into the case of the city of Mataró, nearby Barcelona. The key year was 1836, when the Council of Municipal Beneficence planned its activities related with the order of General Captain of Army in Catalonia because they were about the reclusion of poor people and young helpless persons. Among the actions they did, we specially study those that encourage and provide education for poor and orphans girls. The Council considered that a State beneficence because they were in exclusion risk situation and they tried to influence in her personal and social development. In that context, in 1846, it was organized the first State school for girls in the city with an agreement with a religious community. This situation allowed doing that at a very low cost. At the same time, this congregation worked into education and beneficence, and with a Comity of Ladies help in a short period of time, it also opened a dining room in this school for poor pupils and a girl's orphanage.

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### **Building up the basis for modern inequality: The formation of the illustrated elites in Chihuahua in the beginning of the XIX century**

Along with the first federal republic in Mexico (1824), three years after independence from Spain, the first legislatures of each state of the federation included the promotion of public instruction among their functions. Chihuahua, at north of Mexico, was one of the most distant states from the capital and both shorelines. Its government assumed, from the beginning, as an essential objective to form the citizens of the new nation. Within six years, the local government established 72 public primary schools, and a Literary Institute, which offered grammar and superior courses to the local youth. Was the school a way to spread equality and democracy? Under which criteria the boys (not the girls) passed from primary school to the first secondary school in all the wide region of Arid North America? Who were they? Where did they come from? Was the schooling a mean of social mobility? What was the trajectory of these boys after graduation? Which positions did they occupy in the political, economical and social fields? Did they conform a new different social class or elite?

The answer of those and other questions will show the role of schooling allowing new sectors to replace the old élites and settling the basis for a different sort of inequality. In other words, it will show how public and free schooling, during the early modernity years, was at the same time a means for bringing new opportunities to people, and a means of production and reproduction of new ways of inequality. All this will be accomplished by following the first generation of students (1825-1876).



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**Schooling and the “hygienization” of less-privileged children in Brazil, 1870-1900**

During the empire in Brazil (1822-1889) education was reserved primarily for children of the political, intellectual and religious elite. With the liberal educational reform of Minister Leôncio de Carvalho in 1878, the abolishment of slavery in 1888 and the establishment of the Republic in 1889, the ruling elite increasingly focused its attention on providing basic education for all Brazilians. Universal education, a topic vigorously discussed during the Empire, became a priority in the first years of the Republic because it was perceived to legitimize the new political regime, create a national identity in the large number of immigrants, mestizos and ex-slaves; and provide the literate electorate required by the Brazilian constitution. The movement to broaden educational opportunities for the large number of urban and rural children was supported by a large and influential group of doctors, writers, anthropologists and educators. These intellectuals sought to articulate a theory of education that would guide administrative and instructional decisions for educating all Brazilians, especially those from the less-privileged segments of the population. Among various ideas circulating were precepts associated with School Hygiene. Cognizant of and receptive to eugenic ideas appearing in Brazil in the final decades of the nineteenth century, most notably the notion that the racial inferiority of non-white Brazilians (mestizos and blacks) was related to their intellectual, physical and moral deficiencies, intellectuals looked to “hygienization” (“*higienização*”) as a means for reversing the deplorable conditions of the non-white population. Hygiene was subsequently discussed as a school subject that promoted personal health, and as a broader approach to education that also promoted the intellectual and moral development of the child. This paper intends to trace the School Hygiene movement from 1870 to 1900 and demonstrate that, although rooted in questionable eugenic racialist theories, it was an appropriate approach to addressing the issues of educating the less-favored segments of the Brazilian population. It argues increased exposure to the intellectual and physical deficiencies of destitute black and mestizo populations; experiences with tropical diseases and epidemics of small pox, cholera, yellow fever and influenza that decimated urban and regional populations; a surging recognition of the importance of science in daily life, especially as it relates to personal health and sanitation; and an affinity for and responsiveness to French educational theories, such as those that highlighted the relationship of health to intellectual development, lead many Brazilian intellectuals to adopt the concept of “hygiene”, both in its restricted and its broad sense, as a legitimate theme in professional discourse about providing basic education for all children, regardless of their origin or racial makeup. Summarizing, the paper argues that from 1870 to 1900, the “hygienization” of the school-going population, a concept evolved from questionable racialist theories, was, within the Brazilian experience, a justifiable approach to addressing the problems of educating less-privileged children. The paper concludes by identifying some of the practical educational consequences of the School Hygiene Movement as well as its relationship to the “School Sanitation Movement” that emerged in Brazil during the first decades of the twentieth century.

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### **Teacher education: a mirror of school system inequality? The Swiss case during the 20<sup>th</sup> century**

Since the end of the 19<sup>th</sup> century, the Western states that promote democracy as political organization are looking for improving the quality of educational systems, to universalize access to knowledge for the future citizens. They share a common postulate: quality of educational systems strongly depends on quality of teacher education. In order to increase teachers’ qualifications, they *institutionalize teacher*

*education, start to establish a professional knowledge base, and organize curricula and grades.* In fact, these three themes are much debated. Some consider that democracy needs equality in accessing knowledge, so they claim for eliminating the double courses of primary/secondary education for students *and* for teachers. They think that teacher profession shares the same knowledge base, and that common training and institution are more adequate, even if there are some specializations. From another perspective, others claims – in the name of democracy too – that a nation needs an elite, that the meritocratic system has to be preserved, and that the culture must be protected from leveling down. These ones maintain a strong difference between primary and secondary/high education: primary education has to be open to everyone and teach an instrumental knowledge given by a normalizing teacher education, whereas secondary education is reserved for an elite and teacher education oriented towards academic knowledge.

The Swiss case with its 26 educational systems is an interesting laboratory to study the different ways the debates take place. With the multiplication of secondary schools since the beginning of the 20<sup>th</sup> century, the gap between university knowledge and knowledge taught in school increases and generates a need of teachers with educational training in addition to their disciplinary knowledge: the question of the professional training becomes an important issue. If primary teachers unions ask for a more homogeneous school system, and claim for training primary and secondary teachers together in university, secondary teachers unions resist adding practical teaching provided by educational sciences to academic knowledge already acquired. How can we analyze these two stands? What is the influence of the composition of teacher groups (gender issue)? What are the ambivalences inside each group, especially concerning the role of knowledge? What are the stands of the Boards of education?

In order to answer these questions, we refer to sociology of knowledge and professions and social history of social (and educational) sciences. Our data were collected during a Swiss National Science Foundation Project and a doctoral research. We will analyze archive material produced by three groups of protagonists involved in the debates: 1) the politics dealing with the school administration, 2) the professional groups of teachers, 3) the university scholars (Faculties of Arts or Sciences and educational research/sciences). What is the legitimate knowledge to train professional teachers? Who are in charge of defining it? How does the pressure for better qualifications in teacher education and for the definition of knowledge standards for the profession bring more or less equality in the school system? How does the inequality of the school system influence the knowledge to train primary and secondary teachers?

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### **Closing the gap? Equality, educational reforms and new curricula in Israel, 1968-1985**

During the years 1968-1985, Israel carried out an ambitious and comprehensive educational reform. It included the reduction of elementary school from eight to six years, the creation of a six-year secondary school, based on two stages – 3 + 3, the extension of compulsory education to ninth grade, and the development of a new and more modern school curriculum. The main proclaimed aims of the reform were social equality, social integration and solidarity. The creation of a junior high school seemed to be the key element in the new educational structure. However, in order to cope with its highly heterogeneous population, the study of math and English for each key was organized into three/four different levels, high, average, low and very low. In the course of the first decade of the reform the system of “sorting” students according to their level was expanded as well, to language, literature, history, civics, etc. Separate official curriculum/textbooks had been developed by the ministry of education for each level.

Although there is a vast educational research discussing inequality in junior high school, focusing on the correlation between scholastic achievements and social origin, pupils of Asian and African origin score much lower than European and Western ones, no research insofar was dedicated to

the problem of inequality and the official curriculum. The objective of our research is to analyze this aspect: compare the curricula designed for low and high level at junior high school, at selected subjects, and shed light on the social meaning of their differences. We shall adopt for such an analysis, tools and theoretical frames proposed by sociologists and historians of curriculum: identify the cultural/academic capital required by each level and its social stratification (Apple 1991, Young 1973, Bourdieu 1971, 1984, Goodson 1996). Our research could also enlarge the understanding of the segmentation of the educational system in Israel (Svirsky, 1995); we use segmentation in the sense of correlation between curriculum, tracking and social stratification (Ringer, 1979). For that purpose we shall also carry out a meta-analysis of the research on junior high school produced in 1978, and which provides important data on the correlations between academic achievements, the social composition of pupils at each level and the rate of mobility between students of different levels, (Lewy Chen and Adler 1978). However, although the reform expanded and ameliorated the general level of education in Israel (Gaziel 1996), it also intensified, contrary to its overt intentions, the segmentation and inequality in Israeli's educational system. Looking at the reform from this perspective raises the question of the (real? hidden?) motives, which lie behind it.

Taking in account the historical circumstances of Israel at the period we propose for it a political explanation.

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### **American educational philanthropy in the “Near East”: Defining an education for the “masses” in the 1920s**

In the period after the First World War education was one of the primary elements of American outreach to the countries of the “Near East,” a broadly defined area stretching from Greece through Albania, Bulgaria, Turkey, Syria, Palestine, Iraq and Armenia. Educational efforts went hand-in-hand with emergency relief efforts for the hundreds of thousands of displaced people in these areas: displaced by war and by post-war “population exchanges” similar to more recent “ethnic cleansing.”

As immediate relief needs gradually declined, the educational role of American philanthropies and missionary agencies came into greater focus. What was the appropriate role for American educators in these emerging countries? How could American philanthropic organizations work effectively to give the resettled refugees and the ordinary people of these war-torn lands a decent chance in life? A fascinating series of surveys and reports was prepared in 1927 for the General Committee of the Near East Survey, reviewing needs and opportunities in each of these countries. In an introduction to a confidential compilation of drafts of these surveys, Thomas Jesse Jones set forth the general proposition: “The most comprehensive need of the Near East countries is the provision of educational activities for the improvement of the masses in the common essentials of community life.” Moreover, the type of education he believed was needed was one which strengthened the rights of women and girls and which built cultural attitudes that might work towards peace in an area, which had previously seen little of it. Inherent in this statement and the policies linked to it were some of the broadly liberating ideas of progressive educators, who sought to make education a force for community development. Yet there is a hint, as well, of the sort of “adapted education” for which Jones has sometimes been criticized on grounds that it limited most people in colonial settings to a practical education geared to continued subordination.

This paper will examine the ideas of the Near East Survey, both in its 1927 confidential documents and a later published version and compare them to those of other international participants in Near East education, such as Florence Wilson, who completed a survey, also in 1927, for the Carnegie

Endowment for International Peace, and Paul Monroe of Teachers College, who carried out surveys in 1924 for Near East Relief and in the late 1920s for American colleges in the Near East.

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**The illusion of opportunity and access in the southeastern United States during the 1970s**

Equality of educational opportunity became the theme of federal educational initiatives in the United States during the 1960s. Through programs like Head Start and Title I of the Elementary and Secondary Education Act, the federal government provided funds to give children who lived in poverty access to reading materials and lessons in school socialization that their middle class peers received at home or in kindergarten. By the 1970s, many policymakers, including state politicians, believed that all children were receiving some kind of preschool education. In the southeastern United States, however, the state politicians did not fund public kindergartens and Head Start classes were only offered in urban areas. For example in Mississippi, only one city offered a Head Start program. Therefore, poor children who lived in rural areas without access to Head Start or locally funded kindergartens began their education in first grade.

During this same period (1960-1975), the southeastern states increased their educational funding to compete with northeastern states for business. To justify increasing taxes and demonstrate the efficient use of taxpayer monies, both Florida and Georgia implemented testing programs for school accountability that held students responsible for learning. Teachers, schools administrators, and state policymakers were exempt for any responsibility. Thus, the skills of children who began their schooling in the first grade were compared to children who had access to preschool and had come to school familiar with reading and writing. Additionally, high school seniors who state officials (in both Florida and Georgia) had denied equal access to library materials, science labs, and current curriculum materials were compared to students that the state had provided the best education possible. This push for accountability through testing revealed the “achievement gap,” which these states had created through the lack of access to equal educational opportunity.

In this paper, I will examine the educational services offered to students in Mississippi, Florida, and Georgia during the period when accountability through standardized testing began. Through the examination of archival materials from Mississippi, Florida, and Georgia and secondary accounts of educational policymaking in those states and in the United States in general, I will establish that equal educational opportunity in these southeastern states was an illusion created to attract businesses while maintaining the social and political status quo during the period when equal educational opportunity was a major federal focus.

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**The scientization of schooling in early 20<sup>th</sup> century Ontario**

Between the years 1910 and 1918 the Ministry of Education published a series of at least twenty-nine teachers’ manuals that would form the basis of teacher training, practice and knowledge in province of Ontario. Published under the general title of *Ontario Teachers’ Manuals* and the *Ontario Normal School Manuals*, these series were historically unprecedented and comprised a unique event in the history of schooling in Ontario. Taken as a whole, they defined a broad range of normalizations in terms of teacher practice, pedagogy, methods, and most importantly, the knowledge archive of the school system in early twentieth century Ontario. Intended for use by teachers in the planning of programs and daily lessons in the classroom, these manuals also formed the basis of pedagogy and the knowledge archive of the various teacher-training facilities in the province.

The stringent regulations that governed textbook use in the provincial school system combined with the unprecedented nature of their appearance underscore the importance of the *Ontario Teachers' Manuals* and *Ontario Normal School Manuals* as unique historical events in the second decade of the twentieth century. The *Ontario Teachers' Manuals* took into account subjects and aspects of the curriculum that ranged from arithmetic to sewing. Reprinted regularly during the approximately twenty years that they were in use, this series formed the basis for teacher practice, pedagogy and normal school instruction well into the 1930s when the new curriculum and pedagogy was introduced in 1937.

An analysis of the discursive and non-discursive network to which they were linked will serve as a basis for identifying the nature of the educational science that was enunciated as pedagogic discourse in the second decade of the twentieth century. It will take into consideration that the publication of the *Ontario Teachers' Manual* series and the *Science of Education* in particular signaled a break whereby philosophy as a pedagogic discourse was supplanted by an agglomeration of discourses and practices that comprised a 'scientific' pedagogy. The resultant educational psychology and science of education created the discursive terrain that defined and created a pedagogy of difference and inequality between students. The technique of mental testing that began during this time was linked to the creation of the first three Auxiliary Classes for the 'feebleminded' in 1910. Scientific pedagogy and experimental psychology can be linked to the expansion of these classes to well over two hundred by 1930.

This paper will focus on understanding how a science of education comprised a knowledge that defined a way of knowing subjects – especially children. Drawing on Ian Hacking's notion of dynamic nominalism which argues that human subjects and human acts come into being 'hand in hand' with the ability to invent new ways to name them, I will identify how the science of education in the early twentieth century invented new ways to describe educational subjects and thus played a role in the production of different kinds of educational subjects and subjectivities (Hacking, 2002).

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### **To be a woman and a teacher: Female identities and discourses in Portugal (1860-1950)**

The feminist movements gained weight definitively in the early decades of the 20<sup>th</sup> century, expressed chiefly through women's associations, texts and press articles written by female authors, focussing essentially on the female condition, the rights and duties of women, the fight for their dignity and suffrage. The freedom of expression and association guaranteed by the Republican regime (1910-1920), proved a fertile field for this movement, which aimed for sex equality and implementation of social policies defending women.

The most renowned names of this movement endow it with a clearly female slant, bringing the dreams and aspirations of women into the public arena. Nevertheless, this female universe was not homogenous. It was formed mostly by women coming from the wealthy classes and with a solid education behind them, but the authors presented different views about this issue. The categories, topics and values upon which they built their arguments revealed specific and different ways of understanding the female roles in societies. In this background, Emília Sousa Costa (1877-1959) stands out as a writer, educator and active participant in the cultural, social and educational circles of the time. Author of educational books for women, she sets herself aside from the feminism of the epoch and advocates a conception of female education that incorporates domestic education, professional training and a concept of civility deriving from the gender, as well as championing the woman as the pillar of the family, society and the nation. Her work is laden with moralising content, but she argues for progress and modernity, attributing the woman an essential role in the construction of the future.

These ideas are also found in the female education and civility textbooks that circulated in Portugal in the 19<sup>th</sup> century, which were to be found in the teacher training school libraries. A significant place, given that the curricula of the female teacher training courses placed a big emphasis on the



domestic, moral and catholic education of the future teachers. These textbooks came from France for the most part, and were subsequently added to by works from Portuguese authors that were considered suitable, such as those written by Emília Sousa Costa. There is therefore a continuum in the preconceived models of education of women, which is present in the educational projects.

These textbooks are the configuration of discursive practices that aim to prepare women to be wives, mothers, teachers and also citizens. It is a transnational model, which represents the effort to codify and control behaviours, attitudes and sensations; it is also a construction of knowledge and specific discourses towards the definition of the ideal woman, in which the public image reigns supreme. But this visibility is based on internal processes of self-government and construction of an intimate personality that is projected into the social and professional spheres.

The sources used are the aforementioned female education textbooks, as well as legislation and the press of the epoch.

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### **What kind of school for social equality: *école unique* or *école des producteurs* (a school for children from working class)? Controversy in the French left wing before 1914**

Following Ferry's laws, the Third Republic established free education in primary schools. However, maintaining primary fee-paying classes within secondary schools for children from wealthy families lead to reproducing social inequality. At the beginning of the 20<sup>th</sup> century, a reforming trend claiming 'equality for children before education' condemns this system that is not only socially unfair but also ineffective to see children's skills. Several projects to unify education and reducing schooling stratification had been developed before World War I, especially under Ferdinand Bison's command, former national director of primary education who is now a radical-socialist deputy.

At that time, these projects had to face some opposition. For the Republican Conservatives, widening secondary education to many pupils would mean creating hopes of a rise in social status that are impossible to satisfy. Education system based on social heritage stability seems to be the most reliable system to select new elites.

The Left is divided about the necessity of such a reform. For many socialists, especially revolutionaries, unifying education would be a great advantage for the ruling class as it would lead to select the best pupils among the low class, which would be dispossessed of its own forces. For the revolutionaries, a democratic education system would only be possible in a society where social equality would already exist. Some socialist and trade-unionist primary school teachers develop an opposing project called *école des producteurs* (school for children from working class). By denying the subordination of primary education onto secondary education (which is abstract, bookish and upper class, according to them), they try to reconfirm the pragmatic meaning of primary education culture. Without being vocational, this education should consider social and professional realities the child faces within his family and to which he is determined. From Socialists' point of view, social determinism is not a problem. Socialists are opposed to social promotion for a minority, and some consider a curriculum for the lower class children as a basis of the true democratic school that teaches, educates and prepares free and aware lower class people searching for a social emancipation.

Ferdinand Bison hoped to gather the French Left, and intended to achieve the Third Republic work with this unification. He asserted that equal access to education could lead to social equality, and therefore he could be considered as the leader with whom the social democratic hope originated along the 20<sup>th</sup> century. But this idea of an *école unique* based on a competition through merit could not be approved by socialists who feared challenge between children from the lower class. Socialists could not get on the idea that school opportunity would remain on measures allowing a social rise only for the best of them.



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### **Money, magnets and misunderstanding: An analysis of *Jenkins v. Missouri* and the retreat from school integration**

This paper will explore the pivotal place of the *Jenkins v. Missouri* litigation in the history of school integration. Initiated in 1978, this important case from Kansas City, Missouri, evolved into the nation's most ambitious and expensive plan utilizing magnet schools to promote racial integration. The paper will trace the outlines of the litigation with particular attention paid to District Court Judge Russell Clark's innovative reasoning in formulating the court ordered desegregation plan. In his orders of the middle 1980s, Judge Clark outlined the three major objectives of the Kansas City plan: to promote greater racial integration in the Kansas City schools, to attract non-minority students to the Kansas City schools from the surrounding suburbs, and to close the achievement gap between minority and non-minority students in the Kansas City's schools. To achieve these goals, Clark ordered the creation of the magnet school system, mandated a sweeping plan of capital improvements for the district's schools, and approved a host of educational enhancements for the African-American victims of segregation in the Kansas City schools. Furthermore, Judge Clark established three measures for gauging the success of the desegregation plan: the racial composition of the student enrollments in the magnet schools, the number of non-minority students drawn into the district from the suburbs or the city's parochial schools, and the annual achievement tests as an indicator of whether the achievement gap was narrowed. Of course, such a sweeping plan was bound to be expensive. In fact, over the first five years of the plan's implementation, the cost of the plan amounted to nearly three-quarters of one billion dollars. In order to finance the plan, Clark tested the limits of judicial authority by issuing a judicial mandate that doubled the school district's tax levy.

On three occasions between 1989 and 1995, Clark's orders were appealed to the United States Supreme Court. The crucial decision came in the Court's 1995 decision. Split along ideological lines, the Court ruled 5-4 that Judge Clark had overstepped his authority in ordering the magnet schools plan for Kansas City. The majority held that Clark's rulings should have focused exclusively on eradicating the vestiges of segregation found within the Kansas City school system and that the elements of the desegregation plan that were designed to attract students from outside the school district were unwarranted. The 1995 decision effectively killed the magnet schools desegregation plan in that it gradually relieved the state of Missouri of its obligation to finance more than one-half of the plan.

The 1995 decision clearly signaled the abandonment of support for school desegregation from the nation's highest court. Within two years of the decision, more than 100 school districts were back in court seeking to be relieved of court ordered desegregation plans. Indeed, the recent decisions involving Louisville and Seattle are but the latest extensions of the same judicial posture established in *Jenkins v. Missouri*.

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### **'Intellect is of no sex': Framing a national history of girls' and women's education**

This paper examines the dilemmas associated with the production of an educational history that utilized new methodological approaches, and in order to be viable for the publisher also needed to be written for a diverse readership. *In Their Own Right* traces and analyses the development of secondary and university education for girls and women in New Zealand from the 1850s to 1945, the end of World War Two.

Historically, girls' and women's participation in senior schooling and higher education has been inextricably bound up with wider social and economic factors. In nineteenth and early twentieth century New Zealand, these included the concern of the Anglican and Catholic churches with the education of

Māori girls, so that they would in turn become the ‘carriers’ of ‘Christian civilization’ to their people. They also included the expectations of settler parents for their daughters; the decline in fertility rates; and the opening up of a range of employment opportunities within the infrastructure of a new colony. All contributed to extending new pathways for young women, which in turn enabled them to move in alternative directions, rather than having to confine themselves to the traditionally expected roles.

As women overcame each obstacle put in their way and emerged as ‘the new professionals’ in their respective fields, it became clear that their education was advantageous to the small colonial society closely tied to the British Empire. Teaching was both the most obvious and the most likely profession for an educated woman and it was this first group of highly qualified women who modeled for the first time a non-conforming and very public professional role to the girls in their schools. They took education seriously, practiced it with due diligence, and pioneered a range of educational and recreational opportunities for girls.

As part of the research enterprise I designed and created four major databases from which I could analyze the educational and career profiles of the first women graduates and graduate teachers. This enabled a rich data collection through which queries could be processed and from which themes and patterns emerged. By blending this data with school and university archival material, I had then to turn the text towards the widest audience possible in order to attract sales across a relatively small population. This was achieved by running two concurrent texts through the book; one with illustrations and one without.

Making historical research in education accessible to a range of readers remained the guiding principle throughout this project and initial responses to the publication appear to justify that belief. Making the historical research approaches used within this project accessible to other scholars now seems a useful next step.

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### **Conspicuous consumption & Victorian education**

One of the key concepts that formed during the Victorian Era was that of conspicuous consumption – the purchase or use of items so that others can see that you have them. While this concept is not normally associated with education, the attainment of degrees and accomplishments fits the mold of conspicuous consumption better than one might initially guess. In this paper I will use primary sources relating to education in both the British Empire and United States, analyzing them within the theoretical framework of conspicuous consumption as described by Thorstein Veblen in 1899.

Sources utilized in this paper will include contemporary newspaper articles and editorials, student publications, official university records, and Victorian novels and plays that deal with education or perceptions of educated people. All levels of education will be considered, as will the debates over access to education for women and racial and religious minorities. Within these areas, the necessity of women to become educated (but not *too* educated) to be “marriageable” will also be discussed and should provide for a lively discussion. Finally, I will be showing some short video clips of portrayals of Victorian education as conspicuous consumption, which will serve as illustrations of the major conclusions drawn in my paper.

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### **Effects of globalization on university education in Africa**

The effects of globalization on university education in Africa in the past twenty -five years are the thrust of the present paper. It points out that autonomous African universities expanded as a result of local and

international supports and inter-linkages with international bodies. It posits that despite the positive impact of globalization -the technological innovations of the 21<sup>st</sup> century and the seemingly reduction of the world into a global village, the ease in communication, trade and accessing of knowledge, yet it has divided the world into the superrich and absolutely poor. Africa is the poorest of the poor and is thus marginalized from world economy and education. The study high-lights the disparity created by globalization in the use of the internet, per capita income, living standards and ability to produce and diffuse knowledge. The point is made that the forces of globalization (IMF, SAP etc) impacted negatively on the African economy (emasculatation of the direct economic control of nations, debt repayment to the neglect of education etc) and the attendant inadequacies such as dwindling resources, enrollment/ population explosion which in turn result in severe accommodation problems , poor laboratories, libraries, lecture halls facilities, inadequate teaching and research facilities, declining/poor academic quality and research output, poor international mix of scholars, pitfalls in curriculum, dilapidated infrastructure all of which had been brought to bear on African universities in the past twenty-five years. Thus African universities' chances to participate in the global knowledge economy are grossly reduced. The study also points out the socio-economic and educational inequalities such as segregation. Only the rich send their children to school while the poor withdraw their children, especially girls, from school. The study recommends a rethinking of globalization and is of the opinion that growing trends in education and economic growth that are fraught with injustice, inequality and degradation of human beings need to be reversed. Women and girls who are mostly affected by these inequalities should be empowered through education.

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### **Historical patterns, customs, and traditions restricting women's participation in higher education in Africa since 1975**

The subject of women's participation in education at all levels has remained at the forefront of the agenda of individuals, communities, governments and international organizations for decades. This paper seeks to explore the historical dimension of the discourse as a way of further promoting the dialogue on Africa's path to educational progress. Equal educational opportunity in an ideal setting, involves the annulment of social exclusion and the provision of education at all levels to all who are eager to learn without the considerations of social or political background, culture, language, sex, health status, poverty, religion or age. It is the application of equity and equality for all without discrimination. Africa's educational system is pyramidal, with a broad base at the primary level moving precipitously through the secondary level to a narrow apex at the tertiary level. The gender gap in particular increases in severity with each higher level of education. Most African countries in the last three decades have made some significant progress in bridging the gender gap at primary and secondary levels but the gender gap at higher levels of learning remains wide. At this level, females are grossly under represented, with a gross tertiary enrollment Gender Ratio of 0.22 and proportionately, fewer females than males are enrolled in the sciences. Females make up 34%, 22% and 12% of primary, secondary and tertiary level respectively of students in Africa (UNDP 2000).

Unlike in the advanced countries of the world, African women face substantial educational disadvantages as the participation of women in higher education shows a steeper pyramidal distribution. What accounts for the restriction in women participation in education in Africa? Are the factors at work predominantly those related to the African historical and cultural norms, or is the western school tradition itself responsible for this restriction? If we endorse the principle that all citizens should have equal educational opportunities, it becomes very crucial to probe into the forces restricting women's participation in tertiary education.

This study is based on a review of extensive historical, sociological, and empirical studies on women's educational participation and attainment in Africa. It relies on secondary information gathered through bibliographic searches of the African States, education- related books, journals, Ph.D. dissertations and documents by governments and international agencies. The UN decade for women (1975-1985) intensified considerably the interest in women's conditions in various spheres; hence, the study concentrates on the period from 1975 to the present.

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### **Ensuring gender equity in the Nigerian school system 1977-2007**

Widening access to education has been a major policy goal in most developing countries including Nigeria for the past three decades. This reflects a broad recognition that education is essential to economic and social development. The evidence is overwhelming that education improves health and productivity. When schools open their doors wider to girls and women, as well as to boys and men, the benefits multiply. Indeed, failing to invest adequately in educating women can reduce the potential benefits of educating men. This failure exacts a high cost – in lost opportunities to raise productivity, to increase income, and to improve the quality of life. Yet women's education still lags far behind men's in Nigeria with far-reaching adverse consequences for both individual and national well being.

Gender equity in education is a step in the right direction as education is the pivot on which development of any nation revolves. Both sexes have the right to equity in education, in which discrimination is non-existent.

This paper critically examines efforts of the Federal and State Governments of Nigeria at ensuring gender equity in the public school system between 1977 and 2007. The year 1977 is historical in the development of education in Nigeria because the National Policy on Education was first published in that year. The year 2007 marks the successful handing over of government from one civilian administration to another and so very relevant for this study.

This paper focuses on the following:

- The positions of the various educational policy documents in ensuring gender equity in the school system in Nigeria between 1977 and 2007
- The distribution of schools in Nigeria to cater for both boys and girls over the period covered
- The development of curricular and instructional materials to promote gender equity during the period of study
- The distribution of teaching staff to promote gender equity in the period; and
- The provision of conducive environment for holistic development of children to ensure gender equity during the period.

The study relies on primary sources of historical research. In addition, thirty primary and thirty secondary schools were sampled in each of the six geographical zones of Nigeria for a detailed empirical study.

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### **The teaching profession in Brazil: life histories and experiences of male teachers (1950-1980)**

This study analyzes the experiences of men that made careers in the public school system in Brazil (state of São Paulo), between the 1950s and the 1980s. The research is based on life history accounts collected

by tape-recorded interviews, documents from archives of old schools and legislation related to the period. The main theoretical concepts used were those of school culture (Julia), representations (Chartier), *habitus* (Bourdieu), gender (Scott) and masculinities (Connell). The investigation had for objective to understand the roads that took a group of teachers to choose for certain functions of the teaching career, contributing with elements that allowed to delineate the features that profession went acquiring along the years and, mainly, to investigate the formation of a specific culture in the teaching. By offering to those men the opportunity to talk about their experiences at each position they occupied, from teaching to the last administrative posts, the study sought to evidence, among other aspects, the work manners and the tactics used remarkably for the permanence in a feminine profession. In the field of education, the period studied was marked by an increasing process of the democratization of schooling, especially from the reform of the 1971 (Law 5692/71), that reorganized the Brazilian school system and brought significant changes to the teaching career. The culture of teaching profession, in particular, revived disputes between new and old representations, exposing the social imaginary and the hierarchies that started then to (re)order the relations within this profession. This work thus focuses on the men participation and the role they played in such dynamics, with special attention to those men that oriented themselves toward administrative posts. The developed analyses put in evidence that some of the legal determinations imposed along the period on the education system brought great changes to the school culture, in which the time, the space and, even, the own subjects (students, teachers, administrative team) did no remain the same. All those alterations gave origin to conflicts, new interactions and tactics to deal with the school and teaching profession. The search for administrative posts, for example, was not oriented by the ambition for getting better salaries only, but also by representations related to masculinities and power—tactics that proved to be necessary to survive in a profession that lost its social recognition and status progressively, since that period until the present days. (Research supported by FAPESP – Research Foundation of the State of São Paulo)

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### **Secondary school, democracy and social inequality in the post-dictatorial Argentina**

The recuperation of democratic system in the Argentina in 1983 set an important debate about the place that education was supposed to occupy in this new political stage. Diverse diagnoses focalized on the secondary school because they considered it as a space where the authoritarianism and the obscurantism were expressed with force during the Dictatorship. In addition, they said that there was a lack of renewal sources to revert this situation, so it was necessary to implement specific policies to obtain the new purposes.

According to this evaluation, during the first constitutional government (Raúl Alfonsín's presidency, 1983-1989) diverse interventions –like new curriculums, focalized researches, teacher training, modifications of discipline codes, changes in the devices of evaluation, production of new text books, etc- were carried out to achieve educational democratization.

It is my point in this paper that, though these measures removed part of the inherited authoritarianism and produced certain modernizing movements they did not manage to revert the traditional relation between school and social inequality that the educational Argentine system had historically constructed. This situation was deepened in the decade of 1990, under the hegemony of the neo-liberal policies stimulated by the governments of Carlos Menem (1989-1999) through a strong modification of the classical matrix of secondary school.

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### **Domestic education in the context of female education. The press debate and institutional experiences in the first decades of the 20<sup>th</sup> century in Portugal**

The movement behind female education received a big boost in the first decades of the 20<sup>th</sup> century, in step with the setting up of female associations and press and the intensification of the controversy about the women's vote. The context of the 1<sup>st</sup> Portuguese Republic (1910-1926) ended up being, despite the ambiguity of the options expressed about this point, a favourable field to carry out projects in female education.

One of the themes under debate is the role of the so-called domestic education (or “*ménagère*” education) in female education. Notwithstanding the underlying differentiated nature of the education, educators of both sexes advocated it, influenced by the New Education movement, with some taking on moderate perspectives in relation to the co-education partially achieved under the Republic. Domestic education intended, on the one hand, to train competent housewives and good family mothers, and on the other hand to provide professional training in this area for the young coming from poor families. Domestic education is articulated, in this phase, with valuing practical learning and the dissemination of hygiene, as expressed, for example, in the teaching of childcare.

Geared towards socially differentiated groups, during this period several institutions were set up for female education – generally in a boarding school regime – in which educational projects encompassing domestic education played a relevant role, leading to practices marked by the complexity of the relation between tradition and innovation, namely with regard to the social destination of the pupils. This paper analyses the examples consisting of two of these institutions: the *Instituto Feminino de Educação e Trabalho* (located in Odivelas), dedicated to the training of military branches, and the *Asilo de D. Pedro V* in Lisbon, which accommodated young girls at risk. Both institutions were viewed, in the pedagogical discourse of the time, as exemplary organisations, which makes them interesting case studies.

We use a variety of sources to complete this study, in particular the press linked to the female associations, the pedagogical press and documentation deriving from the activity of the aforementioned institutions (statutes, regulations, reports, etc).

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### **Dismantling segregation, one step at a time: *Gonzales v. Sheely* (1951) and the Mexican American campaign for educational equity**

Three years before the Supreme Court's historic decision in *Brown v. Board of Education* (1954), in *Gonzales v. Sheely* (1951), Judge Dave Ling of the United States District Court of Arizona ruled that the Tolleson school district's policy segregating Mexican American students in a separate “Mexican School” was unconstitutional. While historians have extensively documented the school segregation experienced by Mexican Americans in California, Texas, and Colorado, few studies have focused on school segregation in Arizona.

Although there were no laws specifically requiring the segregation of Mexican American students, in the early twentieth century many school districts in the Arizona and throughout the Southwestern United States established separate “Mexican Schools” for Mexican American students. School officials would often argue that the students' poor English language skills made segregation necessary for pedagogical reasons. Yet there is little evidence that suggests that students' language skills were assessed before they were placed in separate schools. Mexican American parents and community members often contested segregation. However, school districts were often unwilling to change their policies and practices. Such was the case in the Tolleson School District. In the late 1940s, Mexican



American parents and community members appealed to Superintendent Kenneth Dyer, asking him to end the district's segregation policy. When Dyer refused, they organized and secured legal counsel with the help of Alianza Hispano-Americana, a Mexican American fraternal insurance society. The case of *Gonzales v. Sheely* was heard by Judge Ling on June 6, 1950, the day after the Supreme Court announced its decisions in *McLaurin v. Oklahoma State Regents* and *Sweatt v. Painter*, both of which declared segregation in higher educational settings unconstitutional.

Three years before the historic *Brown* decision, in *Gonzales v. Sheely* (1951), Ling ruled that the Tolleson school district's segregation policy was unconstitutional. While the case has considerable local significance, I argue that *Gonzales* was a remarkable decision with much broader import for two reasons. First, *Gonzales* was the third in a series of cases in which Mexican American parents successfully challenged school segregation in California, Texas, and Arizona. Second, unlike the cases that preceded it, *Mendez v. Westminster* (1946) and *Delgado v. Bastrop* (1948), in *Gonzales* the court made a clear and unqualified statement that racial segregation in elementary schools was unconstitutional. More specifically, the decisions in *Mendez* and *Delgado* hinged on the specific provisions related to school segregation in the California and Texas state constitutions, neither of which mandated the segregation of Mexican American students. Both *Mendez* and *Delgado* left other constitutionally sanctioned forms of segregation intact. However, in *Gonzales*, Judge Ling's ruling was more expansive and tied his findings for the plaintiffs to new civil rights case law. Drawing on insights from sociology and socio-legal studies, my analysis of the legal arguments across the three cases also provides insight into how new cultural ideas about race promoted by social science researchers were slowly incorporated into civil rights case law, a process that was also shaped by the institutional norms and practices of the legal system.

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### **Religion and “values”, school choice and the urban middle classes of Sydney**

For a purportedly egalitarian society, Australia has maintained relatively highly differentiated secondary schooling systems for much of the past century. This has included high enrolments in various kinds of non-government fee-charging schools. Post war attempts to corral all adolescents into neighbourhood comprehensive high schools were never as successful as in North America, achieving their high water mark of around 75 per cent of all secondary school enrolments a generation ago in the 1970s. Since then Australian parents have been steadily deserting government schools in favour of three main non-government alternatives. These are, broadly speaking, a small group of elite high fee schools of older establishment, a large Catholic sector (currently accounting for about one quarter of secondary students) and a growing number of low or moderate fee “Christian” schools founded during the last quarter of the twentieth century. Importantly for the purposes of this paper, the choice of a non-government secondary school in Australia is nearly always the choice of a religiously affiliated school. These movements away from the local, secular and comprehensive have been led by the urban middle classes and financially supported by Australian Federal governments invoking neo-liberal discourses of choice.

This paper examines a particular aspect of the recent movement of middle-class children out of neighbourhood comprehensive schools. That is the association of neo-liberal discourses of choice with neo-conservative ideologies about “values”, notably religious values. Public schools, it has been argued at the turn of the twenty-first century, are too secular, too tolerant, “values-neutral” and “politically correct”. Using a collection of oral history interviews with parents of children starting high school in 2006, the paper examines the issues of school choice and generational change, religion and values among representatives of the urban middle classes of Australia's most populous city. It asks what parents mean when they choose a school with “religious” or “spiritual” values and in what ways the developing and new meanings for these words are historically grounded. Our interviewees propose

various roles for religion in their own family histories of schooling and in the current school market. “Religion” sometimes means other things than itself, signifying something about discipline, uniformity and social class, a retreat from “tolerance” or pluralism in both spatial and historical terms. Then there is the issue of access. Religious schools charge varying amounts of tuition and have the right to discriminate in their choice of students, especially on religious grounds. Further, there is some disagreement between parents who expect religiously affiliated schools to demonstrate active religiosity, and others who see them as a harbour for their children from unsatisfactory public schools. What are the values identified as belonging to the public schools? What are religious values? What are the values of the school market itself? The interviews with middle class parents shed light on the differing roles that religion and “values” play in school choice markets into the twenty-first century.

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### **Ethnic segregation in Malaysia’s education system: Enrollment choices, preferential policies and desegregation**

Malaysia is a multi-ethnic society and the ethnic equation has been the predominant factor for influencing political alignments, determining the structure of roles and institutions and the shaping the basic priorities of public policy. Ethnic segregation has become an emerging feature in Malaysia’s education system even though the institutional role of education should have been a unifying force to the country’s multi-ethnic society. The underlying problem is that at all levels of education provision in Malaysia, alternative streams, especially at the elementary and tertiary levels, are allowed to coexist for the immigrant Chinese and Indian communities alongside mainstream education provided by the government, mainly patronized by the indigenous, Malay majority. Alarming, these alternative streams are not reinforcing what mainstream education tries to do: foster ethnic integration. Instead, the alternative streams have become divided along ethnic lines and have led to ethnic segregation and discrimination of the ethnic minorities in terms of tertiary educational opportunities, and fair participation in the economy of the country.

This paper looks at the development of the educational policy and examines two main factors that contribute to the current state of ethnic segregation in Malaysia’s education system: enrolment choices and preferential policies. These two factors have in one way or another helped to strengthen the coexistence of alternative streams alongside mainstream education from which ethnic segregation emerges. This has led to the creation of divisions along ethnic lines and had led to the evolution of alternative streams that have become competing rather than supplementary/complementary forces capable of challenging mainstream education as is the case of Malaysia’s education system. This paper explains how these two factors contribute to ethnic segregation at all levels of education notwithstanding their causal relationships at certain levels of education. Second, it evaluates the strengths and weaknesses of the measures taken by the Malaysian government to desegregate the education system.

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### **The significance of microhistory in the study of teacherhood—defining the model citizenship of the Finnish elementary school teacher**

In my presentation, I will focus on the historical construction of teacherhood in Finland, and the associated methodological questions. The Finnish elementary school teacher has traditionally been described as a model citizen, embodying the qualities loyalty, diligence, impeccability, and piety. Teachers who lost their model status have been ignored in research, as they have been considered as irrelevant in regard to the whole picture of the historical construction of teacherhood. Thus, however, the parameters of the permissible conduct of teachers have remained unclear. Microhistorical research often concentrates on the exceptions, as they help to illustrate typicality. By observing teachers who were guilty of infringements and errors, we may define the type of behaviour that the local community considered unsuitable for teachers. This also shows the parameters of acceptable behaviour, which could be seen as determinants of model citizenship.

Previously model citizenship has been defined with the aid of decrees, reports and other texts of governance and policy. The reports of teacher training institutes that directed the work of the teachers tell us about the demands placed on teachers. However, they offer no explicit picture of how exemplariness was monitored and controlled, or how the ideal of model citizenship was implemented in practice. Because of this, educational sociologists have looked for data on the definition of model citizenship in teacher trainees' application documents and in the register information of institute graduates. Statistics have complemented such material.

The educational sociologists focus on the radiant outer appearances of model citizenship. Teacher registers spoke of excellent work performance and extra-curricular activities. The cloak of exemplariness enfolds the teachers also in their memoirs and reminiscings. Although the writings on the ideal of model citizenship point to the parameters of permissible behaviour, these have not been studied. What makes the search for these parameters so important is that official speech and the teachers' own reminiscings become less reliable when one studies the reminiscings of the pupils.

It becomes necessary to look for the definition of model citizenship in terms of the "exceptional typical". By studying an individual teacher's errors and infringements, we can find out exactly what the local community considered improper for a teacher. Thus exceptionality illustrates typicality, i.e. the parameters of model citizenship.

In my presentation I shall study the determinants of model citizenship. I will aim to show how they were defined more strictly or more loosely on national and local levels. I will present a case from real life; a seemingly exemplary teacher is found unsuitable in the local community. This personification of the "exceptional typical" reveals the parameters of model citizenship when constructed on the local level.

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### ***Consolidación* movement as an experience of public educational democratization: the case of the *Escuela Consolidada de 'Miguel Dávila Carson'* (1953-1981)**

The *consolidation* movement of public education has its basis on the educational current of the *Escuela Nueva* internalized in Chile during the first decades of the XXth century. It has been studied by intellectuals, politicians, and teachers within all levels of the Chilean educational spectrum. However, one of the most concrete and emblematic expressions was the one taken by the primary teachers movement grouped in the *Asociación General de Profesores de Chile* (1923-1932). The *Escuela Nueva* acquired with them, new local characteristics that distinguished it. Firstly, because it was developed in the *cuestión social* context; secondly, because it was motivated by a social movement; thirdly, because it

succeed to articulate itself as a public politic in a way to be inserted in the public school (and not just as a private school experiment); and finally it drove to the binding between the school and the community.

The *consolidación* movement of public education was critic respect to social selectivity, lack of rational structural administration, excess in centralization, vertical way of taking decisions, lack of connection with the social and local reality surrounding the school, and the lack of technical criteria versus political criteria's excess. This movement stated that the integration among the school, community and democracy was the central axis of the pedagogical-educational problem.

The *consolidación* movement understood the school-community-democracy triad as a project in which: a) the community entities that are closest to the school participate in the decisions that give origin to the school projects (neighborhood association, local recreational sportive centers, students' parents, municipality, and companies in the neighborhood); b) the school community (teachers, students and directives) participate of the school environmental problems (security, trash disposition, lack of green areas); c) teachers decide about and produce their own improvement, that is related to problems detected since the near environment (community field) to the far environment (national and international field); d) there is a State that ensures enough financial support to allow an autonomous and worthy public school's operation; e) the most outstanding ethic orientations in this scholar project was social equity, solidarity, strengthening of local identity, autonomy in deciding their own projects, and the collective participation in taking decisions.

The purpose of the present article is to report the implications and projections that the *consolidacion* movement has in our educational reality through de historical reconstruction of an emblematic case to the relevant movement of public education: the *Escuela Consolidada de la población Miguel Dávila Carson*. Our purpose is to provide ideas to give a basis to the hypothesis that the existence of a historical and continuous educators movement since early XXth century –with periods of submergences and emergences- have been forming a educational project founded in the relation of school and community, having as horizon the social democratization in order to return to the persons their deliberative capacity to take decisions related to the school and community self- management.

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### **Structural inequalities in Mexican primary schooling: the graded school system and the exclusion of rural and indigenous children in Mexico**

In this paper I argue that the structure of the graded primary school, adopted in Mexico formally towards the end of the nineteenth century, and slowly institutionalized during the twentieth century, contributed to a deeply divided national school system that has systematically discriminated against and excluded children from the rural, largely indigenous regions of México.

I draw on three sets of data to construct the argument: a) General quantitative data and previous research showing the strong negative correlations between schooling and indigenous/rural population in México during the past century; b) successive federal policies attempting to address this evident inequality together with the pedagogical controversies and positions associated with policies; c) archival and ethnohistorical information on the history of the structures and practices of rural schools in one indigenous region (the Malintzi in central Mexico) which I have studied intensively for many years.

The persistence of one-room schools, or of multi-grade groups attended by on teacher (still true of about 50% of primary schools in México), belie the legal and ideological dominance of the graded school system, which in turn imposes obstacles and produces simulations within the rural schools. For years, educators considered that the “one-room school” would soon be a thing of the past, was at best a “necessary evil”, but basically “anti-pedagogical”. The dominant trend during the XXth century was to promote policies aimed at congregating students near a fully graded school, through boarding systems,

scholarships, and subtle coercion, all of which have had deep cultural and psychological effects on the families and the exclusion of many children, particularly girls. However, there were also attempts by relatively marginal teams in the education system, convinced that the one-room school set in the rural localities where children live in fact had many advantages, and dedicated to developing materials and training programs, though forced to comply with the regulations of the graded school system. The historical debate and evolution of the school system is still relevant, as census data show that the number of small villages is increasing rather than diminishing.

I relate the analysis of the Mexican case to a more general discussion of the origins and effects of the graded school system, as well as to theories of schooling, social class and the State. Several noted historians of education (Cuban and Tyack, Vincent, Viñao Frago, among others) have stressed the progressive global development of the graded primary school in different countries, and noted the way that its basic “form” or “grammar” blocked alternative modes of organizing the daily encounter of students and teachers. The structure of the graded school was strengthened through the interlocking administrative, evaluative and curricular elements of the school system, as well as through everyday routines and channels for organizing school life. Although it has become globally institutionalized, the ideal model of the graded school system seems to reinforce the basic class inequalities of the social system in most countries of the world.

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### **Has the TV-secondary school been a resource to get equality? The case study of the first generation of students from Yecapixtla**

In 1965 more than 18 000 graduated students of primary school in Mexico had not room in secondary school and it would increase with the expansion of the primary schools by these years. Children of rural areas did not have the opportunity of continuing studying. The government of Mexico shifted they aims toward the use of the radio and television for filling the gaps in educational services, as well as a way to take care of the demand of schooling from rural people. In 1968, after two years of a pilot program, the Secretary of Education started a program of tele-secondary in eight states of the Republic. 6500 children, who could not have another opportunity of further education, came in the tv-rooms (tele-aulas) to being taught by tv-teachers while “coordinators” in situ were monitoring them. Nowadays, this system attends more than one million students of secondary school in rural and semi-rural areas.

Was the secondary school an innovation? Which are the differences between the regular secondary school and the tv-secondary school? What was the role of teachers and administrators in providing access to secondary education to rural population? What did the first teachers go through to start this new system from nothing, in the rural towns? How did the parents and first students accept that not conventional modality? Was the tv-secondary school a means of equality? Was it a way to give better opportunities of life to their students? Given the differences between the regular and the tv-secondary schools, was it a way of reproducing or increasing inequality? What is the point of view of the pioneer students about such point?

In our paper we are going to answer those questions through the following of the scholar experiences and life trajectory of the first generation of students in the town of Yecapixtla in Morelos State, rescuing the strength of the methods of the Oral History and of the Micro-history.



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### **Experiences of inequality: Alfred Andersch's novel "The Father of a Murderer" and the German Gymnasium**

The German secondary school *Gymnasium* has always been a discriminatory institution: externally, because it has been and still is the only school in a highly segregating system, which prepares its students to enter a university directly, and internally, because it has conserved an attitude of distinguishing its students according to their social class affiliation, which is still latent in most contemporary schools of this type.

This paper researches into the experiences of inequality made in the same Gymnasium in Munich with two sources: the school memoirs of the writer Alfred Andersch, who condensed them in his novel "*The Father of a Murderer*" and the personal memoirs of the author. Due to the time gap of 50 years between the two experiences (1928 – 1978), the memoirs constitute an ideal material for a historical comparison, which relates the individual experiences of inequality to the structure of the educational institution, the personality of its teachers and the condition of the surrounding society that is reflected in the school's daily practice.

Even though some elements of the authoritarianism in 1928 and the following dictatorship were still alive in 1978, the course of time had had its impact on the rules, which determined the teachers' behavior, in the sense that aggressive actions of teachers against their students were more limited in 1978 than in 1928. Furthermore, the impression remains that the condition of a sick society is reflected in its school system and that the phenomena of authoritarianism, anti-Semitism and social frustration, which were present in 1928, constituted a fertile soil in order to cause the historical catastrophe of the holocaust.

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### **Educating the people: Cours d'adultes and social stratification in France, 1830-1870**

This paper looks at the formation, operation, and social effects of adult education classes in France during the nineteenth century. These classes were created and operated prior to the formation of France's national education system and were part of the expansion of primary schooling for the working class, or more generally for "the people." The more formally organized classes were typically held at local Catholic and nonsectarian primary schools throughout France. These classes were encouraged by the French state beginning in the 1830s as part of France's first major reforms of primary schooling (of which adult education classes were seen as a part). Some educational reformers, such as France's education minister in the 1830s François Guizot, saw these state-encouraged formal classes as a way of providing social stability, particularly in urban centers where the working class was rapidly expanding. Held for 2 hours in the evenings, Guizot and others thought these classes would encourage workers to develop moral and responsible behaviors, as well as keep them sober and off the streets. As such, adult education classes were tied to maintaining the social order in France during the tumultuous nineteenth century, and therefore tied to the reproduction of the social hierarchy.

Looking at the curriculum, pedagogical practices, and participation in these adult education courses that were tied to local primary schools, however, complicates this one-sided conclusion of the effects of adult education on social stratification in nineteenth-century France. These formally organized adult education classes followed a typical primary school curriculum of reading, writing, arithmetic, French grammar, and singing, most frequently taught using the "simultaneous method," created by Catholic teachers during the eighteenth century. Focusing on the instruction of writing, however, suggests that working-class students in adult education classes were potentially learning significant skills that allowed them to engage critically with developments in French society. The



significance of this writing instruction becomes particularly apparent when looking at the development of writing practices that challenged social hierarchies in France at this time, particularly hierarchy based on class.

In addition, adult education classes tied to local primary schools need to be contextualized within the range of adult education classes offered by organizations, such as the *Association Polytechnique*, which incorporated technical training in areas like linear design and geometry, or by classes held informally by workers in lodging houses, such as those taught by the migrant mason Martin Nadaud. The operation and content of these less-formally organized adult education classes also indicate ways that adult education in France was linked to challenging the social hierarchy in the nineteenth century. Looking at the period of the 1830s-1860s in France, adult education classes were part of reproducing the social hierarchy but could also be linked to workers' empowerment, creating the potential to challenge social inequalities in early industrial France.

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### **Bringing Cinderella to the ball: constructing a federal system of technical and further education in Australia (1971-1975)**

Australian vocational education has a history dating from the late eighteenth century. As Australian colonies and, later, federated states evolved each constructed its own version of vocational education provision. Generally the systems, consisting of community based or state controlled colleges for the training of operatives, apprenticeships and professional support personnel, were poorly resourced and lacked powerful sponsors to support and promote the education and training of their mostly working class students. By the early 1970s Australian governments had developed commissions to supplement the funding of state-based elementary, secondary and university education systems, even though under the Australian Constitution education remained state-controlled matter. A reformist federal Labor government at the time consolidated elementary, secondary and university funding but neglected to consider, or even acknowledge, the 400 000 vocational education students not covered by these commissions. Following pressure from vocational education teacher unions, among others, the Labor government established the Australian Committee for Technical and Further Education (ACOTAFE) to address the needs of these students. At ACOTAFE's first meeting on 25 March 1973, the Minister for Education Kim E Beazley said, 'It will be a renaissance in education when technical and further education cease to be Cinderellas in education. It is the role of your committee to bring Cinderella to her rightful role as princess.' ACOTAFE was to be chaired by Myer Kangan from the Department of Labour and National Service. The committee's published outcomes were referred to evermore as the iconic 'Kangan Report' rather than *TAFE in Australia: report on needs in Technical and Further Education*, its formal title. The report gave Australian vocational education a name (TAFE) a philosophy (access to all through lifelong learning) and much needed capital works and infrastructure funding. The paper will outline the circumstances leading to the formation of the committee, its work and its outcomes. Focus will be placed on the influential role of Chairman Kangan in shaping ACOTAFE's conclusions. A key theme within the paper is the intersection of biography, politics and the economy in shaping policy construction.

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**“Froebel for the people”? The example of public preschool education in Western Switzerland in the late 19<sup>th</sup> century**

Various institutions of preschool education such as Infant schools, *salles d’asile* or *Kleinkinderbewahranstalten* were founded starting in the early 19<sup>th</sup> century in many European countries, with the goal to take care of young working class children left to them during the day. Unlike these, the *Kindergarten* Friedrich Froebel (1782-1852) established in 1840 had a different orientation. Initially, in the late 1830s, the German pedagogue developed his theory of educational games and his play material to be used within the family. The *Kindergarten* was first meant as a place of demonstration where (bourgeoisie) mothers would come to get to know these games in order to use them later with their own children. Only later it became an institution where young children would come for a couple of hours a day to play under the direction of Froebel himself and of the *Kindergarten* teachers he trained. Moreover, in contrast to the traditional institutions, the *Kindergarten* was not a place where the children were already trained in reading, writing and arithmetic, but it aimed at a holistic development of their intellectual, physical and moral capacities through educational games, roundelays and gardening.

In the second part of the 19<sup>th</sup> century, the froebelian ideas spread over many European and extra-European countries. They arrived 1845 in Switzerland with a first *Kindergarten* in Zurich, other institutions being founded in the German-speaking part of the country from the 1860s on. In Western Switzerland (i.e. the French speaking part of this country) private *Kindergarten* were founded in Lausanne (1860), Geneva (1861) and Neuchâtel (1862). Even more important, the *méthode Froebel* became the pedagogical reference for the public *écoles enfantines* (children’s schools) established in some French speaking cantons—like e.g. Geneva—from de 1870s on. These schools catered mainly for working class children between 3 and 6 years of age. Their curricula included also reading, writing and arithmetic, as well as handicraft.

In a research project, I have investigated various aspects of the reception and application of froebelian ideas in the preschool education of Western Switzerland between 1860 and 1925, showing how and why these ideas have been largely adapted. In this paper, I shall concentrate on one aspect, related to the Conference theme, which is how the *méthode Froebel* has been considered by some actors (pedagogues, teachers, politicians) as a contribution to one educational goal which is to prepare the children for their future trade. The issue will be examined in relation with the specific context of educational policy in Western Switzerland at the end of the 19<sup>th</sup> century, where the idea was prevalent that school has to teach – especially working class children – above all “useful” and “practical” knowledge. However, this utilitarian adaptation of froebelian ideas is not due to this sole context. Other issues have to be considered, especially the influence of the authors who have disseminated Froebel’s ideas in Western Switzerland, like Bertha von Marenholtz (1810-1893), whose utilitarian interpretation has also been pointed out e.g. in the German Froebel reception.

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**Extending the educational franchise: The social contract of Australasia’s public universities 1850-1914**

In his recently published study of the public university and social access in the United States, John Aubrey Douglass suggests that from the mid-nineteenth century a social contract was formed between American public universities and their social and political constituencies: institutions open to all who could qualify for admission, offering a relevant curriculum and related closely to public schools systems. The idea of the ‘public university’ was not unique to North America. Across the Pacific the settler

societies of the Australia and New Zealand were creating public universities from 1850—a decade before the Morrill Act which provided the land grants for many public universities in the USA. The Australasian universities also emerged almost simultaneously with the establishment of secondary schools in each of the colonies. This paper explores questions of social stratification, meritocracy, social class and gender with a strong focus on the interaction between universities and schools.

Australasia has a strong tradition of ‘private’ secondary schools but no tradition of private universities or colleges. The Australasian public universities were established in three waves. With the coming of colonial self government the University of Sydney (1850) and the University of Melbourne (1852) were pioneers of the new idea of the ‘University’ in the British Empire, abandoning the notion of a mere college often associated with religious denominations to become self governing secular autonomous teaching and examining institutions set in an urban setting. They had a mission to serve ‘public interests’ by producing a male meritocracy of political leaders and professionals who had matriculated to university through competitive examination, often being supported by a generous scheme of scholarships. In these contexts, the early undergraduates were socially and religiously diverse. Relations between these public universities and the local secondary schools were developed through a system of university-administered ‘public exams’ setting standards for the school curriculum and further developing the idea of meritocratic performance as the basis for university entrance.

The second wave began in New Zealand as part of the moves towards developing both secondary schools and universities. The University of Otago in Dunedin (1870) was the first higher education institution in New Zealand, and was established under the influence of Scottish educational traditions. Here, and also in the English immigrant settlement of Christchurch, which created the University College of Canterbury (1873), the civic function of the public university was emphasised with a close association not only with schools but other civic institutions such as museums and libraries. New Zealand did not develop autonomous Universities in each provincial centre, but rather teaching Colleges affiliated to a central examining authority, the University of New Zealand, much in the manner of the University of London. As such, the principle of examination still created a meritocracy with many of the early students coming from lower middle class backgrounds. Otago and then Christchurch College were also the first in Australasia to admit women from 1870. The University of Adelaide (1874) in South Australia, also a university in the centre of the city with a civic focus, soon became co-educational followed in 1881 by the University of Sydney and then reluctantly by the University of Melbourne.

The final wave came in the first decade of the twentieth century with the extension of public school systems to include state secondary schools for both males and females. The Australasian public university now became regarded as the pinnacle of a public education system influencing its curriculum through State examination boards. The University College at Wellington (1901), the University of Queensland (1909) and the University of Western Australia (1913), were all portrayed as democratic ‘universities for the people’. In effect, the new and the older universities became even more meritocratic than previously with scholarships and other assistance designed to assist capable student teachers and even those from working class backgrounds to attend university.

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### **Concentration and civilization: Producing the attentive child in the age of Enlightenment**

The problem of how best to capture, direct and enhance children's abilities to pay attention has been a central feature of educational thought and practices over a long duration. Management of the child's attention is one of the key ways that modern schooling seeks both to develop the individual and to fit that individual to a community. Historical investigations indicate that attention can be employed to serve a self-regulative and a social normative function. Made a concern of pedagogy, it can produce both freedom and social administration. While having students pay attention in class has most probably

been a concern of teachers across the ages, beginning in the Enlightenment we find a significant shift in educational literature and practice. In 18th century writings, the child's attention appears less and less as a simple passing reference and is no longer merely seen as an aid to instruction. What attention represented, where it was found, and how it could be properly used, increasingly became the crux of schooling – the object or surface that educators could target when trying to form specific kinds of persons and particular kinds of social order.

This paper examines 18th century pedagogy manuals, together with texts offering "instructions to parents" and related documents with the objective of understanding how the attentive child was to be produced and why this was seen to be important. In the early 18th century we find attention conceptualized as a virtue, the cultivation of which was seen to advance spiritual and moral development. Over the course of the century, converging with other Enlightenment projects, attention became understood as a vehicle for introspection and the necessary starting point for planned activity. It is extremely noteworthy that among Enlightenment-era thinkers attention and concentration were sometimes thought of as only perfectly possessed by "civilized" peoples – a point that serves to remind us of the critical role that systems of knowledge play in educational inclusions and exclusions. In this way the paper directly addresses the theme of ISCHE 30 ("Education and Inequality") – it focuses a historical lens on pedagogic practices through which certain kinds of people and groups can be demarcated as "ineducable" and others marked as "educable".

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**Strand life histories: Gendering the teenage consumer**

In 1959 Mark Abrams produced a small pamphlet, which identified the emergence of the teenage consumer in post-war Britain. Increasing educational and employment opportunities had resulted in the 16-20 age group having an unprecedented amount of disposable income. As a result the 'teenager' gained an increasingly high profile in the media. Young people were no longer seen as adults-in-waiting but a discrete group with their own demands, lifestyles and aspirations, which rejected the values of the previous generation. This paper suggests that by examining the constructions of the teenage girl of the 1950s, it becomes apparent that within this newly emergent group girls were increasingly defined by their compliance with expectations of all things feminine, whether by dress, occupational aspiration or educational choice.

Drawing on interviews with women who left school in South London in the late 1950s the paper discusses how women reflected on their younger selves as 'teenage consumers'. Their role as visible consumer took on more importance than any long-term aspirations to educational success and professional careers.

As Gary McCulloch has noted, despite the best intentions of the 11+ exam at the end of primary school to provide education according to ability and aptitude not social class, grammar schools maintained their role as schools for the children of the middle-class while a majority of working-class children attended secondary modern schools. The women interviewed in this research attended both grammar and secondary modern schools, but their concerns over establishing their femininity according to contemporary values overrode considerations of social class. Contemporary women's magazines also emphasized the importance for women of maintaining an ultra-feminine body shape appropriately clothed. Yet this emphasis on fashion should not necessarily be seen as constraining or oppressive for women. As Iris Young has noted 'It may not be possible to extricate the liberating and valuable in women's experience of clothes from the exploitive and oppressive, but there is reason to try'. This paper explores how an exploration of the construction of femininity through the representation of the body in the 1950s was perhaps more effective than formal schooling in reducing social class differences. However, while the differences between middle and working class women were reduced by the

emphasis on their roles as ‘women’, the long term effects of teenage girls’ disengagement from schooling raised new problems of inequality not of social stratification but between men and women.

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### **Social stratification and inequality of opportunities in education for the nineteenth-century Greek women: A comparison with the American case**

The nineteenth - century discourse on women’s literacy in Greece was part of a more general ideology that situated itself not only on the Greek religious tradition and nationalist ideas, but also on gender inequity and class discrimination. Various periods in the nineteenth- century Greek history have become study-cases for scientific research on class formation and gender-related issues. More specifically, the last decade of the above-mentioned century was characterized as the most crucial period for the emergence and shaping of the urban elite. The rising of a national bourgeoisie in the context of urbanization had been a pre-requisite for the feminist movement from which the issue of women’s education was set as one of the most primary goals in mid-nineteenth century.

“Womanhood” and “domesticity “ had been the two important notions that determined female education. According to Greek intellectuals and followers of the European Enlightenment, the spread of women’s literacy was highly desirable for the “high purpose of the neo-Hellenic revival”. According to their views, the primary goal of women’s schooling was to teach them the *art of life*, which alone could elevate the female character appropriate to the nation’s moral culture. This female character was to produce and reproduce moral values.

By the turn of the nineteenth century the Greek female model started gradually transforming itself. The notion that women were called to a ‘national mission’ motivated the establishment of girls’ schools, the circulation of feminist journals and the setting up of societies for the expansion of education and arts. But literacy was mainly designed to supply the middle and upper- middle class young women with knowledge that could be suitable to their social circle and appropriate for finding the rich husband.

By contrast, women of the popular classes, and especially those coming from the poor rural regions, did not enjoy the privilege of having access to primary education, because the Greek state lacked in the necessary infrastructure for expanding the school network to female population nationwide, as the priority for school funding had been given to the boys’ education only. As for the girls’ secondary education, this level of schooling was exclusively run by the private sector and was solely designed to educate the wealthy urban elite who could afford paying fees.

In the USA the movement for advancing female education started much earlier than in Greece. By the 1820s, three significant and determined women –Emma Hart Willard (1787-1870), Mary Lyon (1797-1849), and Catherine Esther Beecher (1800-1878)-worked hard in order to advance the educational reform and to shape the female model on a new footing. Since the early nineteenth century almost all young American girls had access to elementary schooling, as during this period, public schools and Sunday schools had been intertwined. In the Sunday schools the young students were taught literacy, along with religion, in the absence of a public school. Thus, there was a gross disparity in female literacy between the nineteenth-century Greek and American women.

This paper explores the gender inequity and the social discrimination that are related with female literacy in Greece. It argues that women’s schooling was determined by class disparities contrasted to their American peers. With the study of qualitative evidence we reinforce our view that the girls of the popular classes lacked the opportunities of literacy by contrast to their American peers who, most of them, had access to elementary education.

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### **Vocational studies for girls and professional and social promotion of women, France, 19th– mid 20th century**

For a long time in France, historiography has considered the century-old process of making secondary education more democratic by leaving aside technical and vocational studies. For the 19th and the first part of the 20th century, it is considered that academic and professional promotion should pass exclusively by « lycées » (high schools) and universities. As it is frequently considered as the « poor parent » of french educational system, vocational studies have nevertheless played an important part in professional and social promotion of people, providing worthwhile careers in industry and trade business.

However, this report needs to be balanced when we consider pupils' sex. In a context of non-mixed schools, girls' place in training system, a place still unknown by french historians, is not the same as boys'. While middle class young girls have to wait until 1924 to be trained for the « baccalauréat » in lycées and while they are a few at university, what job prospects vocational studies have to offer them ? This question must be asked for the employment in the tertiary sector, trainings for trade and office work, professions which are increasing from the 1880' and massively invested by young girls. These professions are emerging and studies that lead to them are progressively defined according to gender : teachers define training contents according to pupils' sex and according to a job market which is sexually divided.

Training opportunities offered to girls must be studied in the context of the lack of national policy : the role of State is still weak in defining, organizing and financing vocational studies. Some state schools have been created indeed, but the role of State consists more in making rules for what already exists. Initiatives from private actors (such as church or companies leaders) are very active since mid 19th to develop trainings linked to local economic needs. Schools' institutions have liberty to define a supply of training. In the case of girls' technical and vocational schools, does the training lead to reproduce sexual inequalities of job market or on the contrary does it reduce them ? Do we observe important gaps between training and careers opportunity in the job market ?

We will answer those questions taking Lyon as an example. This big industrial and commercial city offer a good research area : the range of careers in trade is wide, and so is the technical and vocational training that leads to them. So by analyzing training institutions we will follow girls in their education, always comparing them to boys.

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### **From instruments of segregation to means of social distinction... Paradoxes of inequality in Belgian open-air schools (1904-1979)**

Nineteenth and twentieth century knowledge with regard to health, hygiene and body care, on the one hand, and to pedagogy and the use of spare time on the other, helped create the first so-called "open-air schools". They formed an exponent of large-scale, international processes of medicalization, hygienization and educationalization. They were also part of what could, with some caution, be called a grand- and petit-bourgeois civilization offensive, which by extension to the entire working class, paid special attention to the most "needy". Thereby a "colonization" of the world of the poor and the working-class child undeniably occurred with the aim of disciplining their "everydayness", although it was not a purely active-versus-passive process of cultural transfer. In Belgium, a literal example of the onsets of "open-air schools", which claimed to be "avant-garde" at several levels, is the "permanent school colony" of the left-liberal teacher union Diesterweg, which was officially opened on 17 July 1904 in Heide-Kalmthout and would continue to function as such until 31 August 1963. Originally viewed as

a permanent holiday camp, a health resort for “pre-tubercular” school children “where the time is spent walking and playing in the open air but no thought is given to regular instruction”, the institution soon wanted to profile itself at the educational level as “the ideal” of the “school in the open air”. Apparently a decisive criterion for the Diesterweg people in determining what could pass for a proper open-air school was that it was a boarding school and therefore provided a more intensive care for the child than a mere day school. As in many cases, both in Belgium and abroad, the open-air school’s target group initially consisted of “delicate little ladies and bony rascals”, but to these were added gradually, in the words of the Diesterweg people, the “social cases” for whom the regulated, orderly colony life was more wholesome than the pure forest air. While it had to be acknowledged, especially after the Second World War when a vaccine and antibiotics against tuberculosis were created, that there were fewer sickly children who would benefit from an open-air school cure, it was emphasized that there were now more “nervous” children, which was not surprising in view of the “agitated times” in which they lived. Nothing was seen to be wrong with there being more “long-stayers” and “problem children” registered in the colony, for this made it possible to maintain the institution’s own market. The open-air school thereby continued to social and sanitary bracket its target groups. By offering a limited version of the official curriculum, it contributed to social inequality even more. Paradoxically, that did not prevent a new kind of open-air schools, aiming at children of the well off, from coming into existence and becoming popular in the same province of Antwerp. In 1936, more precisely, the first of three elite open-air schools of Sint-Ludgardis was founded in Schoten. The research on this open-air school is still ongoing, but the authors’ hypothesis is that the school, like the other two of its kind, contributed to social inequality as well, but in a reversed manner, by constituting a means of social distinction for a catholic and Flemish elite, rather than an instrument of segregation for the mass.

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### **James B. Conant and equality of opportunity**

James Bryant Conant was arguably the most influential figure in American education during the middle decades of the twentieth century. Noted chemist and president of Harvard University for close to two decades, Conant was appointed High Commissioner for Education in Germany as that nation transformed itself after its defeat in World War II. Conant was also a member of the Educational Policies Commission for several terms in the 1930, 1940s, and 1950s, therefore assuring that he came into close contact with the leaders of the nation’s elementary and secondary schools and was privy to their social, political, and educational concerns and value. Finally, Conant undertook two studies of American education in the 1950s and 1960s, one focusing on the American high school and the second on teacher education.

This paper will look at Conant’s notion of equality of opportunity as it animated his educational practice, at Harvard, in Germany, and in studying high schools and teacher education programs. Conant’s ideas can be described as meritocratic, rather than aristocratic, the orientation that he fought against in his educational work. Describing and evaluating Conant’s meritocratic views--his concern for the education of the gifted, his devotion to standardized testing as a way to uncover academic merit, and his advocacy of large high schools with diverse programs to ensure educational opportunity—are the tasks undertaken in this paper. It will be contextualized in the historical literature on American education in the twentieth century, arguing that seeing Conant either as a Cold War manipulator of society, as Joel Spring believes, or as an enlightened advocate of realistic educational strategies, as Diane Ravitch maintains, gives us only a partial and not very convincing view of the man and his ideas.

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**Interpretations of progressive education in Brazil (1925 – 1966)**

The conception of Progressive Education had influenced the Brazilian pedagogy by leading different meanings all long the XX century. This article analyzes some interpretations of these meanings in textbooks destined to teachers' formation courses. The goal is to understand how to pedagogical innovations are incorporated in common used practices. Adopting Raymond Williamns' proposal: tradition is an actively shaping force, the most powerful practical means of incorporation, it is correct to say that the textbooks contribute to connect the present with the past and ratify the present, given a sense of "predisposed continuity".

First of all, the initial strategy of popularization of the conceptions of the progressive education prioritized the establishment of new theoretical bases, not prescribing models of how to teach. The references produced in the Brazilian education prioritized the reflection about the social function of the education, the democratic system and the education for social changes: the innovation is firstly conceived as an intellectual change and later as visible through new practices.

The second part of the article analyzes three textbooks published from 1925 to 1966, used in São Paulo State – Brazil, in teachers' formation courses. The textbooks selected here constitutes a peculiar type of text that articulates theoretical knowledge and prescriptions for the pedagogical practice and, although it cannot be taken as description of practices effectively accomplished, it can be considered as documental source of a strategy that happens about the teachers' formation in order to consolidate a certain type of performance in the primary teaching.

As a conclusion, we can point that central elements of the progressive education, mainly those centered in the development of activities, occupy a tiny space in chapters on methods and teaching processes. The disposition that the methodological innovations occupy in the organization of the textbooks allows inferring that the new school conceptions remained as an object of discussion and their influence on the practices limited to complementary activities. The influence of the renewed pedagogy happens mainly in the discursive plan, by the incorporation of the vocabulary, the authors' citation and recommendation of books for reading. Concerning the practices, there is the incorporation of some innovations in terms of activities but the maintenance of the formal structure of curriculum. The textbooks intend the establishment of a common conceptual vocabulary, how to assist the programs and the new conceptual guidelines.

It seems to be possible to conclude that Progressive Education, also in Brazil, "remained confined largely to the world of ideas rather than the world of practice" (KLIEBARD, 2004) and "this form of progressivism has had an enormous impact on educational rhetoric but very little impact on educational practice" (LABAREE, 2005).

Finally, the promoters of the new school in Brazil elucidated a long-term project, characteristic of the processes of the cultural sphere. Although they have placed the conformation of the practices in second plan, they are the responsible for making possible the theoretical propositions and giving them significance. When rehearsing and sieving the innovations for the experience, a selective process of the theory that guarantees the appropriations is in construction.

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**Religious stratification and professionalism in Dutch special education schools in the interwar period (1918-1940)**

If we compare the development of Dutch special education schools and classes at the end of the 19<sup>th</sup> and in the first half of the 20<sup>th</sup> century with, for example, those in the UK, there are two remarkable differences. The first is the low pace of the development of special forms of education, in particular for

children with mental problems, in the Netherlands. The second is the structure of the development, which was much more than in the UK, guided by private initiatives with a philanthropic and religious background. State policies and legislation, both on the local and the national level, played a minor role in the Dutch case. Even after the introduction of the 1920 primary education law that changed the position of special education schools, religious stratification played an important role. Then, for the first time in Dutch educational history, special schools received approximately the same rights and state subsidies as schools for ‘normal’ children.

The aim of this paper is to analyze the connection between religious stratification and the development of special education schools and classes. The first part of the paper will concentrate on the institutional development after the introduction of the 1920 education law. Next to insight into the religious diversity among schools for children with learning disabilities, we will discuss the gender stratification of both pupils and teachers within schools. The process of professionalisation will be analysed against the background of these aspects of social stratification. The second part of the paper will examine the theoretical and practical knowledge in the domain of child psychology and didactics concerning the teaching of young children and children with mental impairments. Central are the professional organisations and the training courses for special education teachers, which came into existence in this period. Furthermore, the first outlines of an academic circuit, in which this knowledge is developed, are sketched. My main sources, next to figures on special education schools and classes, exist in journals published by the professional organisations that guided and monitored the process of professionalization (in particular the *Tijdschrift voor Buitengewoon Lager Onderwijs* and the *Tijdschrift voor RK Buitengewoon Lager Onderwijs*). Furthermore sources from Dutch academic debates on child development and learning disabilities, also in the contexts of the so-called ‘Paedological Institutes’, which originated in this period, are taken into consideration.

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**Between fear and welfare. The sea hospital as a site of childhood stories**

Hygiene, good health and education have always been closely linked in the history of the struggle against inequality. The advent of a real hygiene movement around the middle of the 19<sup>th</sup> century, the major social changes in the subsequent decades, such as for example the increasing level of schooling, and scientific research into children starting from the end of the 19<sup>th</sup> century, led to the creation of specialist professions or specialisations in the aforementioned field and also the creation of movements, the organisation of congresses, the dissemination of numerous publications, the proclamation of laws and rules and the undertaking of various public and private initiatives. In short, a new academic/professional field had come to fruition where doctors and medical metaphors played an important role.

In this paper we will pay attention to the role of sea hospitals within the broader movement and struggle against inequality. The emergence of sea hospitals in Europe took place between 1860 and 1880. To the outrage of hygienist supporters, Belgium, however, was lagging behind. At the Hygiene Congress in Brussels in 1876 this problem was raised. Shortly afterwards, the General Council of the Civil Hospices of Brussels took the initiative and built l’Hôpital Maritime Roger de Grimberghe in Middelkerke, a little city near the Belgian coast. The hospitals main task consisted of taking in needy children from the Brussels region who suffered from rachitis (a bone disease better known as rickets) or scrofulosis (an inflammation of the lymph glands). The children were sent to the hospice by the municipal government and the local authority bore the cost of these children’s stay. Several children, who were living in poor conditions in the Belgian cities before, would stay for many years in the hospital and would never go back home.

In this contribution we will not focus on the history of the Belgian sea hospitals, but on the histories of some childhoods within the hospitals. In this, the sea hospital will appear as a site of childhood stories. In using archives and pictures we will try to trace back the journeys of some children, starting from their lives in the city to their *new* lives in the sea hospital. This biographical turn in the history of childhood can help us to analyse the relationships between past formulations of disability, the social and medical practices enacted within the sea hospitals and individual experiences of the children.

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**The Brazilian education thought in the 1920's and 1930's: the education for all *versus* the education of the fittest**

During the Imperial period, due the slavery, the education was just reserved for the elite. From the proclamation of the Republic on, at the end of the XIX Century, the spread of the public elementary school for all became to the government, represented by sectors of the Brazilian intellectuality, as an instrument capable to homogenize the great mass of the population formed by immigrants and former-slaves, in order to build the Brazilian nationality. This expansion also was based on the political need of increasing the electoral contingent, since the Brazilian Constitution prohibited the illiterate's vote. In spite of the speech, the 1920 census showed that 80% of the Brazilian population was illiterate. It is important to notice that part of those same intellectual elite, composed by physicians, lawyers, writers and educators were engaged to the eugenic movement. Due to the belief of the racial inferiority of the no-white ones, they attributed to the racial factor the cause of the Brazilian children's physical and moral "degeneration" and the underdevelopment of the country. This thought was mixed with principles of the New School that was permeating the Brazilian education field. This study had as objectives to analyze how the Brazilian education thought marked the reforms and the education movements, which happened in the 1920's and 1930's in Brazil and influenced the policy in the offer of public schools for all. In the reality, in those two decades, there was expansion of the elementary school for several segments of the poor and no-white population. However, the reforms and the educational movements, many times accomplished under the name of the New School, were impregnated by the eugenic / hygienist medical speech. The schools, instead of being learning "laboratories", became to be seen as "laboratories" to improve the Brazilian "race". The adoption of hygienists practices, the use of psychometrics and anthropometrics tests turned the children into object of medical researches. The batteries of tests applied aimed to classify the students in homogeneous classes, hierarchically organized in strong, medium, weak and very weak. This classification, based on a compelled elitist school model, ended up removing the poor children from the schools. According to *The New Education Pioneers Manifesto* of 1932, which is considered as a watershed in the Brazilian education, the education was no longer a privilege determined by the child's social condition to assume a biological character (..) "acknowledging to every and each one the right to be educated up to where their natural aptitudes allow ". This way, "the best and fittest, for selection, should form the vertex of a pyramid of immense base". The inequality in the offer of the education became the biological factor, based on the physical and intellectual abilities. The individual aptitudes ended up legitimating the social and "racial" inequalities. If the school opened opportunities of social mobility for certain layers of the population, continued generating inequality, crystallizing the elitist mentality of the Brazilian education and impeding that the poor, malnourished countryside children had access or were successful at the school.

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**The *Deutsch Schule* vs. National Educational Policies in early twentieth century Brazil:  
Transforming German immigrants into Brazilian citizens**

During the second half of the nineteenth century and the first decades of the twentieth century large contingents of European immigrants settled in the less inhabited southern states of Brazil. One of the immigrant groups was constituted of Germans. The geographical isolation of this ethnic group, combined with the lack of interest of the government to integrate them into the mainstream culture, contributed to the establishment of communities that maintained old world traditions. Essential to this phenomenon was the “*Deutsch Schule*”, a type of educational institution that represented the values and interests of the immigrant community. The objective of this study is to discuss the origin and nature of the *Deutsch Schule*, found in urban centers and rural areas of the southern state of Brazil, and the measures adopted by the Brazilian government to bring them in line with national educational standards up to and especially during the 1930-1945 period. The study will show that the *Deutsche Schule* was created to educate German immigrant children according to evangelical precepts that contributed to preserving the cultural traits of the country of origin. Most notably, according to religious orientation of the community, boys and girls, without distinction of social class, were expected to attend the same school and learn to read and write in order to affirm their faith. In the *Deutsch Schule* instruction was administered in the German language, considered a “liturgical language” by professors of these schools. The school curriculum was designed to tend to the religious and practical needs of the community. The textbooks used in the classroom were produced in Germany, and later in the Southern State of Rio Grande do Sul. Over time the Brazilian government came to consider the German schools as “ethnic cysts”. The authorities feared that the schools, because of the “Germanic spirit” they cultivated, were more committed to leading immigrant children to identify themselves as German citizens than to transforming them into Brazilian citizens. The government, concerned with nation building, began to take measures to neutralize the perceived pernicious influence of the *Deutsch Schule*. During the period highlighted by the First World War attempts were made to prohibit the use of the German language in the school. Later, during the dictatorial regime of Getulio Vargas, from 1937 to 1945, efforts were undertaken to definitively prohibit the use of the German language and establish Portuguese as the language of instruction. The values and attitudes, promoted in the curriculum, and the patriotic symbols displayed in the school, were mandated to be those of the Brazilian nation. Instruction was to be administered by Brazilian professors, and a rigid system of administrative and pedagogical oversight was instituted to guarantee compliance with government dictates. Schools that did not follow official government policy were closed. These measures, intended to recast the nature of the *Deutsch Schule* according to national standards, were the Brazilian government’s approach to transforming immigrant children from Germany into Brazilian citizens.

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### **A struggle for educational equality: The rural normal school Emiliano Zapata of Amilcingo (Mexico)**

In the seventies of the Twenty Century, in Amilcingo, Morelos, a country town close to the Lowry's volcano, a community of communist militants peasants, as well members of an Evangelical Church, founded a rural Normal school, without a permit of the educative authorities. The students of the Normal were the farmer's sons and daughters who looked in the teaching profession an opportunity to leave the misery and fight against the oppression and inequality in the rural zones in Mexico. The foundations of this particular educational institution are in the force of a community that transforms a collective hypothesis in an institutional reality. After three decades, the Normal Rural Emiliano Zapata is still working as a feminine boarding school, where the daughters of the peasants of that and other rural areas have constructed their own pedagogical and political identity, based in the struggle for equality.

The communication we are proposing is based on a research of the origins, the structure, the pedagogical model and the political and academic challenges of the Normal Rural Emiliano Zapata. Based on the Foucault's model of governmentality regimes, we consider the Normal Emiliano Zapata an institutional coagulation of power relations, an academic-administrative device for the teacher's formation that is governed by a joint of different forces. How were assembled the blocks –social forces, political interests, community aspirations- that conform the Normal of Amilcingo? How do they work, how are they articulated, how do they developed and evolved? What are the targets of the power relations? What are the tactics and strategies used by the different forces involved? Which are their limits and their possibilities? What resistance generate?

These are the questions after the din of the battles; the questions that appear after the negotiations, when the foundations were put and placed the first stones; when the regulations, the codes and the budget appeared; when the plans and training programs were designed; after the classes began and reappeared the fights for education and equality, once again, until today.

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### **Seeking parity: The struggle for accreditation of historically black colleges and universities**

In the past 20 years, research on historically black colleges and universities (hbcus) has increased tremendously. This is an important development in African American history as well as the history of higher education. However, much of this research has focused on the foundation of the hbcus in the mid 19<sup>th</sup> century and their successes in the latter part of the 20<sup>th</sup> century.

However, little attention has been paid to the development of the hbcu during the first half of the 20<sup>th</sup> century. The purpose of this paper is to analyze those developments through the lens of the battle for accreditation. In 1913, top administrators of seven black colleges joined together with the common goal of standardizing the curriculum of the black colleges as well as having them join an accrediting body. It wasn't until 1961, that black colleges were accepted into the Southern Association of Colleges and Schools (the accrediting body for southern institutions). It was this desire to be accepted as equal members of the higher education community that, in part, drove the rapid development of the hbcu in the first half of the 20<sup>th</sup> century.

This battle is fraught with blatant attempts to perpetuate a system of inequality and stratification that would keep black citizens, regardless of their college degree, tied to the bottom rung of the economic ladder. During that almost 50 year period major changes happened at the hbcus – for

example, faculty development, curricular advancements, and fund raising -- as the schools attempted to meet the standards set forth by the accrediting body. However, it is crucial to note that they were thwarted at every step by Jim Crow laws and state statutes, yet they managed to cleverly overcome these obstacles through a variety of methods including unlikely partnerships. As a result, hbcus created a unique, powerful and sustainable education system that rivaled (if not surpassed) that of other southern institutions -- particularly in the field of education. The purpose of this paper is to bring to light the significance of the accreditation battle in the development of the hbcu as well as the significance of these institutions in the history of higher education.

James D. Anderson's seminal work, *The Education of Blacks in the South, 1865-1935* (1988) opened an important field of research. Most recently, *Stand and Prosper* by Henry Drewry and Humphrey Doermann gave a comprehensive history of the hbcu – the first of its kind. In the almost two decades between these two works, a slew of insightful research has been produced.

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### **Rethinking the writing methods of education history: a systems theory's perspective**

In the paper, we suggest to rethink the possibility of reconstructing the education history on the basis of Niklas Luhmann's systems theory. When writing the education history of the colonized countries through the power perspective, most researchers tend to conceive the action of departing from the political control of the colonial countries either as an action of "deviation" or "hybridity" of the colonial countries' culture. However, such an explanation that overly depends on the power concept leads to a biased research perspective— as these researchers claim, education system is a dependency of capitalism or culture hegemony and its structure can only be transformed through power struggles.

Since we consider education as an education system with autonomy which is generated in the depended relationship with other social systems but is free from political influence, we intend to develop an approach of writing education history based on system theory. Such a historical writing project involves two major aspects. First, how does education system situate itself in the social structure that has changed from a stratified to a functional one? Second, how are the meanings of social systems transformed in order to accord with the changing social structure?

Finally, we point out that a historical writing project based on systems theory, in fact, further articulates Foucault's ideas on historical writing—the necessity of dealing with the concepts of discontinuity, system, transformation, sequence and limits. It also opens the possibility of transforming education structures by applying the strategy that developed from the idea of education system autonomy.

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### **American Indians and the problem of educational equality**

The history of education in the United States includes several monographs, articles, and dissertations on American Indians. With few exceptions, this literature focuses on the eventual adoption of Euro-American forms of schooling among the various indigenous people, reconstructing often unintentionally an enforcement strategy now familiar to scholars of colonialism. The narrative gains momentum in the nineteenth century with the founding of vocational training institutions deliberately modeled on those established for former slaves and the proliferation of reservation and boarding schools that continued into the twentieth century. Most of the latter were government sponsored sectarian projects or parts of a

system operated by the US Bureau of Indian Affairs. The creation of tribal colleges and university based American Indian studies departments followed. The trajectory bears the marks of a relatively successful assimilation process.

Recent research in anthropology, archaeology, ethnohistory, and related work in biology and geography, however, casts less favorable light on this version of Native American educational history. For one, the findings challenge tacit assumptions that Indian education began with European contacts and that the evangelical character and beneficent purposes of imposed schooling outweighed its human and monetary costs. Recounted from a Euro-American perspective, the story tells of contributions to Indians and progress away from inequities. As reflected in studies conducted over the past three decades or so, Indians themselves view this history as one of false equality and loss – of language, spirituality, oral tradition, education, and culture itself.

Constructed from either angle, both sides tend to agree on the unavoidable context of American Indian history, a tale of incalculable brutality of localized and large-scale genocide and rampant epidemics. Anglos and Indians alike learned from the encounters, although the lessons may have been neither intended nor edifying. For these reasons alone, the learnings seem to fall within the interests of education historians, notably those like David Wallace Adams and Adrea Lawrence who investigate why a colonized people may not judge equality of education as a desirable goal. Historically, it has been framed as mutually exclusive choices: Indian ways or civilization.

The proposed paper explores this dichotomous prospect through examinations of multidisciplinary and primary sources that bare cultural losses and schooling gains experienced by four Indian polities: the Iroquois Confederation, bound together by a constitution rooted in oral tradition, and the Cherokee, Arikara, and Lumbee people. Each of the latter tested strategies for evading binary options. The paper does not reduce education to schooling, looking instead for the experimental processes, institutions, and adaptations through which Indians sought a distinctive survival. Against horrific odds, various indigenous tribes and nations, including those emphasized here, indeed survived (not all did), and they typically rejected notions of victimization. Theirs has been essentially an educational history. We are beginning to discover what they learned along the way, although lessons acquired by the colonizers over time remain to be probed systematically.

The paper concludes with a brief historiographical discussion of terminology, research methods, and the scope of relevant sources.

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### **The influence of the Cold War on the racial integration of schools**

This paper will consider the ways the Cold War influenced the desegregation of public schools. As the ideological conflict escalated during the 1950s, the federal government sought to advance civil rights because officials feared that communist agents could use racial discrimination to show the rest of the world that the United States ignored its ideal of democracy. Because courts and federal agencies moved slowly, a public campaign to end racial segregation overtook the official efforts. As a result, the U. S. Congress passed and President Lyndon B. Johnson signed the U.S. Civil Rights Act of 1964 prohibiting racial discrimination and the U.S. Elementary and Secondary Act in 1965 offering funds to educate children from low-income homes. These mandates worked together to bring about a period of rapid desegregation. Although critics complained that middle class people would not accept the racial desegregation of schools, several studies called these fears into question. Whether school integration could work or not, the coalition supporting civil rights fell apart after 1966 as some black leaders called for separatism, riots broke out in cities such as Los Angeles and Detroit, and white people felt alienated from the war on poverty. The Vietnam conflict exacerbated these problems. Commentators, such as James L. Sundquist, contend that the war escalated faster than people had expected. When consumer

prices rose 4 percent in one year, the voters turned against Johnson and his Great Society programs. In addition, some civil rights activists, such as Martin Luther King, changed their focus to antiwar campaigns. Most election analysts contend that the antiwar sentiment aided Richard Nixon to win the presidential election in 1968 by a narrow margin. George Metcalf complained that Nixon turned out to be the catalyst bringing back the segregation of local schools. If Metcalf is right, Nixon did not act alone. At the same time, opponents of school desegregation imitated the civil rights and antiwar movements by encouraging campaigns for neighborhood schools and color-blind attendance patterns that contradicted racial desegregation. Although the U.S. Supreme Court did not accept the argument for neighborhood schools, the court decided in *Milliken v. Bradley* in 1974 not to integrate the Detroit schools with the suburban areas. Nixon had appointed four of the justices who made this decision, and it seemed to end the NAACP's campaign to bring about widespread racial desegregation.

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**'A "few competent women": women, education and medical opportunities in Birmingham, England, in the late nineteenth century'**

The difficulties women had accessing medical education in Britain in the late nineteenth century is well-attested and was paralleled by similar problems in many other countries, including the USA, despite their leadership in this area. These difficulties were based on gendered assumptions of long provenance, but receiving new injections of virility from the developing biological sciences. The desire to ensure medical professionalism built upon strict and scientific qualifications interrelated with such views to block access to all those deemed by the professional gatekeepers of medicine to be unable or unworthy to take up a medical calling.

At the same time, a number of middle-class women were pushing at the boundaries of gender equality. The effects of the 'Women's Movement' of the 1850s and '60s, augmented by developments in the economic, social, religious and political imperatives which had originally influenced that movement and buttressed by growing educational opportunities for girls, all coalesced in uneven and shifting combinations which called for the greater equality with men, including in higher education. Success was neither universal nor permanent. Doors were opened, only to close or remain half shut.

Science, including medicine, was a particularly significant aspect of this struggle since it had long been deemed a peculiarly 'masculine' subject and, at the same time, promoted its discoveries as objective and value-free. The study of the sciences was gaining status by the end of the nineteenth century. If, therefore, scientists pronounced that 'science' showed that women were inferior in any way (as, indeed, it had done successively, albeit in contradictory ways, for centuries), this was taken as 'gospel' by many. Yet, other scientists might take the same or different evidence to allow greater opportunities for the female intellect. Medicine was one of the most interesting sites of these debates since it was the one area of science in which women had always been present, if on the margins. Equally it was an area where opposition to women entering in a professional way was most virulent.

From what has been written previously on women in history it is clear that biographical and local studies provide one of the best ways of understanding how various women attempted and sometimes managed to negotiate their way around such different pitfalls. It is apparent that how far women might achieve any portion of equality depended on financial support, the attitudes of powerful individuals, location, contacts as well as personal attributes, including education, ability and determination. It is apposite, therefore, to study the arguments, activities and developments as they occurred in one major urban area in Britain towards the end of the nineteenth century, in order to ascertain what were the obstacles women encountered and how individuals might get past them. This paper, therefore, will examine the educational and medical scene in Birmingham, England, in the last three decades of the



nineteenth century to analyse the attitudes, inequalities and opportunities for women in medical education and practice in that location.

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### **Primary education supply and its effects on inequalities: realities and representations in rural Mali**

Since the beginning of the 1990s, there has been in Mali, as in several countries in Sub-Saharan Africa, a strong expansion of access to primary education. This trend is associated with the rise of a non-public educational supply. Indeed, despite growing public expenditure to primary education, non-state providers – for profit actors, communities, NGO's and co-operation agencies – are increasingly active in the field of education. Even if the state remains the main provider of education, 37,8% of the students of formal primary education attends non-state education.

Diversification of primary education supply contributes to increasing the number of children who access to education. However, there is major concern that this phenomenon could exacerbate inequalities between those who enrol in private or state run schools and those who have to settle for other types of institutions (communities schools, medersas and non-formal education). Indeed, those components of educational supply differ in terms of the language used as medium of instruction, their sources of funding and by the diploma that only some of them lead to. They also differ by their infrastructure, the educational level and follow-up of their teachers, and their results in terms of repetition, dropout and achievement.

The proposed paper seeks to analyse the recruitment practices and the learning conditions provided by the components of primary education supply in Mali and their effects on educational inequalities: Which are the recruitment practices in the different schools that compose primary education supply (public schools, private schools, community schools, medersas and non-formal education)? What are their impacts on inequalities of access? Which are the learning conditions in those schools? What are their consequences on inequalities of achievement? This analysis will be based on data collected in the rural district of Bankass, which is located about 700 km. east of Bamako.

In addition, assuming that what is considered as an illegitimate inequality is a social construct and therefore varies according to the context and the historical period, this paper aims at exploring the representations of justice operating in the field of education in Mali: Are the educational access and achievement gaps considered as fair/unfair? Are the gaps associated with diversification of educational supply considered as fair/unfair? Data will be drawn from interviews with local stakeholders and teachers in the district of Bankass.

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### **A decided disadvantage for kindergarten students to mix with the state teachers**

The free kindergarten movement of the late nineteenth and early twentieth century is an important site for investigating the relationship between education and social inequality, not only regarding children and their families but also the teaching workforce. In Australia the establishment of coeducational state training colleges (equivalent to normal schools) was concomitant with the free compulsory and secular education acts and bureaucratization in the late nineteenth century, whereas training programs for kindergarten teachers were initiatives of the free kindergarten movement. It was not until the 1970s the kindergarten training colleges were incorporated into the state system and the training of early childhood and elementary teachers merged.

This paper investigates the early years of the Kindergarten Training College (KTC) in Adelaide, South Australia, in relation to the teaching workforce. In particular it focuses on Lillian de Lissa, the foundation principal of the KTC. The paper begins with de Lissa's social and educational background, including her training at Froebel House, Sydney, and her involvement in the free kindergarten movement, all of which influenced her work as a teacher educator. Then it discusses the establishment of the KTC in 1907 and de Lissa's work in securing its independence from the state training college. In the widely publicized and acrimonious debates surrounding a proposed amalgamation in 1909/10, issues of class and gender were entwined with those of progressive education and social reform. Indeed, de Lissa and her many female supporters were ranged against male administrators and academics. At the height of the controversy she claimed that the aims of the two institutions were incommensurable and was accused of 'traducing' state schoolteachers. While de Lissa's autonomy and that of the KTC were preserved, the final section of the paper considers some of the consequences for kindergarten and elementary teachers, and argues that divisions between them can still be seen in contemporary times.

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### **Secondary education as social and cultural differentiation element in the origins of the Spanish educative system**

The configuration process of the State secondary education during the 19<sup>th</sup> Century had numerous similarities among several European countries but also recognized singularities. Analysing such singularities within the Spanish context, we think that this educative level did not birth due to the "real necessities" of an important process of social or economic changes of the society. Instead of it, we defend that it emerged from the political interest to configure and legitimate the interests of a small (but influential) sector of the society. It was reflected not only on the own secondary education definition (mainly legislative) but also on its propedeutic and educative character in general terms at difference from a more practical purpose, or if we attend to its organizational elements. All these aspects contributed to enforce its selective and segregational character.

In this work, we try to argument such hypothesis by means of: the study about the social configuration and the implicit interests; the legislative effort carried out by the different Spanish governments to define the secondary education as specific level for the middle classes; and the analysis of some organizational elements of the secondary education (such as its purpose, the subjects, etc.) as specific mechanisms of social and cultural exclusivism.

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### **On the margins: how and why experimental psychology has been left on the fringe of the French education system during the first part of the twentieth century**

A series of conferences on examination organized by Columbia University took place in England and France from 1931 to 1938, under the auspices of the Carnegie Foundation. National delegations from many European countries and the US gathered to compare their various conceptions regarding the practice of examination within the sphere of education. The underlying idea was that the traditional process of examination used in old Europe had become no longer relevant in regard to the expectations of modern societies. The secondary school system had to rationalize its traditional assessment devices to properly split up pupils into classes and courses according to their inferred 'aptitudes' in regard to the world of work, which they were to be part of.

The French delegation, chaired by Auguste Desclos, was at first composed of top rank administrators, all former professors or schoolteachers. But none of them had any clear knowledge in – or even an inclination for – the American meaning of ‘rational exam’, though some significant researches had already been carried out on these matters in France since the early twenties, especially by Henri Piéron et Henri Laugier. The latter joined the delegation in 1932, thanks to the withdrawal of Charles Maurain, who suggested to co-opt Laugier.

Henri Laugier carried out the unique experimental study issued by the delegation. This study of the ‘Baccalauréat’, a key exam at the turning point between high school and university, put into light incredibly strong divergences between the assessments of two examiners of the same set of scripts.

However, Auguste Desclos eventually argued that, despite the striking conclusion of Laugier’s experimental study, the French teachers could not justifiably imagine to give up this traditional exam, which was, according to them, the unique way of grasping the subtleties of the ‘culture générale’ that the student was supposed to have acquired.

Why did not Desclos initially resort to a psychologist like Laugier? Was it only a sign of Desclos’ lack of knowledge of Laugier researches or was it a definitive suspicion of psychological and experimental approaches and conclusions on these matters? In both cases, this example raises some queries regarding the place of experimental measurement and applied psychology within the French educational institutions in the thirties.

First, we will indeed exhibit some reluctance from the French education system regarding any quantitatively based criticism of the traditional exam in particular, and regarding the institutions devoted to experimental psychology in general.

Secondly, thanks to the comparison with the way in which Alfred Binet’s scale of intelligence measurement had not been welcome by French primary school teachers in the early twentieth century and further, we will suggest some elements to explain why, somehow paradoxically, the body of teachers wished for democratic reforms in education but was at the same time suspicious of any attempt to implement an objective transformation of its traditional practices of examination.

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### **Silencing the Muse: Five historical interpretations on the decline of classical education in nineteenth century America**

To a large degree, when finding value in examining a particular subject in schools, a practical operation of the discipline is often articulated to justify its study. Investigating the classical world may seem irrelevant in schools today. Many feel that its everyday application was relevant once, merely for those who experienced it so long ago, and its present everyday employment is unlikely to help advance our own society. Until recently, it was difficult to find a carpenter, plumber or mechanic who did not know what the phrase *carpe diem* meant or that Philadelphia was the Greek for brotherly love (Hanson and Heath, 5). With the founding of the United States, America’s early forefathers were strong advocates for an education based on the learning of Greek and Roman civilization. “Classicism was an important part of what Thomas Bender has called the ‘civic culture’ of the eighteenth century, in which Americans participated in a decentralized, cosmopolitan republic of letters” (Winterer, 15). At the heart of this new America was the Greek idea of democracy, escorted along with its ancient counterpart, the Roman Republic. Victor Hanson and John Heath assert,

“Closer to home, our Founding Fathers helped establish an American ‘cult of antiquity’ in the last half of the eighteenth century. To walk through Washington, D.C., is to experience Greco-Roman institution, architecture, sculpture, and city planning first hand” (Hanson and Heath, 11).

Undoubtedly, both Greece and Rome would help shape early American political and social life.

During the American Revolution, the achievements of Greece and Rome were prized by early Americans as both a way to help enhance democratic civic ideals and as a means of educating its citizenry in grammar. One author says, "It [curriculum] emphasized Latin, with modest offerings in Greek Hebrew, usually with the language intensive entrance requirement of Harvard..." (Winterer, 11). However, as industrialization began to emerge in the nineteenth century, Greek and Latin studies were no longer of great concern in American schools. What was once cherished, seemed to dwindle into a footnote of the early American experience. Several prominent authors have written on the decline of classical education in nineteenth century America. Each of these authors offers his/her own unique interpretation on what caused this decline. This paper examines several historical interpretations on the decline of classical education in nineteenth century America and how this decline was partly due because of American perceptions of classical education as being elites, inequitable and socially unsound.

## Panels

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### The Transnational Dissemination of Ideas in Early Nineteenth-Century Education Reforms

This panel considers two related questions: What kinds of social and political networks and media facilitated the dissemination of educational reform in the early nineteenth century? To what extent were educational ideas interpreted differently in various local contexts?

Since the late 1960s, a growing number of historians have brought a transnational perspective to late-eighteenth and early nineteenth-century history. Within historiography, the Atlantic world has become an organizing concept for the study of the interaction of societies located on the Atlantic Ocean rim from the Age of Discovery to the present. Social historians have analyzed pan-Atlantic networks of kinship, business association, and religious affiliation between immigrant groups in British and European colonies and their original homelands. During the late eighteenth century, radical ideas spread to the different regions of the Atlantic. Radical reform movements that crossed the Atlantic during the last phase of the early modern period included movements to abolish the slave trade, provide universal manhood suffrage, and provide universal schooling. According to Bernard Bailyn, “New, challenging ideas formulated in one area were picked up in others, assessed and absorbed in varying degrees. Despite all the differences between regions and cultures, the similarities at times were striking.” By the late sixties, historians had come to a “sense of the pan-Atlantic unity of British –American political thought.”

Within the field of education history, a significant body of scholarship focused on comparative studies has emerged within the past two decades. Recent scholarship has re-focused attention on the diffusion of ideas in early international education reforms. Historians have documented the dissemination of the ideas of such reformers as Johann Heinrich Pestalozzi (1746-1827), Johann Friedrich Herbart (1775-1841) and Joseph Lancaster (1778-1838) through networks of lay educators, religious groups and teaching orders, missionaries, politicians, social commentators, evangelical reformers, and pamphlet writers. Not everyone agrees that contemporaries across the nineteenth-century Atlantic world came to hold similar interpretations of educational ideas and reforms. Although some scholars have emphasized what Bailyn refers to as the “widespread mutuality of experience,” others have provided documentary evidence to suggest that significant differences developed.

The papers on this panel contribute to this emerging historiography by analyzing overlooked primary sources and contexts. The papers on this panel make a strong case for a reappraisal of the role of the press, voluntary associations, and communication networks in early national education reform in Canada, Colombia, and the United States. For various reasons, different social groups adopted some form of free universal schooling in their respective regions, but a closer analysis of the dissemination of education reform through various media reveals that universal schooling did not emerge in a completely linear fashion, and was in fact a complex and often uneven process.

#### Participants:

Tolley, Kim, Notre Dame de Namur University, USA, [ktolley@ndnu.edu](mailto:ktolley@ndnu.edu)

**“Émigré Printers, Partisan Politics, and the Battle for Public Schooling in North Carolina, 1799-1839”**

This study demonstrates that a number of émigré printers played an important role in the diffusion of educational ideas from Europe to the United States and in the promotion of public schooling across state borders. In particular, it analyzes the educational advocacy of two high-profile newspapers in North Carolina: the Republican newspaper established by the British radical émigré Joseph Gales and



the Federalist newspaper founded by New England immigrant William Boylan. Based on primary sources for North Carolina, the author demonstrates that the early battle for school reform in that state, which originated as a non-partisan issue, eventually catalyzed support for the emergence of the Whig Party in the 1830s. The radical educational ideas introduced from abroad by Joseph Gales underwent significant modification in North Carolina, a slave state. Although both Boylan and Gales argued forcefully against the institution of slavery in the opening decades of the nineteenth century, both men eventually became slave owners. This study analyzes the means by which the rhetoric of slave ownership restricted a vision of universal schooling for all, with the result that the first public school system in North Carolina served only whites.

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**“Societal Reorganization in the Age of Movable Type: The Case of Educational Development in Early Nineteenth-Century Upper Canada”**

This paper examines Upper-Canadian print culture and the influence of public opinion in informing and shaping the development of mass schooling. The case of Upper Canada, he argues, offers to further our understanding of the transnational intellectual underpinnings of mass schooling. Unabashedly rural and agricultural, Upper Canada does not fit into the characteristic historiography with situates the rise of mass schooling in urbanizing and industrializing societies. Print media allowed rural and agricultural Upper Canada to collapse physical space and create a shared geo-political culture in which inhabitants could carry out a conversation on educational reform. Upper Canadians, he finds, were participants in an international discourse where ideas on educational reform flowed throughout the colony, and where educational legislation was influenced by the ideas shaped in the print culture. For different reasons, and with different ends in mind, conservatives and reformers throughout the colony arrived at a consensus for a system of mass schooling.

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**“‘Ignorance is more costly than revolution’: Importing Lancasterianism to Colombia, 1800-1830”**

This study analyzes the interplay of personal, political, and professional relationships in early national education reform in Colombia, South America. It explores the communication dynamics between Revenga, Commettant, and state officials using evidence from the Ministry of Public Education Collection in the Colombian National Archive. These documents offer a rare opportunity to analyze the personal, political, professional, and intellectual relationships involved in reforming schooling practices on the national and local levels. Seen alongside other reform efforts across the Americas, the Colombian case also provides important insights into the promise and problems of establishing a uniform national education system in early republican Latin America.

Beadie, Nancy, University of Washington, USA, [nbeadie@u.washington.edu](mailto:nbeadie@u.washington.edu)

**“Education, Social Capital, and State Formation in Comparative Historical Perspective: Preliminary Investigations”**

This paper posits a theory of the relationship between education and state formation that is rooted in intensive empirical study of the northern United States. Reigning comparative analyses of the relationship between education and state formation often focus on the state itself as the central actor in the process of educational change, and on schools as a strategic means of achieving ends established by the state and/or by political and cultural elites with direct access to state power. The theory presented here emphasizes the extent of voluntary and market-based support for schools that developed prior to and outside of state initiative, and asks how the considerable social and financial capital first commanded by schools as businesses and voluntary organizations came to be appropriated by the State.

It then takes a social capital approach to answering that question. Based on New York State sources, the paper theorizes the significance of schools as agencies of social capital creation and mobilization, and highlights the significance of trans-local voluntary associations in linking those social capital resources to state-level politics and policy. It then poses comparative questions about the extent and significance of market-based schools and voluntary associations in other national contexts, and explores how greater recognition of voluntary initiative in schooling may modify or challenge reigning comparative accounts of the relationship between education and state formation.

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## **Perception and Construction of Inequality in Education and Schooling**

Since a few years some researchers at the Humboldt University Berlin, coming from various theoretical backgrounds and methodological approaches, are engaged in the field of the history of education and social justice. On one hand the proposed panel opens a good opportunity to present the single research projects and its findings and on the other hand offers the chance to compare the different theoretical perspectives and to discuss the topics in the historical regional differences and comparative perspective.

### **Participants:**

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**School as a field of experience of unjust equality and inequality.**

**Perceptual- and interpretational patterns of Nationalsocialists in autobiographical writings.**

A year after Adolf Hitler's takeover the American professor of Sociology Theodor Abel (Columbia University, New York) initiated a contest, in which he called up Nationalsocialists, who joined the NSDAP before the year 1933, to write down their autobiographies.

A number of 681 autobiographies were sent in. In these their authors described their sociological experiences in matters of family, school, soldiery, groups of peers, and traced back their way into National socialism throughout these experiences. Herein scholar experiences loomed large in parts.

Due to the heterogeneity of the autobiographies, concerning their social milieu, school and their underlying principles like effort and universalistic merits as well as scholar practice with its rules and pedagogical practices are interpreted differently and pointed for the authors' individual path through life and ideology.

The qualitative analysis of the autobiographies provides a result of surprising interpretational patterns, in which the institution of school is stylised into an assembly of injustice and inequality and, as a result, directly guides to a radical ideology.

School in the turn of the 19<sup>th</sup> to the 20<sup>th</sup> century has, in regards to the self-conception within the autobiographies, to be claimed for the functional factor of the authors' political decisions.

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**Schooling and Political Inequality: From Literacy to Wealth in the change of electoral regimes in Hispanic America (Approx. 1812-1840)**

In the enthusiasm unleashed by the revolutionary processes on both side of the Atlantic from 1808 onwards, a key issue of the new politics of the time in Spain and Latin American was the constitutional provision establishing a link between equal suffrage and literacy. Only those persons, who could read and write, were entitled to vote. This practice, aimed at regulating the impact of modern politics on these polities, was successively abandoned for the benefit of criteria based on income and wealth during the 19<sup>th</sup> century. Questions related to mass schooling became not only a political issue in a general sense,

but they were intrinsically associated with the politics of the time. The paper describes the emergence, spread, and erosion of this type of political regulation through schooling in the region and discusses schooling and social stratification as alternative paths of political regulation.

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### **Inequality in Photographs. Impacts and Effects of pedagogical Implications of the Construction of the “New Men” in the a North South Perspective (GDR – Mozambique)**

In the socialist tradition the creation of the “New Men” is both symbol and postulate for the elimination of social inequality. The “allseitig entwickelte sozialistische Persönlichkeit” (all-side developed socialist personality) (GDR) and the “homen novem” (Mozambique) should be created first by education and *Bildung*. According to the marxist-leninist ideology such individuals should be formed and developed without taking there cultural and social background into consideration. Between 1982 and 1988 such an educational experiment was conducted in the small industrial town of Straßfurt (GDR): 900 children and adolescents from the Republic of Mozambique lived and studied at the “School of Friendship” (SoF) cut off from their social and cultural roots. The aim of the education was the “new socialist and patriotic mozambique citizen”. To answer the question of the construction of the “New Men” in that school about 1780 images (mostly photographs) have been made available and are analysed along the theoretical approach of the serial-iconographic analysis of photographs (Pilarczyk/Mietzner).

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### **“Equality of educational opportunities“ vs. “pedagogical defeatism”. Schooling and inequality in West-German and U.S. education during the 1960s.**

The paper will focus firstly on the German perception of the American comprehensive school as a central societal institution to generate social justice in an industrialized, modern and democratic society. Secondly, after analyzing the function of such perception within the German school reform discourse of the time, the paper will focus on the “reality” of German schooling by referring on a few central protagonists within the German pedagogical field of the time and their writing, e.g. Gregor Picht’s *German Bildungskatastrophe* (1964), Hildegard Hamm-Brücher’s *At the expense of our children* (1965) and Ralf Dahrendorf’s *Education is a civic right* (same year). Together with the “American Argument” the perception and construction of the deficit German school system and its “outcome” will be presented in its meaning within the school reform discourse. Central is the evaluation of the mutual perception of the school systems or the construction of “usable” or “borrowable” images and the perceived attainments of the “other” school system to generate social justice.

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### **The History of Education in Two New Jersey Takeover Districts**

In 1987, New Jersey became the first state in the United States to authorize state takeover of local schools districts for fiscal mismanagement, low student achievement and board misconduct, among other things. In 1989, the state took over the operation of the Jersey City Public Schools; in 1991, Paterson and in 1995, Newark was taken over. These takeovers represented over a century of complex developments in the history of urban education in the state, with the historic *Robinson v. Cahill* (1970) and *Abbott v. Burke* (1980-present) state Supreme Court decisions representing the ongoing battles over equity and social justice for low-income children of color. The purpose of this panel is to examine the history of urban education in two of these districts, Jersey City and Newark, through an examination of immigration in the 19th century, the slow improvement in Jersey City since the *Abbott V* decision in 1998 and its movement toward the return of local control, and the politics of education and mayoral

involvement in the Newark Public Schools from the 1950s to the present.

### **Participants:**

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### **Mayoral involvement in the Newark Public Schools: 1953-2007**

Newark, like America, continues to search for what historian David Tyack has termed the “one best system” of urban education (Tyack, 1974). During Newark's educational history, schools were governed by the state from approximately 1871-1880, by superintendents from approximately 1880-1915, became more centralized and hierarchical around 1900, and had mayorally appointed and then elected boards of education through most of the twentieth century (Anyon, 1997). Since 1995, Newark's education system has and is under the control of the State of New Jersey. However, there is a possibility that Newark will return to local control over education within the next twelve to eighteen months (2008-2009). Discussions are currently under way to identify which form of school governance will be best for Newark based upon its history of school governance and educational legislation, in order to understand and implement a form of local control that will provide the most “thorough and efficient” education to all of Newark's children as required by the 1875 state constitutional amendment. The purpose of this paper will be to begin to explain the concept of “mayorally-controlled” schools and to briefly identify and describe the role that former Mayors of Newark have had in regulating and improving the public education system in Newark, in hope that whichever form of government controls the Newark Public Schools next, will learn from the past.

The first section of the paper explains the history of early school governance in Newark in order to establish the role that governance has played in education during Newark's history. The second section explains the involvement of strong Mayors-Carlin, Addonizio, Gibson, and James—from 1953-2006, in education during their tenure as mayor. The third section identifies the current research on mayorally-controlled school districts and explains why researchers have found it to be a favorable form of school governance in large American cities. The different types or levels of mayoral-involvement are described according to historical evidence from American cities. Finally, the difference between mayoral control and state takeovers are described since the Newark Public Schools have been a state-operated district since 1995. In conclusion, my paper aims to offer recommendations for the future of Newark's school governance based upon what I have learned from its past.

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### **History of urban education in Jersey City: Abbott reforms, state takeover and the beginnings of recovery**

By reviewing the history of education in Jersey City, New Jersey, this article reviews the effect of immigration and the resulting heterogeneity of a population on the evolution of a ‘free’ public school system. The loss of homogeneity in Jersey City in the nineteenth century drove questions about school financing, school choice, local control, and the role of the state in education—all of which are still very much part of education policy debates today. At the heart of the matter is whether public schools can adapt to the wants and needs of their community (perhaps through community control) or whether there needs to be some school choice (through vouchers or charter schools) that allows students’ to find institutions that best meet their needs. Since students with the most need, and the least choice, in the United States tend to be in urban areas, this paper, through the analysis of one city, provides some historical background to the policy debates that aim to rejuvenate urban educational systems--where the need of the many immigrant poor is still prominent today.

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## **The Impact of Immigration on Newark Schools in the Nineteenth Century**

During the nineteenth century nearly twenty million immigrants journeyed to American Shores. Most of these millions performed the heavy, unskilled, ill-paid labor for an industrial society. Newark, New Jersey, in 1800 was still predominantly an agricultural town of farmers and skilled craftsman. By 1850 Newark had become a city of immigrants and industries. During this period, ships carrying European immigrants steamed into Newark Harbor. Germans, Italians, Irish, Jewish and other immigrants came in for the city's growing industries.

Due to immigrants arriving from every part of the globe to Newark in the nineteenth century, schools became the place where the American dream was nurtured. Schools at Newark were faced with the responsibility of preparing Newark's immigrant youth to meet the needs of society. During the nineteenth century Newark's public school system was developed and improved until it was an attractive alternative to the early private schools. Many public schools at Newark offered English and citizenship courses to immigrants.

The effect of immigration on American culture has been studied in a variety ways. This paper focuses on the impact of immigration on Newark schools during the nineteenth century and provides the general review of primary German, Irish, Italian, and Jewish immigrant's educational experience at Newark Schools in the nineteenth century. Their experience can help us to understand the educational trends during that period and provide some insights into dealing with the changing needs of the immigrant population in the school today.

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## **Studying Educators Lives: Lessons from the Past**

This panel examines the history of educators in urban schools, beginning with the progressive era in which the most dramatic reforms took place that continue to shape our urban schools today and the lives of teachers and administrators in these schools. The panel examines a number of themes, including issues of race, social class, ethnicity and gender, differences in place (Are urban schools really different?), differences in types of schools (i.e. public vs. private), and the role of teachers in school reform. The papers specifically address the following topics: (1) bilingual teachers lives; (2) how the past informs the present; (3) control and autonomy in teachers lives; (4) consistency and change in teachers lives. Finally, the papers examine lessons from the past for contemporary practice and policy.

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## **Excellence, Equity and Democracy in Education**

Due to the circumstance, that ever since around 1800 education has become the main technology of guaranteeing promises of a ‘better’ future, political/ideological catchwords have dominated educational discourses and thus educational policies throughout 19<sup>th</sup> and 20<sup>th</sup> century. Particularly after the Great War – safe in Germany – “democracy” has become a kind of an umbrella term to legitimate different social reform programs and accordant educational concepts, challenging social crises labeled either as “inequality”, “injustice” and/or “ineffective”. How different or even contradictory these programs can be will be discussed in the four proposed papers of this panel, that all focus on the broad range of social ideals between Equity and Excellence in the course of the 20<sup>th</sup> century.

### **Participants:**

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### **Elitist peoples instruction or public education? The educational concepts of Walter Lippmann and John Dewey and their reception**

In the first third of the 20<sup>th</sup> century the experience of accelerated sequences of economic boom and depression, technological innovations, rapid social change and increasing importance of mass media provoked educational concepts how to bear on modernization. One of the most important debates with current relevance was the controversy between Walter Lippmann (1889–1974), journalist and former spin doctor of US-President Wilson (1856–1924), and the pragmatist philosopher John Dewey (1859–1952). Both agreed in the diagnosis that the people could no more survey the incremental complexity of social actions, exchange and relationship and the extension of administration power. Lippmann pointed out in his book “The Phantom Public” (1925) that the people were not to be able to govern themselves in a democratic state. So he preferred an elitist concept of people’s instruction by scientific experts, economic and political decision makers and pleaded for an official ministry of information. Dewey on the other hand reactivating the traditional idea of public education promoted in “The Public and its Problems” (1927) the formation of a democratic community in local environments based on common shared experiences, actions, traditions and habits. The paper aims firstly to reconstruct these concepts within their historical context, secondly will focus on the tension between elitist experts and laymen and thirdly will analyze the reception and attractiveness of the concepts of people’s instruction and public education in western democracies in the 20<sup>th</sup> century.

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### **Intelligent Virtue or Scientific Inquiry? Understanding Excellence in the context of the Hutchins/Dewey debate**

Excellence has been a frequent feature of American educational rhetoric. What Excellence is, however, is not consistent in these re-emergences. Often, what counts as Excellence changes in the various contexts in which it is invoked, the ideological and philosophical commitments of those who invoke it, and the overall aims and goals of the particular educational projects being put forth. This proposal looks at one instance of Excellence in American education: that of Robert Hutchins (and Mortimer Adler). In Hutchins’ debates with John Dewey, a particular understanding of Excellence emerges that is distinct from the later rhetoric of Excellence. What this understanding is, what its roots are, and how it contributes (or does not contribute) to contemporary understandings of Excellence, is purpose of this proposal.

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### **The political debate around equity and excellence in the wake of “A Nation at Risk” (1983)**

Daniel Tröhler offers an analysis of the educational paradigm shift in the 1980s in the wake of the publication “A Nation at Risk” that led to the establishment of a distinctive economic vocabulary in the field of education. In this shift the main catchword of the educational discourse of the 1960s and 1970s – equity – was superseded by the new catchword “excellence”, and connected with this term we find further terms such as assessment, controlling, monitoring, evaluation, or accountability. The analysis focuses on the fact that both paradigms, the one of the 1960s and 1970’s as well as the one of the 1980s and 1990s argue with democracy as core criterion for their particular educational policy.

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### **Conceptions of Excellence and Issues of Equality in Educational Reform in Canada: An Historical Approach**

Discourses concerning excellence in education are historically mutable and politically sensitive. This paper by Rosa Bruno-Jofré and George Hills offers an historical discursive analysis of the use of the term “excellence” in reform proposals in Canada. Our primary focus will be on the reforms in Ontario and Manitoba in the 1990s and we will work out comparisons with uses of excellence at different historical junctures. We will explore the educational aims presupposed in reforms purportedly committed to the pursuit of excellence and equality and their transnational character. We argue that there are tensions between the notions of efficiency and justice generated by a conception of excellence based on an utilitarian interpretation of human capital theory. Furthermore, the use of the term excellence has remained relatively stable over the recent past, although the “things” to which it is applied within education differ as well as the normative criteria by appeal to which it is applied. So, if both the aspects evaluated and the criteria by means of which they are evaluated are context dependent and mutable, interesting questions arise. How and why have such changes effected configurations of social inequality, in particular, in the context of marketization and privatization of education.

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### **Networking for Educational Equity: An Historical Perspective**

Education may serve equally well as an instrument of liberation or oppression. From 1876 to the 1950s, in the southern United States and northern states like New Jersey, education was racially segregated and unequal. Segregated, inferior schools were often viewed as more benign ways of adjusting African-American youth to oppressive social conditions and their limited life and career prospects.

Furthermore, at the turn of the 20<sup>th</sup> century conservative policy makers valued education because its prescriptions could be exported and adapted to varying local conditions. Rudimentary industrial education relegated African-American peasants to endless cycles of debt, poverty, and tilling cotton in the rural South. With adjustment, the formula would work effectively in the mines and fields of Asia and Africa. Private philanthropies in the US focusing on African-American education often disseminated an oppressive model of education in British colonies in Africa.

In the U. S. inferior schooling marked by oppressive curriculum, school terms based on agrarian needs, outdated books and substandard facilities reproduced inequality from one generation to the next. As late as the 1930s, there were no high schools for African-American youth in 230 counties in the South but each of those locales had one or more high schools built at public expense for educating white youth. Unequal, segregated public schools were a potent counterargument to the United States’ claims of being a democracy.

Yet, education may also be viewed as a source of resistance, agency, self-help and self-determination. In 1934, Charles H. Thompson, editor of the *Journal of Negro Education*, argued that the struggle for educational equality in the U. S. was relevant to the struggle for self-determination in Africa and Asia. Thompson maintained that the struggle pitted the proponents of self-rule against the proponents of segregation and white supremacy. He contended that activists in Asia and Africa looked to the African-American struggle for civil rights and educational equality as a model and a source for inspiration and leadership. The implications of American racial inequality did not go unnoticed by U. S. policymakers who reluctantly promoted civil rights and desegregation in the U. S., especially after World War II, to compete more effectively with the Soviet Union for the allegiance of the intelligentsia and masses of Asia and Africa.

Set in the 1930s and 1940s these papers demonstrate the complexity of social movements and the efforts to close the gap in educational inequality in the U. S. They contribute to our understanding of the development of the African American civil rights movement in the U. S. and the effective use of networking as a political tactic. These educational leaders, in the broadest sense, established communication channels and networks as a means of sharing intelligence and tapping the agency of the grassroots. They engaged in what their opponents would decry as a subversive practice of developing support for participatory democracy in the heart of autocratic caste system. Through writings and activities they articulated common goals and strategies that promoted a coherent plan for positive social change.

### **Participants:**

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#### **“We have a long way to go”: H Councill Trenholm, educational associations, and equity**

When H. Councill Trenholm wrote that “we have a long way to go,” he fully understood the barriers that African Americans faced in securing educational equity. He also was keenly aware of the importance of education to community development, human development, and self-actualization. Trenholm excelled at building civic capacity by leveraging institutions and organizations. As president of Alabama State College (ASC), located in the Deep South, he directed ASC’s growth into the largest teacher training college [for African Americans] in Alabama. This was no small feat as he faced the remnants of the rivalry with Tuskegee Machine that under the skillful leadership of Booker T. Washington had transformed Tuskegee Institute into an apogee of educational policymaking in the South.

This case study will examine Trenholm’s vision and roles in expanding educational opportunity as the president of a major, state-funded, segregated college. The case study also will explore Trenholm’s methods for mobilizing support as a member of the National Education Association American Teacher Association Joint Committee. More specifically, the case study will examine his efforts at persuading the then Southern Association of Colleges and Secondary Schools to agree to review and accredit the African-American colleges and high schools in the region.

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#### **“We Made Bricks without Straw”: The Organizational Networking of Ethel Thompson Overby (1933-1958)**

In 1933, Ethel Thompson Overby became the first African American female principal in Richmond, Virginia at a time when few women led in such positions. Prior to her appointment as principal, Overby had learned the importance of utilizing multiple networks to dismantle the tripartite oppression existing in Richmond.

Consequently, Overby was a member of the NAACP, the Urban League, and the Delver Women’s Club. Particularly as principal, she worked through the networks in and across the previously

mentioned organizations to provide better educational, social, economic, and political opportunities for her students and the larger Richmond African American community.

This paper highlights how Overby's social justice agenda was supported by her networking through these organizations as well as others. Through her work in leadership positions in these organizations, and her usage of a social justice discourse, Overby was successful in altering the impact of segregation on the social, political, and economic opportunities of African Americans in Richmond.

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### **Before Bandung: Charles H. Thompson's View of Colonial Education the 1930s and 1940s**

As late as 1940, private philanthropic foundations such as the Carnegie Corporation refused to fund projects led by an African-American principal investigator. Instead, African Americans of the stature of the philosopher and Rhodes Scholar Alain Locke received external funding provided they worked under the direction of a white principal investigator. The same etiquette, rules and attitudes prevailed in educational policy arenas, too. In other words, the consensus was that people of color were unfit for self-government on the most modest levels.

During the 1930s and 1940s, African Americans' voices were generally absent from educational policy decisions. The sociologist Kelly Miller sanctioned such an approach in his well-known maxim of "control follows support." Yet, the younger generation of African-American educational leaders like Charles H Thompson, the subject of this case study, adamantly opposed Miller's edict.

In 1934, as editor the *Journal of Negro Education*, Thompson devoted an issue of to the education of "subject and underprivileged people." In addition to the African-American struggle for educational equity, the discussion focused on the role of education in selected colonies in Africa. Thompson critiqued the utility of education for preparing subject people for independence. In 1946, Thompson extended the treatment of education's role regarding self-determination in the aftermath of World War II. This case study will examine the proposals- conservative, liberal, and radical- by which education could prepare disfranchised populations for self-rule. Using historical analysis and content analysis, it compares and contrasts the evolution of thinking and the arguments and counterarguments advanced on this issue between 1934 and 1946. By doing so, it seeks to shed light on the movements in support of educational equality in the U. S., Asia and Africa.

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## **“Other People’s Children” Book Session: The Role of Journalism in the History of Education**

Journalist Deborah Yaffe’s *Other People’s Children: The Battle for Social Justice in New Jersey’s Schools* chronicles the 30-year battle over school finance reform in the state. Beginning with *Robinson v. Cahill* in 1970 through *Abbott v. Burke*, 1980-present, the New Jersey Supreme Court has played a historic role in national school finance equity and adequacy cases. *Abbott v. Burke*, filed by the Education Law Center in Newark and founded by Rutgers-Newark Board of Governors Distinguished Service Professor Paul Tractenberg, was selected as the most important state Supreme Court case in the 50 years following *Brown v. Board of Education* (1954). Yaffe weaves the stories of the plaintiff children and their families into a journalistic history of the ongoing battle for equality and social justice for New Jersey’s urban students, most of whom are low-income and African American and Latino.

The purpose of this book panel is to analyze the role of journalism in writing educational history and the differences and similarities between academic and journalistic histories. Yaffe presents the stories and arguments of her book in the context of ongoing attempts by the Corzine administration to replace the *Abbott* rulings with a new school funding formula, currently before the state Supreme Court; and a group of historians of education respond to the book from the perspective of academic history of education. Finally, Yaffe responds to the historians.

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## Standing Working Groups

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### Standing Working Group 1 - **International Standing Working Group on Educational Media in Comparative Perspective**

**Chair:** Eckhardt Fuchs

#### **Participants:**

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#### **Setting an example to the world: Scandinavia in the international history textbook revision**

At the end of the First World War, pacifists and reform pedagogues initiated a comprehensive study of history textbooks. The militarism and nationalism expressed in these texts were seen as significant reasons for the outbreak of the War. In order to spare the world from future hostilities, the textbooks were to eliminate all expressions of militarism, nationalism and prejudiced descriptions of neighbouring countries' peoples, cultures and histories. At an early stage, the Norden Associations in each of the Nordic countries introduced a system of mutual examination of history textbooks, including the circulation of manuscripts to neighbouring countries for examination, which model would soon be adopted by the League of Nations, UNESCO and the Council of Europe. To this very day, a large number of regional and bilateral revision projects are being conducted under the auspices of UNESCO and the Council of Europe. In recent decades, international efforts to reform the subject of history have increasingly shifted their interest from history textbooks themselves to perspectives and methods of teaching history. However, the return of nationalism as a prevalent political ideology has turned history into an important battlefield of cultural conflict. Worldwide, "History Wars" are fought over various interpretations of history, as well as history education and textbooks. Consequently, the Nordic model of mutual revision of history textbooks does not represent an obsolete historical parenthesis, but is rather gaining growing actuality when History Wars are to be settled.

The present paper outlines the development of the history textbook revision in Scandinavia, from its very beginning in 1919 to its formalisation in the 1950s. After highlighting the major reform activities initiated by UNESCO and the Council of Europe after the Second World War, the article concludes with a brief presentation of a recently started research project, "History Beyond Borders: The International History Textbook Revision, 1919-2009", funded by the Swedish Research Council.

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#### **Forty Years of California History Textbook Evolution**

When I first started teaching in California in 1964 in then 8th grade we used two textbooks - one for history and one for civics (government). The history text had few illustrations, mostly black and white with a few coloured illustrations. The content was about 350 pages in both. There was a paperback teacher's manual for the history text none for the civics book. In the 2006 adoption the history texts the size of the texts sometimes ran over 900 pages. The texts have at least one coloured illustration per page, plus sidebars and other formatting in the DK manner. There is also CD ROMS per text, often an internet connection plus a large box of instructional materials that contains quizzes, outline maps, primary sources. Textbook resumes in a variety of languages and other material. The texts also come coordinated to the state standards, either in the student or teacher edition.

This evolution of a simple textbook to a multimedia production has gone through several changes that came about every six years with the adoption of the state framework and ten years ago of the standards confrontation. The six year cycle for changes in textbooks is an on going struggle each time. In the sixties it was anticommunism. The seventies was the struggle between "new" history vs, conservative values. The 80's saw the Bradley Commission and other groups again against the "traditional" history. These movements evolved into the standards movement of the nineties and today's textbook.

The paper that I propose will cover in some detail these struggles between special interest groups, politicians, social studies proponents, school history groups, and academic history forces. The question of is more better, or is plain text better is one that does not result in a simple answer.

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### **Ovide Decroly's Educational Games: Student's Materials at the Intersection of Pedology and New Education**

The Decroly-method was begun as a technique of instruction for mentally defective children and only later on extended to the education of normal children. Its creator the Belgian psychologist and educational reformer Ovide Decroly (1871-1932) intended with it to ensure the child's enjoyment of life and to prepare the child 'for life, through life'. According to him it actually was no 'method'; the *pédagogie decrolyenne* was a *pédagogie évolutionniste* which had to undergo constant improvement. As a model for (true) applied science it could not possibly be laid down on paper, but had to be continually tested, applying both the progress realized in other sciences and the needs/requirements of society. At school the children mainly used real things borrowed from everyday life and were requested by the teachers to make most of the educational material (collections, herbariums, notebooks etc.) themselves. This eliminated to a large extent the need for textbooks, the industrial production of materials, and consequently reduced the risk of deteriorating the Decroly-method into a frozen and fixed method.

Nevertheless, the Decroly-method has been recorded (Hamaïde 1922) and was outside the Decroly Schools often restricted to the application of educational games c.q. games for teaching purposes (Decroly & Monchamp 1914), of which several series have been produced. It was Alices Descoedres from Geneva who, in 1909, after a few months of training at Decroly's *Ecole de l'Ermitage*, released with the aid of the *Institut Jean-Jacques Rousseau*, the first two series of Decroly's educational games (e.g. lotto's), together with the firm of ASEN (which literally means *Au Service de l'Education Nouvelle*). Other collections of his educational games were produced by Nathan in Paris. Also, Monchamp (s.d.), as Director of the *Institut Médico-Pédagogique de Rixensart*, has been responsible for the release of some series of games.

Initially Decroly's educational games were derived from a battery of tests he had developed from the psychological study of abnormal children. He aimed on the one hand to sufficiently take account of the child's inclination to 'globalization' (e.g. whole word reading methods) and on the other hand to reveal their capacities of reasoning. The games made an appeal to the young ones, they were attractive and mobilizing their interests. They therefore contributed to the child's rational development. Behind the complex of individual activities, monitored or achieved by the use of the games, there was a carefully organized scheme of work based on an analysis of the fundamental needs of the child. As a result, these games can be seen as materialities of both child study c.q. pedology and educational reform, i.e. materialities of *pédotechnique*.

In our paper we want to address the following questions:

1. How did the transition of tests into games take place?
2. Which function did these games have within the Decroly-method (cf. usage/praxis)?
3. Which educational principles and scientific insights were standing behind these games? What can we learn from the use of games for the general assumptions on education and society? How can theory be

deciphered from material use only? To which concept or notions of the child were these games related (cf. theory)?

We will explore this on the basis of an exploration of a selection of Decroly games and of historical sources (see e.g. references below) and secondary literature on this topic.

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### **Print Media in Comparative Perspective: The School Text in Colonial India**

In colonial India in the mid nineteenth century textbooks and other educational media in the classroom became fiercely contested terrain, predicated on indigenous class and caste whilst the state used them to establish brittle forms of English hegemony over a linguistically diverse subcontinent.

But there was also a deeper intellectual context. The interaction of thought throughout empires can be said to represent a web of interactions, impossible to fully trace using current paradigms, and perhaps without clearly defined origins. But India was unique in another sense. This rich colonial space was where the ideas of educationalists from Europe could more freely intersect away from the strong national boundaries that had descended on the West. In the early nineteenth century, too, the colonial power in India was forced to negotiate with pre-existing social and political orders and part of this process involved building on earlier intellectual collaborations between East and West. A strong tradition was then created of negotiating an acceptable nexus between these culturally predicated knowledge forms.

This confluence was the context of early attempts at textualising what was taught in schools. The construct of the ‘text’ was also strongly based on language; not just whether this be English or ‘native’, but which indigenous language: that of the elites such as Urdu and Hindi, or in the local languages: and written in which script, Devanagari or Persian?

Though not concerned with the intricacies of languages and Western constructions of India’s dialectical hierarchies, my work will explore how the school text and other classroom media reflected the educational power concerns of the raj and my chronological analysis of school texts will reflect how the raj gradually closed down the intellectual felicities of the early colonial period.

By the 1870s anxieties grew over what was being taught in schools in languages unintelligible to a government inspectorate. Fierce battles were fought between talented linguists who wished to write school texts that were culturally sympathetic and written in local languages and those aparatiks who looked to Jane Austen and Jonathon Swift to ‘teach’ an agreed ‘knowledge’ bereft of cultural meaning to the Indian schoolchild. Textbook wars broke out as the state intervened to produce a classroom fare based on a unitary curriculum in each province. Their social function was to reproduce school children as worthy exemplars of the raj and these texts now strongly replicated social inequalities, favouring the children of those most closely connected with raj commerce and marginalizing arcane indigenous intellectuals and other stakeholders, whilst the masses continued to be ignored.

Gender became a consideration as leading professional women educated in Europe used texts determined by the state for schoolboys to ‘educate’ their girl students, which also signified equality as both cohorts then sat the Senior Cambridge exam. More imaginative females, concentrating on the majority of girls who only enjoyed two or three years schooling, developed texts based on Froebel’s gifts with strong Indian motifs. Whilst Montessori offered another form of innovation.

More usually however, by the end of the century, the school text closely represented European knowledge forms. It conveyed ‘moral training’ and Public school athleticism to those who could afford elite forms of education. But its language was also appropriated by resistance groups who wished to adopt global forms of knowledge, and even English, once the shackles of the colonial power were shaken off. And despite a radical phase of village needs-based learning inspired by Gandhi’s Wardha scheme in the 1930s, these narratives returned again under the Nehruvian state after independence in 1947.

In short, the classroom text was emblematic of the power concerns of a multi-layered colonial state, increasingly replicating European knowledge at the expense of the East, whilst reinforcing inequality and those stereotypes that marginalised most Indians from this colonial education project.

**Comment:** Ian Grosvenor

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### **International Standing Working Group on Gender at ISCHE 30**

**Co-chairs:** Ruth Watts and Mineke van Essen

Thursday, July 24, 2008  
3:45-5:30 Bradley 148

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